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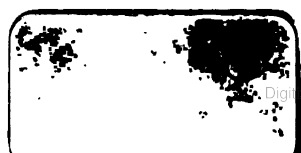
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VOLUME XIX.

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# THE MONTHLY REVIEW,

For JANUARY, 1796.

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**ART. I.** *Sketches and Hints on Landscape Gardening*, collected from Designs and Observations now in the Possession of the different Noblemen and Gentlemen for whose Use they were originally made. The whole tending to establish fixed Principles in the Art of laying out Ground. By H. Repton, Esq. Folio. pp. 100, and 16 coloured Plates. Price to Subscribers 2l. 12s. 6d. Boards. Nicol. 1795.

**I**T is always with peculiar pleasure that we take up the work of a professional man; since, from men of experience, we can generally look, with confidence and safety, for useful instruction. Theory may dazzle us for a moment with splendid visions, which vanish ere they fully meet the eye: but from practice we reasonably expect more substantial information.

The author of the elegant book now before us has every claim to our attention, as having been long and actively employed in the art of which he is treating. A list is here given of upwards of fifty places, in the improvement of which he has been consulted; and many of them are the seats of men of large fortune.

After having developed his plan, and made some general remarks on his profession, and on the genius of Mr. BROWN, who may be called its first professor, the author divides his subject into seven chapters, viz.

1. Of the character and situation of places.
2. Of buildings.
3. Of the situation of a house.
4. Of water.
5. Of park scenery.
6. A comparison between modern and ancient gardening.
7. Of approaches — He also adds answers to the works of Mr. Knight and Mr. Price on this subject; and some strictures on the affinity between painting and gardening.

The plan of the work will best appear in Mr. R.'s own words: (*advertisement* :)

‘ My opinions on the general principles of landscape gardening have been diffused in separate manuscript volumes, as opportunities occurred of elucidating them in the course of my practice; and I have often indulged the hope of collecting and arranging these scattered

VOL. XIX.

B

opinions,

## 2 Repton's *Sketches and Hints on Landscape Gardening*.

opinions, at some future period of my life, when I should retire from the more active employment of my profession : but that which is long delayed is not therefore better executed ; and the task which is deferred to declining years, is frequently deferred for ever ; or at best performed with languor and indifference.

‘ This consideration, added to the possibility of being anticipated by a partial publication of my numerous manuscripts, not always in the possession of those by whom I have the honour to be consulted, induced me to print the following pages, with less methodical arrangement, than I originally intended. I once thought it would be possible to form a complete system of *landscape gardening*, classed under certain *general rules*, to which this art is as much subject as *architecture*, *music*, or any other of the *polite arts* : but though daily experience convinced me that such *rules* do actually exist, yet I have found so much variety in their application, and so much difficulty in selecting proper examples, without greatly increasing the number of expensive plates, that I have preferred this mode of publishing a volume of *HINTS* and *SKETCHES* ; being detached fragments collected from my different works.’

In his *introduction*, Mr. R. explains his method of practice :

‘ To make my designs intelligible, I found that a mere *map* was insufficient ; as being no more capable of conveying an idea of the *landscape*, than the *ground-plan* of an house does of its *elevation*. To remedy this deficiency, I delivered my opinions in writing, that they might not be misconceived or misrepresented ; and I invented the peculiar kind of slides to my sketches, which are here imitated by the engraver.’

These *slides*, or *flaps*, contain the foreground and improvable parts of the views ; and under them the proposed improvements are depicted ; the distances of both being the same. This is an ingenious way of conveying to a stranger, at a distance, the quantum of improvement ; especially if the two representations were drawn with equal faithfulness : but, on the spot, a drawing of the present state of the place can be of little use to the owner, as it is not to shew how the place looks and might look on *paper*, but in *reality*, that these sketches of intended alterations are useful. To the artist, however, this mode of elucidation has its advantages ; the difference of effect is not owing more to the parts of the views represented, than to the different modes of representation ; for, besides the awkwardness and edginess occasioned by the clipped outlines of the flaps, (though they are as neatly executed, perhaps, as possible,) and the difference of colouring and finishing of the two drawings, the one is represented as a scene without spirit or animation, while to the other every master-stroke of Mr. R.'s pencil is given : not only animals and swelling sails are introduced, but all the advantages of the rich glow of evening light, and of autumnal tints, with every other fascinating device of the

the pencil. We will venture to say that Mr. R. is so perfect a master in the art of drawing, that he could render two drawings of the very same scene, the identical ground, water, and wood, so very opposite in their effects, by the rejection or introduction of accompaniments, and by a difference in the manner of representation, that the one shall disgust and the other shall fascinate the eye of an ordinary observer. Mr. R. it is true, says something in apology for this difference of execution in his sketches: but, so far from being satisfactory, it naturally leads the mind to the reflections which we have here attempted to convey.

These observations are not in any degree intended to decry the use of the pencil, in conveying the effect of a projected improvement from the mind of the artist to that of his employer; especially when the designer does not himself undertake to execute, as we understand is the case with Mr. Repton:—but it should ever be considered that it is not the effect, on paper, with one sun, one season, and one set of animals judiciously grouped,—but the general effect, not only from the draughtsman's single station, but from the other points in which the same objects are associated,—which is to determine the adoption or refusal of a proposed alteration.

Having premised these remarks on the very elegant engravings with which this work is embellished and illustrated, we now proceed to the literary part of it. From the mass of experience which the author must necessarily have accumulated in the course of his practice, and from the expression in his title-page, we might expect to find something 'tending to establish fixed principles in the art of laying out ground;'—and we have not been wholly disappointed. We meet with many ingenious remarks dispersed in various parts of the volume; and, on the subject of *approaches*, Mr. R. has digested his ideas with considerable success.

By the quotation from the advertisement, the work appears to consist of detached fragments, taken from Mr. Repton's manuscript reports made to his several employers; and what is said on the seven subjects already mentioned is marked as quotation. We wish that Mr. R., for his own credit, as well as for the satisfaction of the public, had mentioned whether they are transcripts, *verbatim*, of what he has formerly written; together with the *time of writing* each: for, coming out now after so much has been lately said on the subject, many of the remarks appear as if they were of recent date. Indeed we can say, without the most distant intention of injuring Mr. R. or his work, that we find in it little that, strictly speaking, is new.

There is one thought, however, which we believe Mr. R. may claim as his own; namely, that respecting the lines of buildings. His remarks are taken from what he styles "*the red-book of Welbeck.*" We transcribe them at length:

'WELBECK, Nottinghamshire; the Duke of Portland's Seat.] As every conspicuous building in a park should derive its character from that of the house, it is very essential to fix, with some precision, what that character ought to be; yet the various tastes of successive ages have so blended opposite styles of architecture, that it is often difficult, in an old house, to determine the date to which its true character belongs. I venture to deliver it as my opinion, that there are only two characters of buildings; the one may be called *perpendicular*, and the other *horizontal*. Under the first I class all buildings erected in England before and during the early part of Queen Elizabeth's reign, whether deemed Saracenic, Saxon, Norman, or the Gothic of the thirteenth and fourteenth centuries; and even that peculiar kind called Queen Elizabeth's Gothic, in which turrets prevailed, though battlements were discarded, and Grecian columns occasionally introduced. Under the *horizontal* character I include all edifices built since the introduction of a more regular architecture, whether it copies the remains of Grecian or Roman models. There is, indeed, a third kind, in which neither the horizontal nor perpendicular lines prevail, but which consists of a confused mixture of both; this is called CHINESE.

'The two characters of architecture might, perhaps, be distinguished by merely calling the one *GOthic*, or of *old date*, and the other *GRECIAN*, or *modern*: but it is not the style or date that necessarily determines the character, as will appear from plate V; which represents a view of an house at such a distance that none of its parts can be distinguished, yet the prevalence of horizontal or perpendicular lines at once fixes and determines the character. The first we should call a Grecian or modern house; the latter a Gothic one: and there can be little doubt, in such a situation, which ought to be preferred. I may here observe, that it is unnecessary to retain the Gothic character within the mansion, at least not farther than the hall, as it would subject such buildings to much inconvenience; for since modern improvement has added glass-paned windows to the ancient Grecian and Roman architecture, in like manner the inside of a Gothic building may, with the same propriety, avail itself of modern comforts and convenience.

'The character of the house should, of course, prevail in all such buildings as are very conspicuous, or in any degree intended as ornaments\* to the general scenery; such as lodges, pavilions, temples, belvideres, and the like. Yet in adapting the Gothic style to buildings of small extent, there may be some reasonable objection: the fas-

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\* In consequence of the general observation, respecting the prevalence of perpendicular lines in the Gothic; at plate VI. is introduced a design of a gate, which is every where used at Welbeck, but would be utterly incongruous to Grecian architecture.'

tidiousness even of good taste will, perhaps, observe, that we always see vast piles of buildings in antient Gothic remains, and that it is a modern, or false Gothic only, which can be adapted to so small a building as a keeper's lodge, a reposoir, or pavilion. There may be some force in this objection, but there is always so much picturesque effect in the small fragments of those great piles, that without representing them as ruins, it is surely allowable to copy them for the purposes of ornament: and, with respect to the mixture of different styles in Gothic edifices, I think there is no incongruity, provided the same character of perpendicular architecture be studiously retained; because there is hardly a cathedral in England in which such mixture may not be observed; and while the antiquary only can discover the Saxon and Norman styles from the Gothic of later date, the eye of taste will never be offended, except by the occasional introduction of some Grecian or Roman ornaments.\*

This remark is extremely ingenious, and places Mr. R.'s discernment in a very favourable light: we consider it as a happy distinction between the Gothic and the Grecian styles of architecture; especially as *they appear in representation*: but surely no man can seriously say that all buildings, which form perpendicular lines of shadow, should be deemed Gothic; and that all buildings with horizontal windows, such as we see in every town, and even in villages, should be deemed Grecian! Mr. R.'s own representation of Welbeck, which, in pursuance of this idea, he calls a 'Gothic building,' contradicts his theory. The house of Welbeck (in Mr. R.'s representation, at least,) is evidently neither Grecian nor Gothic, but is in a mean style of what may well be called *English* architecture; as having no claim to any other epithet. Yet Mr. R., to *prove* that it is Gothic, gives an engraving of a Gothic gate, which we are told is universal at Welbeck\*. It is formed with three *pointed arches*, and with *pointed posts*: which, to say nothing of the feebleness of its construction, ill accord with the *square-topped windows* and *square-topped battlements* of the house.

Another position, which Mr. R. labours to establish, is that Gothic architecture (here meaning the true Gothic,) is more favourable to landscape, when mixed with 'round-headed trees,' than are the columns and pediments of the Grecian style, or than the turrets and pinnacles of Gothic buildings, when mixed with the pointed pine or forked cedar: a doctrine which, we think, tends to overturn his favourite principle of *congruity*; in praise of which almost every page of his work not improperly resounds:—whereas *contrast* is here mentioned as a desirable quality in landscape. He gives engravings to elucidate his principle: but in our opinion they tend to set it aside; for, in regard to *congruity of picturesqueness*, (to join two

\* See the foregoing note.



hackpied words together,) the pointed building and the pointed trees, notwithstanding the awkwardness of the flap, are beyond dispute preferable.

Indeed we are so fully convinced of the *picturesque effect* of the true Gothic style of architecture, that we think it incompatible with every thing smooth, rotund, and *beautiful*; and of course altogether inconsistent with the higher style of rural embellishment: a picturesque Gothic building, rising out of a smooth shaven grassy knoll, is as inconsistent with good taste, as a beautiful Grecian mansion surrounded with embattled walls and terraces. We speak of *real* Gothic buildings, and not of the *mock Gothic* style in which we see modern antique mansions frequently decorated: as these are a kind of mongrel production, they cannot be said to assimilate with, nor to be repugnant to, any particular style of rural embellishment which has yet been in use.

We now come to the subject *approaches*, which we have already mentioned as producing something that partakes of general principles; and we copy this part as a pleasing specimen of the work:

‘TATTON, in Cheshire, the seat of W. Egerton, Esq. M. P.] The requisites to a good approach may be thus enumerated:

‘I. An approach is a *road to the house*, and to that principally.

‘II. If it is [be] not naturally the nearest road possible, it ought artificially to be made impossible to go a nearer.

‘III. The artificial obstacles which make this road the nearest, ought to appear natural.

‘IV. Where an approach quits the high road, it ought not to break from it at right angles, or in such a manner as robs the entrance of importance; but rather at some bend of the public road, from whence a lodge, or gate, may be more conspicuous; and where the high road may appear to branch from the approach, rather than the approach from the high road.

‘V. After the approach enters the park, it should avoid skirting along its boundary; which betrays the want of extent, or unity of property.

‘VI. The house, unless very large and magnificent, should not be seen at so great a distance as to make it appear much less than it really is.

‘VII. The house should be at first presented in a pleasing point of view.

‘VIII. As soon as the house is visible from the approach, there should be no temptation to quit it: which will ever be the case, if the road be at all circuitous; unless sufficient obstacles, such as water, or inaccessible ground, appear to justify its course.’

There are other topics on which the author has thrown out ingenious remarks: but they mostly appear to be applicable to the particular place which he is proposing to improve, rather than

than to places in general. Indeed, his arguments are of course moulded to the given circumstances; and they frequently, perhaps, tend rather to stand against adverse opinions, than coolly to investigate general truths, from which alone general principles can be safely drawn. The arguments, however, being in reality applied to practice, are of course valuable, and the public are much indebted to Mr. Repton for printing them. He is only wrong in having described '*the whole as tending to establish fixed principles*:' a merit to which very few of them have a just claim. Indeed they are often light, and not unfrequently involved in a maze of words, well sounding but inconclusive.

The greatest waste of argument, however, is bestowed on the waters of Tatton. We have five pages, and a folio engraving, set apart to prove a self evident and universally admitted position: namely, that *deception* is admissible in the embellishment of a place; and that two pieces of water may be made to *seem* as if they had a natural connexion, by pointing up a river-like canal from one towards the other, the termination being hidden from a particular point of view by a natural knoll, or rising ground, between the two pieces of water. Now this is what we frequently see in nature, and is so plain a case as in fact to admit of no argument. Every view in nature, except that of a smooth, uniform flat, abounds with the *deceptions of vision*; and while the rural artist works with nature's materials—with ground, with water, and with wood,—he is entitled to make use of every *natural deception* which his imagination is capable of suggesting. Let not an *indefinite* and *unqualified* recommendation of *deceptions*,—which the works of three or four modern writers may seem to convey,—introduce *impositions*;—such as barns for churches, hovels for mausoleums, or ballustrated boards for substantial bridges; because this might lead to other ingenious devices in what may be styled rural pantomime, and might terminate in all the trick and legerdemain of Breslaw and Katterfelto.

In a volume brought out so deliberately, and so highly finished in many respects, as that now before us, we should expect a *correctness* of language: but some improprieties of expression are observable.

By far the most objectionable part of the book, however, is, in our opinion, the title-page. To the titles *Landscape Gardening* and *Landscape Gardener*, we object *in toto*. The production of *landscape* is the least part of the profession under consideration. Places in general will admit of nothing which can deserve the name. We have seen very few of Mr. R.'s drawings which can lay claim to it; though many of them represent

out with a view to their appearance in a picture, but to their uses, and the enjoyment of them in real life, and their conformity to those purposes is that which constitutes their true beauty; with this view, gravel walks, and neat mown lawns, and in some situations straight alleys, fountains, terraces, and, for aught I know, parterres and cut hedges, are in perfect good taste, and infinitely more conformable to the principles which form the basis of our pleasure in these instances, than the docks and thistles, and litter and disorder, that may make a much better figure in a picture."

Were it within the limits of our province to speak of authors independently of their works, we should say of Mr. R., notwithstanding the objections which we have found it requisite to make to different passages in his book, that we think no one who has rural alterations to make, on a large scale, should neglect to consult a man who to a good taste has added the advantages of so much experience: for, although a transient view of the place might not enable him to lay down such a plan as could be implicitly followed in every part, it is highly probable that he would point out many practical ideas which persons of less experience in the examination of places might overlook.

*Mars.*

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ART. II. *Church and State: being an Enquiry into the Origin, Nature, and Extent of Ecclesiastical and Civil Authority, with Reference to the British Constitution.* By Francis Plowden, L. C. D. 4to. pp. 620. 1l. 1s. Boards. Robinsons. 1795.

IN some of the former publications of this author, we had to lament that we found him dogmatical; enforcing opinions by the weight only of assertion; more intent on upholding a favourite party in politics by abusing its opponents, than by proving that it was radically right, and that its opponents were radically wrong; mistaking vehemence for reason; and finally triumphing in his own mind over adversaries, whose force appeared to us to be still unbroken:—but, in the work now before us, he displays a very different conduct: he lays down his propositions in a manner which shews that he does not expect that they will be admitted merely because he has advanced them; he trusts only to the force of the arguments which he brings to establish them; and where he is most convincing he is also most modest. In a word, this 'Enquiry' does great honour to him, as a lawyer, a reasoner, and a man. We do not mean that he is unanswerably right in every part of this performance. It is not indeed to be expected that, in a work of such length, he should be every where so fortified, as that some weak parts should not occur: but we must in justice say that they are very few in number; and that in general the ground on which he stands

stands is so advantageous, and he makes so much of its natural strength, that he may be fairly said to be inexpugnable.

From this collective character of the whole, we will now descend to a particular account of the contents of the book, which may be considered as a continuation of the author's "*Jura Anglorum*." The object which Dr. P. had in view, when he resolved to write a sequel to that publication, is to be collected from his preface, which we therefore extract :

" In the following work I have largely committed myself upon the most delicate subjects of discussion. I have endeavoured to speak as freely of all opinions, as the earnest investigation of truth requires. If any reader then should feel sore at what I have said, I previously entreat him to lay the unintended cause of offence to the account of that freedom of thought, by which each claims the right of maintaining his own opinions. I lie not open to the imputation of provoking the discussion of matters, that may appear to some pregnant with irritation, scandal and danger. For at a time, when I thought a serious attack was aimed at our Constitution, I stood forward in her defence by displaying, according to my slender means, the real and true grounds of her excellencies ; this brought forth my *Jura Anglorum*. Under a strong desire to displease none but the enemies of the Constitution, and too vain a conviction, that I had avoided all reasonable grounds of offence, I was somewhat surprized to receive from a quarter the least suspected, a publication under the following title : " A Letter to Francis Plowden, Esq. Conveyancer of the Middle Temple on his work, entitled *Jura Anglorum*, by a Roman Catholic Clergyman.

" *Non tali auxilio, nec defensoribus istis tempus eget.*"

" The author appears to have written under an enthusiasm of sincerity and zeal, which has produced a conviction upon my mind, that I have not sufficiently developed the subjects I undertook to explain in my former work. And there needs no other proof of the importance of those subjects, than the holy indignation, with which my Reverend Correspondent prosecutes my supposed deviations from truth in treating of them. Had his reflections and censures been personal, I should have passed them over unnoticed. But when I am arraigned for having " enhanced the cause I undertook to defend by making essential sacrifices of my own and others' unalienable rights ;" for having " attempted to establish in man a right to choose his own religion ;" for having broached " principles repugnant to holy writ and destructive both of one religion and the other ;" for having ceased to be " a man of principle and honour by acquiescing in the consequences and effects of the revolution of 1688 ;" for having " acted inconsistently with the character of a Catholic, 1st, in having approved the principles of the revolution—2dly, in making the canon law dependent upon the temporal legislature—3dly, in attributing to the rulers of the realm powers over the church and its property ;" and for having " struck a deadly blow to the vitals of that church, which I once loved and revered ;" it will perhaps be allowed by my readers, that further elucidation

elucidation was wanting to these subjects, which are highly important to the well-being of the British Constitution.

'I affect not to write controversy. After I had attempted to submit to my countrymen a fair exposition of the British Constitution, I found, that I had been deficient in developing some material parts of it. I shall therefore seek no further apology for offering to them these ulterior disquisitions into the fundamental principles and mutual relations of Church and State.'

The work is divided into three books, the first of which contains 9 chapters, the second 7, and the third 6. The author expressly disclaims the idea of writing a theological essay, having no inclination to break into the province of divines: keeping in mind the adage *tractent fabrilis fabri*, he thinks it would not be proper for him, a mere layman, to treat of matters which more particularly belong to those who have made divinity their peculiar study. He lays claim, however, to indulgence, if, while he is discussing topics which are of a complex or mixed kind, he should give 'into matter of a theological nature.' In this case, he says, he does it only incidentally, and because it is impossible absolutely to avoid it.

Entering now on his task, Dr. P. observes that the church is possessed of two very distinct powers, the one *spiritual* and the other *temporal*; that the former, being derived from Christ himself, when he commissioned his Apostles to "go and teach all nations," is independent of the civil power, and uncontrollable by man: but that the temporal power of the church, having no pretensions like the former to divine origin, but being derived solely from man, is as liable to be regulated or resumed by the state, as any that is possessed by a lay corporation, or body of lay subjects. On this principle, he vindicated in his "*Jura Anglorum*" the decree of the Constituent Assembly of France, by which the estates of the French church were declared to belong to the nation. The expedience or propriety of that decree is not the subject of discussion: our author labours only to prove that the state had a *right* to pass such a decree. He remarks that the commission to preach the gospel, and what is called by divines the *power of the keys*, were not bestowed on the church by the state; and that therefore the state can have no right to regulate, limit, or abridge, much less to extinguish them: but that houses, lands, privileges, tithes, and a corporate existence in the state, being enjoyed by the clergy only as the *gifts of the public*, all these are subject to regulation, or even resumption, at the will of the legislature; to whom, he justly maintains, belongs the *altum dominium* over every *temporal* concern of every branch of the community. Thus does our author establish two powers exercised within the bounds of the

same society, but at the same time completely independent of each other—a power *purely spiritual* in the church, over which the state can have no controul—and a power *purely temporal* in the state, to which the church is as much subject as any individual in the nation. Whatever is commanded by the power purely spiritual, being confined to what relates solely to God, and to what rests clearly on his divine word, he considers as binding on the consciences of men; who, owing obedience to God more than to man, should disregard the laws of the latter whenever they exceed the limits of their peculiar sphere, or purely temporal concerns;—and whatever is enjoined by the state, being strictly of a temporal nature, he contends ought not to be resisted under a pretence that the persons affected by it are the depositories of spiritual power.

Having laid down these general principles, he proceeds to answer the charges brought against him by his reverend antagonist, who thus opened his attack on our author—"The first of your principles which appears to me blameable, is the pretended right you attempt to establish in man to choose his own religion." We refer our readers to our No. for July 1794, in which we reviewed the letter here quoted, and which called forth this answer. In that letter, it was maintained in substance, that man was not at liberty to make choice of what religion he pleased; that on the contrary he was bounden by his duty to his Creator to seek for that religion which was most conformable to the divine word, and to adopt it when found; so that to make choice of any other in preference to it would be not only not a right in man, but a direct violation of the duty which the creature owed to the Creator. Dr. P. in reply says that nothing was ever farther from his thoughts or intentions, than to establish a general right in man to choose what religion he pleases.—He then goes on as follows:

'It is evident from the tenor and context of my whole book, that the *right, freedom, liberty, or choice*, which I attribute to each individual of adopting a particular mode or system of religion, is retained by the individual, as against the community, which can neither direct, bind, nor controul his conscience; but not as against God, to whom alone he is accountable for the religion he professes.'

'Having to pointedly and unequivocally expressed my sentiments upon the *indispensable obligations* of man to act as God shall require of him in the adoption of his religion, I cannot admit myself open to the imputation of having asserted that as against God, "Man has a right to choose what religion he pleases." For it is self evident, that man cannot possess a right to choose, against the indispensable mandate and requisition of him whom he is bounden to obey.'

Dr. P. then proves that his adversary differs less from him on this very head than he seems to imagine, as the following passage,

passage, written by the latter, (and which we insert for the purpose of showing that Catholic divines differ not on this subject from the church of England,) will pointedly make appear. In our church ritual, we find the words "whose service is perfect freedom." The Catholic divine thus contrives to reconcile, with this perfect freedom, the proposition that man has not a right to choose whatever religion he pleases :

"As my Reverend Correspondent assures me, that my assertion runs counter to the tenets of the Catholic belief, and therefore that it ought not to pass unamended in a Catholic writer;" I entreat my readers to judge whether he do not in other words maintain precisely the same doctrine himself, p. 18. "I readily grant that religion is free in the sense above mentioned, because it pleased the Divine Wisdom in making known the revelations of Christianity, so to temper the certainty of its revelations with the darkness and impenetrability of the revealed articles themselves, as to leave it within the free and uncontrolled power of the human mind to assent to such articles or not. If we were compelled by an irresistible evidence discovered in the revealed objects themselves to give our assent to them, as we often are in natural things, there would be no freedom, and consequently no merit in an act of faith, &c. Now the combination of these and other circumstances leaves it, I say, free to the mind of man, to agree or not to the revealed articles of the Christian religion. Religion therefore, in the sense I have explained, is unquestionably free."

Having proved that the state has no right to dictate to any man what faith he shall profess, nor to punish him for not embracing that which is adopted by the state,—religion being purely of a spiritual nature, a communication only between God and man, and consequently not within the jurisdiction of the temporal power,—Mr. P. proceeds next to consider 'the general source of authority,' which he traces up to God himself. As he is writing for a Christian nation, he says he does not think it necessary to prove the existence of a SUPREME BEING: he assumes it in common with his Christian readers. He assumes also that man is formed of an immaterial soul, and of a body; and on this he builds his system that there must be two kinds of authority, which he calls spiritual and temporal: it being impossible that matter should act on spirit, he subjects only the body to the controul of the temporal power, and the soul to that of the spiritual. Thus man for his worldly concerns is subject to the civil authority of society; for his heavenly or religious interests, exclusively to God. The author labours, and in our opinion with great success, to ascertain the limits which separate the civil from the spiritual power, which he considers as absolutely independent of each other. This leads him to speak of the Christian church, and to examine in what consists the power which she may exercise independently

pendently of the state, and in what respects she is as liable to human controul as any political establishment in the community: the foundation of both powers, the spiritual power of the church and the temporal power of the state, he maintains to be equally divine, the Almighty being the founder both of religion and society. Obedience to these two powers, each in its respective sphere, he declares to be a duty imposed on man by his Maker.

‘ These two powers or authorities, though in themselves widely different from each other, proceed originally and fundamentally from one and the same source, God: man therefore is equally bounden and obliged to obey them both. The institution of *temporal* or *civil* authority is an effect of the general dispensation of God's providence in creating mankind, which never has been, and probably never will be altered from the creation of man until the consummation of the world. The institution of that *spiritual* or *ecclesiastical* authority, to which Christians are obliged to submit, was the special grace and favour dispensed to us by the mercy and bounty of our Redeemer, when he came upon earth to establish the law of grace upon the abolition of the less perfect system of the Jewish legislation.’

Each of these powers he considers separately; and first the *temporal*.—When the author says that the temporal power is derived from God, our readers must not so far mistake him as to suppose that he wants to establish the divine right of *kings*; what he means to prove is that the *sovereign civil authority* of any state, whether republican or monarchical, or mixed, being necessary to the subsistence of order and government in society, must have sprung from God, when he ordained that man should live in society; for, without order and government, society could not subsist. He then insists that on account of its divine origin it ought to be submitted to by man: for, says Dr. P., ‘ as authority, which is a right to command, and submission, which is an obligation to obey, are correlatives, it must be admitted that when God instituted authority, he enjoined submission to it.’ The different modifications of this authority, or the various modes of exercising it, he justly observes, make no difference in the essence of the thing, nor weaken in the smallest degree the obligation imposed on man to submit to it. God became indeed the immediate legislator and governor of the Jewish nation, and established what is called a theocracy.

‘ This,’ says our author, ‘ was a special favour conferred upon his chosen people, which he extended not to others. All the rest of mankind were therefore left to their free liberty to form themselves into whatever communities or societies they chose, and to delegate the sovereignty of *human* or *temporal* power and authority to whomsoever and in whatsoever manner they should find it reasonable and agreeable.

Hence



Hence has arisen the endless variety of forms and modes of government, through the succession of all ages to the present time.'

In Chap. 5. the author touches on various topics connected with the exercise of supreme civil authority,—the deposit of sovereign power in one or more,—and absolute monarchy: He points out in what consists the conscientious obligation of civil obedience, the super-excellence of the British constitution, and he shews that absolute monarchy has a dangerous tendency, to a dissolution of government, and that passive obedience and non-resistance are not applicable to our king. He says that 'in whom the sovereignty resides, in him the legislative power exists; legislation being a direct emanation of the sovereignty, the action of the sovereign power.'—Speaking on this subject, he advances doctrines which, though perhaps strictly true, will sound harsh to an English ear; particularly those that relate to absolute monarchy.

'To whomsoever the community freely delegates the right of legislating, in him her or them it reposes the sovereign authority. The legislative power then is unexceptionably binding upon the whole community, because it is the collective free sense of the majority, which binds the whole. There cannot exist any government, unless the sovereign power be deposited by the community in some person or persons, who can exercise it over the rest: for although by the providential ordinance of *God*, the principal or original right of sovereignty be vested in the community at large, yet the actual formation of government is the act of their depositing this sovereignty in the legislative body. When they deposit it unconditionally in one individual, it establishes a pure absolute monarchy, by many called despotism, or absolute mastership. This form of government, which to us Englishmen appears a state of servitude, is as lawful a form of government as that of our own, in which we deposit the sovereignty in a king, lords, and commons: for it is as fully competent for a community to entrust the sovereignty to the uncontrolled discretion of one man as to many. Such absolute monarch has the same right and title to his authority or power, as has the parliament of Great Britain, viz. the free gift or disposal of the sovereign power or authority by the community. In such a monarch the full legislative power is as complete as in our parliament, and is equally binding upon the community, who by the general ordinance of *God* are as conscientiously bounden to obey the decrees and edicts of their king, as Englishmen are the acts of their parliament. The Emperor of China has neither more nor less power over the consciences of his subjects, than the parliament of Great Britain. The same duty of conscience is imposed upon the Chinese and the Briton to obey the laws of the country, in which they reside: and this by the ordinance of *God's* providence, which unexceptionably and equally affects all mankind. This providence operates by the light and law of nature upon every human individual, and cannot be dispensed with, but by a special and supernatural interposition of the superintending Deity itself. Besides this, in order

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to effectuate the means of preserving and improving the ends of society, we find, that our blessed Redeemer made peace one of the leading precepts and ordinances of Christianity, and peace cannot be kept but by the submission of the minority to the will of the majority, which is expressed by the laws of each community.'

Dr. P. must here be understood to mean that men are bounden in conscience to submit to absolute monarchy, only as long as they consent that such a monarchy shall exist: they confessedly have the *power* to change their governments whenever they have the *will*; and their *right* to exercise such power, and to follow such a will, he by no means denies; on the contrary he admits it, and asserts it in direct terms. He quotes the expression of Cardinal Bellarmine, *Singula species regiminis sunt de jure gentium*, and then adds the following clear and strong declaration:

'Each nation has the right to choose its own government: all forms of government, and all modes of legislation answer the general design of God's providence in preserving, as he originally instituted, the social state of mankind. Although all societies or communities enjoy equal freedom or liberty of choosing, modelling and changing their form of government; it does not follow that they all use this liberty with equal discretion, wisdom and efficacy: there is as much variety or difference in the use of this political freedom or liberty, as there is in the free use of the physical faculties of man: God's providence has a general superintendence over all human events; yet it is certain, that the particular designs of that providence are in the continuance of the present system of nature accomplished by the operations of secondary causes.'

In Chap. 6. he treats of 'the nature of human or temporal laws,' and contends that, it being once admitted that none but the sovereign power can have legislative authority, the conclusion is obvious that no other *human, civil, or temporal* power within a community can controul the sovereign power of that community; and on this principle he refuses to subscribe to the position of his adversary—

"Every law is unjust, essentially null, and no ways binding the consciences of men, which in its own nature may not be, and which at least in its primary intent is not actually, directed to the good of the community."

This pretended rule of divines or schoolmen he considers as the strongest provocation of the subject to disobedience, in as much as it erects every individual into a judge of what act of the legislature, or will of the majority of the community, may be binding, or entitled to conscientious obedience. He admits, however, that, when the legislature enacts any thing contrary to the law of God and reason, or enjoins what is *malum in se*, it exceeds the bounds of its authority. We are of opinion that

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it is clearly deducible from this admission, that disobedience to such acts or injunctions is not only not a crime but a duty, even though the majority of the community should acquiesce in and support them. Divines may possibly carry their principles too far, or, though possibly not too far, still may too much encourage contests with the legislature, and expose the tranquillity of the state, when they say that a law is null which in its own nature, or at least in its primary intent, is not actually directed to the good of the community. At the same time we must confess that, if such a law might not conscientiously be resisted, a conscientious legislature ought to feel it to be a duty to repeal it. Our author maintains that laws, which have no reference to the general good of society, are nevertheless binding on the subject; and he instances the act for providing for the first Duke of Richmond and his race, descended illegitimately from Charles II. He might have added also the act for providing for the illegitimate offspring of the same monarch by the Duchess of Cleveland, out of certain duties on wines. His words are—

‘When a provision was made for the payment of one shilling per chaldron upon all coals exported from Newcastle to the port of London, for the illegitimate issue of the unlawful pleasures of King Charles the Second, it was clear and certainly known, that the law had no reference to the general benefit of the society, for it was an encouragement given to the vices of the great; and it was increasing the difficulty of procuring a very necessary commodity of life: but will any Theologian pretend to assert, that the law, by which this duty was secured to the illegitimate issue of the king, is not equally binding, as any other law of the State: or that a man might conscientiously refuse the payment of this duty, and be conscientiously obliged to pay all other duties imposed by the State?’

On this head we must agree with our author. Parliament had certainly a *right* to make such a provision, though it ought not to have exercised it; it comes, therefore, under that rule of law, *fieri non debuit, factum valet*; and we will go so far as to say that parliament could not *now* with justice repeal even that act, which it could not have passed without a desertion of its duty to the public. Various intermarriages have since been formed on the grounds of this parliamentary provision, which it would be now an act of cruelty and injustice to distinguish from private property.

Chap. 7. is on the rights and duties of human legislators concerning civil establishments of religion. Dr. P. admits in the utmost latitude the right of the community to give a civil establishment, not indeed to any religion which it pleases, but to that which the majority of the people may conscientiously think to be the best, though it should in reality be erroneous. Obedience to the laws by which religious establishments are  
formed

formed by the State, he considers as a duty binding on individuals; though he admits it to be a qualified obedience. This is certainly a delicate subject, and the author displays much dexterity in treating it. He says—

‘The sole quality that renders a law obligatory, is its validity: and this, as I have before observed, depends upon the nature of the thing enacted. If it be in its nature indifferent and capable of being observed by all the members of the State, all subjects are bounden to obey the law, whatever may have been the motives or intentions of the legislators in passing it: if it be contrary to or inconsistent with the law of nature and the word of God, no subject can lawfully obey it; because such a law cannot be valid. Within the scope of lawful or indifferent actions *civil* or *temporal* legislators are bounden to frame such laws, as in their judgment and discretion they shall think tend to advance the unity peace and welfare of the community, which is the whole extent of their trust and mission. But the observers of the law are in no manner committed in the conscientious discharge of duty by the legislators. However sinful unjust or mischievous their views motives and reasons may have been for passing the law, the subjects are conscientiously bounden to obey it, provided it contradict not the law of nature and the revealed word of God.’

Here it must be observed that a wide door is opened to litigation about what is or is not contrary to the law of nature or revelation; and conscience, as far as obedience is a duty binding on it is liable to be made the sport of human passions. The civil establishment of a religion, he observes, is no proof of its orthodoxy even in the opinion of the legislature by which it is endowed. Thus he instances the cases of the church of England established by legislative authority to the south of Tweed, Presbyterianism in Scotland, and the Roman Catholic religion in Canada; each of which is placed under restrictions and disabilities where it is not the establishment. Hence he concludes that submission to the laws for the support of an established religion cannot be construed into an assent to the doctrine which it teaches. As a proof that man is bounden to obey the laws which are framed for maintaining the civil existence of religion in a State, he quotes the example of Christ himself; and as we wish to give his meaning fairly, on this nice topic, we will use his own words:

‘In order to explain this the more fully, we must view in three distinct lights those actions of men which a human legislature may controul: the *first* is the mere physical action abstracted from any mental application to render it moral or immoral; the *second* is the physical action so influenced by the moral intention, that its essential nature consists in this inseparable connection of the intention with the action: as for example, the administering poison to another, sacrificing to and adoring an idol; or by omission in neglecting to perform any explicitly enjoined duty. The *third* is the performance of certain actions,

which though indifferent in themselves, are enjoined with a vicious or sinful intention in the legislature, and may as well as any other physical action be converted by the *malus animus* of the agent into an immoral action : but which at the same time may, and indeed ought to be performed by the subject externally, without his mental approbation or application of it to the intention of him that enjoined it. Let us consider how our blessed Redeemer acted for our example in such instances when upon earth. Judea was in his time subject to the power of the Roman Emperor : an idolatrous worship was established throughout the empire. The Emperor himself was looked upon as the *pontifex maximus*, or high priest : and the actual application of a part of the taxes was made to support an idolatrous and false religion. All positive laws of the empire, that required or enjoined the second sort of actions, such as to offer sacrifice to idols, or renounce Christianity, were null and void : but such actions of the third class, which enjoined the payment of money, a part of which was applicable to the support of their idolatrous priests and temples, were obeyed and complied with by our Lord, who paid the tribute for himself and St. Peter without inquiring into the particular appropriation of it. This, like every other action of our Divine Master, was for our instruction and example : and it emphatically teaches every Christian the same obligation of paying taxes tythes or such like impositions when imposed by the *civil* power, whether they be applied wholly to mere civil purposes, or partly to the support and maintenance of the ministers of the religion, which receives the civil sanction of the State ; and it is immaterial whether such religion be true or false, Christian or Heathenish. So, as I shall say more fully hereafter, tythes are not paid because the parson is entitled to them by the revealed law of Christianity, but because they are secured to him by the *civil* law of the State.

It is evident from this quotation that our author unequivocally denies the existence of any *divine* right on the part of the clergy to tithes or temporal possessions ; and that he maintains that they become intitled to them only through the will of the *civil* power. When the legislator attempts to force obedience to laws which are incompatible with the law of God, the author says that in that case he exceeds his just authority, and that he cannot validly enjoin and enforce conformity with a religion which the individual may in his conscience believe to be erroneous. Dr. P. goes perhaps a little too far, when he says that a legislator cannot validly pass laws which enact penalties and punishments for exercising a religion, which the subject may in his conscience believe to be true. We think that, conformably to the principles before laid down by him, the *validity* of such laws ought not to be questioned, though they must certainly be considered as violating justice and equity : but that, on the contrary, individuals ought to submit to the penalties ; thus obeying God on the one hand by adhering with unshaken firmness to the dictates of their conscience ; and obeying

obeying man, on the other, by paying the penalties consequent on their refusal to do what they might deem forbidden by the command of the Almighty.

[To be continued in the next Review.]

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ART. III. *Travels in Europe, Africa, and Asia*, made between the Years 1770 and 1779. Vol. IV. Containing Travels in the Empire of Japan, and in the Islands of Java and Ceylon, together with the Voyage home. By Charles Peter Thunberg, M. D. Knight of the Order of Vasa, &c. &c. 8vo. 6s. Boards. Rivingtons. 1795.

WE have already given our idea of this author as a traveller\*, which is in no respect altered by the additional volume now before us. The same fidelity and accuracy in particular observations, the same total absence of enlarged and philosophical views, and of all that constitutes *amenity* in narration, are displayed in this as in the preceding volumes. As adding a mass of fact to the stock of curious and useful information, these travels possess considerable value; and the novelty of objects collected from such distant and different parts of the globe cannot but prove in some measure entertaining, whatever be the mode of describing them.

The additional matter relative to Japan respects the government, religion, diet, sports and games, arts and sciences, laws and police, medicine, agriculture, natural history, and commerce. Most of these important articles are slightly treated, as may be supposed from the small compass allotted to them. The lists of secular and ecclesiastical emperors, or *Kubos* and *Dairis*, continued from Kœmpfer's time to the year 1776, are what the author values himself much on procuring, and may be useful to historians. In the accounts of government and police, there is too much admiration of the order and regularity which are the obvious features in the external view of this country, without considering the rigid despotism by which they are obtained; the idea of 'innumerable inhabitants without strife, discord, discontent and distress,' is scarcely compatible with a most severe system of laws, except on the supposition that this severity stifles all outward appearances of what cannot but exist within. The mode of publishing laws, however, deserves commendation. 'They are promulgated not only once or twice from the pulpit, according to the custom in Christian churches, but likewise in every town and village they are posted up for public inspection and daily

\* See M. R. for February 1794, for our account of the three preceding volumes.

perusal, in large letters, being placed conspicuous in an open spot, surrounded and guarded with rails.' We cannot but wish that ours was even one of those Christian countries in which *laws are published from the pulpit*. The laws of Moses are the only statutes which we have heard promulgated in that manner.

The article of *agriculture* is perhaps the most valuable, since the extreme population of Japan has obliged the inhabitants to turn all their thoughts to the production of food for man; and in no part of the world, probably, unless it be in China, is the earth rendered so productive in this view. Very few horses or quadrupeds of any kind are kept, so that meadows are not to be seen in the whole country; and the cultivation resembles that of a garden, in the variety of esculent vegetables, and in the perfect order and nicety with which the land is managed. Manure of every kind is collected with the most exact œconomy; and the general mode is to use it in the form of a liquid compost, poured on the plants while growing.

The pains which a farmer takes to cultivate the sides of even the steepest hills, is almost incredible. If the place be even no more than two feet square, he nevertheless raises a wall of stones at the bottom of the declivity, fills the part above this with earth and manure, and sows this little plot of ground with rice or esculent-rooted vegetables. Thousands of these beds adorn most of their mountains, and give them an appearance which excites the greatest astonishment in the breasts of the spectators.

Rice is their principal corn. Buck-wheat, rye, barley, and wheat are very little used. Among their esculent-rooted vegetables, Batatas (*Convolvulus edulis*) are the most abundant, and the most palatable. Several sorts of beans and peas are planted in abundance, as likewise alliaceous plants, turnips, and cabbages; from the seeds of which they express an oil for their lamps, and whose yellow flowers give to whole fields together a most beautiful appearance in spring.—

The fields in this country often resemble cabbage-gardens with their beds, which are frequently no more than a foot in breadth, and separated from each other by a deep furrow or trench, which is likewise a foot broad. In these narrow beds the corn is sown strait across in rows, which leaves a small empty space in the middle. I have sometimes, however, seen the corn sown lengthways in the beds, in which case there were only two rows. I have likewise had an opportunity of observing, that when the corn has grown to the height of about a foot, that before it has put forth the ear, the farmer has dug up, as it were, these small trenches, and very carefully put earth about the roots, whence the corn has both received manure and been watered. I was informed, that after a certain stated time the trenches are filled up with earth, and what before constituted the beds, is converted into trenches. In some places likewise the corn was found to be blighted, a calamity, to which, however, the seed is more liable in Europe. As soon as the corn is cut down, they frequently sow another kind

kind of corn, or even French beans, (*Phakoli*) between the stubble, either across it or in furrows, so that the land is actually sown twice in the year, although upon different places, without fresh carting or other attendance. They use this corn chiefly for fodder for their horses and other animals. It is likewise at times ground down to fine flour, of which they make small soft cakes.

After these general articles are discussed, the writer gives some account of his observations during his farther residence at the factory of Dezima, and then relates his return to Batavia, and some excursions in the island of Java. The following instance of the precarious tenure by which life is holden at Batavia is very striking. Shortly before the author's departure for Japan, he sat down at table in the house of his friend Dr. Hoffman with 12 other persons; and on his return he found that 11 of them had been carried off by fevers in the space of three weeks; so that Dr. Hoffman and himself were the only survivors out of the thirteen. Surely we cannot but exclaim with the poet, "*Quid non mortalia pectora cogis, Auri sacra fames?*" when we find persons eagerly soliciting appointments in such a pestilential climate as this; nor need we wonder at their rapacious haste in accumulating treasures procured in the midst of such hazards. The table of annual deaths of Europeans, in the hospital of Batavia, exhibits a melancholy and progressively increasing list. The number in the year 1714, when it begins, was 459; that of the concluding year, 1776, was 2877. The most rapid augmentation was observed after the cutting of a canal from the country to the town in 1733, and after an addition made to the number of sick accommodated in the hospital in 1761.

The remainder of the volume is occupied with the author's voyage to Ceylon, his residence there, and his return home, by the Cape of Good Hope, through Holland, England, and Germany. The most valuable information contained in this part seems to be relative to the cinnamon which Ceylon produces. We shall present to our readers the most material part of it.

'The superfine cinnamon is known by the following properties, viz. in the first place, it is thin, and rather pliable; it ought commonly to be about the substance of royal paper, or somewhat thicker. Secondly, it is of a light colour, and rather inclinable to yellow, bordering but little upon the brown. Thirdly, it possesses a sweetish taste, and at the same time is not stronger than can be borne without pain, and is not succeeded by any after-taste.

'The more the cinnamon departs from these characteristics, the coarser and less serviceable it is esteemed; as for instance, in the first place, if it be hard and as thick as a half-crown piece: secondly, if it be very dark or brown: thirdly, if it be very pungent and hot upon the tongue, with a taste bordering upon that of cloves, so that one cannot suffer it without pain, and so that the mucus upon the tongue



is consumed by it, when one makes several trials of it : fourthly, if it has any after-taste, such as to be harsh, bitter, or mucilaginous.

Such are the sorts of cinnamon, when they are selected from the store-houses, and sorted for exportation ; but the barkers, who examine the cinnamon trees in the woods, and strip off the bark, speak of more and different sorts of cinnamon, the leaves of which, in their external appearance, bear some resemblance to each other, and are not all used indiscriminately for barking, but are picked and pointed out by those that are judges of the matter. These cinnamon-barkers are called in the Cingalese language *Schjalias*.

The sorts of cinnamon which the *Schjalias* reckon, are the following ten :

1. *Raffe Curundu*, or *Penni Curundu*, i. e. Honey-Cinnamon, which is the best and most agreeable, and has large, broad, and thick leaves.

2. *Nai Curundu*, or Snake-Cinnamon (*Slange-Canel*), which approaches nearest to the former, in deliciousness of flavour, (although it does not absolutely arrive at the same degree) and has also large leaves.

3. *Capuru Curundu*, or Camphor-Cinnamon ; this sort is only to be found in the King's lands, and from its root camphor is distilled.

4. *Cabatte Curundu*, that is, astringent or austere Cinnamon ; it has rather smaller leaves than the former sorts. These four sorts, which are all together from one and the same species of *Laurus Cinnamomum*, are nothing more than varieties, nearly resembling each other, which are distinguished by the *Schjalias* merely by the taste, and are the only ones, which ought to be barked, and indeed can be barked, for good cinnamon.

The following sorts, on the other hand, are never barked at all.

5. *Sævel Curundu*, that is, mucilaginous Cinnamon, the bark of which, when chewed, has a mucous slimy after-taste, like a Mucilage. The bark of this is soft, and of a fibrous or stringy texture, and not so compact nor firm as that of the others : it is likewise tough, and bends easily, without immediately breaking. This is likewise a variety of the *Laurus Cinnamomum*.

6. *Dawul Curundu*, that is flat, or board Cinnamon ; which name it bears, because the bark, in drying, does not roll itself up together, but remains flat. This sort is from the *Laurus Cassia*.

7. *Nica Curundu*, i. e. Cinnamon with leaves which resemble the *Nicotia*, or *Vitex negundo*, viz. in being lanceolate, or long and narrow. This seems to be a variety of the *Laurus Camphora*.

Besides these seven sorts, they yet reckon three more, which obviously differ from the genuine Cinnamon. And indeed one may immediately see, that they can in no wise with justice be reckoned among the cinnamon trees. Of these I have seen one sort only, viz. the *Thorn-Cinnamon* : the other sorts are very rare, and are found only in the Emperor's domains.

8. *Catura Curundu*, i. e. Thorn-Cinnamon (*Dorn Canel*) : this is of a quite different genus from the *Laurus*, and the bark has not the least taste of Cinnamon. The leaves bear no resemblance to the *Laurus*, and the branches have thorns (*spinæ*) upon them.

9. *Mal Curundu*, or Bloom-Cinnamon, and

10. *Tempat*

\* 10. *Tumpat Curundu*, i. e. Trefoil-Cinnamon: because the leaves are said to divide towards the top into three laciniae.

Cinnamon is barked in the woods at two different seasons of the year. The first is termed the *Grand Harvest*, and lasts from April to August; the second is the *Small Harvest*, and lasts from November to the month of January.

It is in the woods on the Company's own domains, that the Schjalias seek and peel the cinnamon bark; although it sometimes happens that they steal into the Emperor's woods, and at times go as far as within half a league of Candi, in order to fetch it; but if they chance in the latter case to be discovered and taken, they must expect to have their nose and ears cut off.

Each district or hamlet in the Company's domisions, is bound to bark and furnish yearly a certain stated quantity of cinnamon; whereas the Cingalese there have a certain portion of land rent-free, to cultivate and inhabit, with other privileges. Over a certain number of Schjalias are placed other superior officers, who have the inspection over them and the cinnamon, and are likewise authorized to punish small offences. Over all together is placed a European, who is called their Captain (*Hoofd der Mahabadde*), or frequently in common discourse, Captain Cinnamon, who receives and is answerable to the Company for all the cinnamon. He is likewise vested with authority to try and punish offences of a deeper die.

The barking of cinnamon is performed in the following manner: First, a good cinnamon tree is looked out for, and chosen by the leaves and other characteristics: those branches which are three years old are lopped off with a common crooked pruning knife. Secondly, from the twigs that have been lopped off, the outside pellicle (*epidermis*) of the bark is scraped off with another knife, which is convex on one edge, and concave on the other, with a sharp point at the end, and sharp at both edges. Thirdly, After the bark has been scraped, the twigs are ripped up longways with the point of the knife, and the bark gradually loosened from them with the convex edge of the knife till it can be entirely taken off. Fourthly, The bark being peeled off, is gathered up together, several smaller tubes or quills of it are inserted into the larger, and thus spread out to dry, when the bark of its own accord rolls it itself up still closer together, and is then tied up in bundles, and finally carried off. All these offices are not performed by one single man, but the labour is divided among several. The Schjalias afterwards deliver the cinnamon into store-houses, erected in several places by the Company for that purpose; whither it is either carried by porters, or, where there are any rivers, transported by boats. Each bundle is at this time bound round with three slender rattans, and weighs about thirty pounds. In the store-houses these bundles are laid up in heaps, a separate heap for each village and covered with batten mats.

When the ships are afterwards ready to take in their lading of cinnamon, it is packed up, after having previously undergone an examination. Each bundle is then made nearly of the length of four feet, and is weighed off to eighty-five pounds neat: although it is afterwards marked and reckoned for only eighty pounds; so that five pounds

pounds are allowed for loss by drying during the voyage. Subsequently to its being well secured and tied hard round with cords, the bundle is afterwards sewed up in two sacks, the one within the other, on which latter are marked its weight and the place where it was packed up. These sacks ought not to be made of sail-cloth, or linen, but of wool, or such as in India bear the name of *Gunjesakken*, from which the cinnamon receives no injury in the transportation.

\* From the store-houses the sacks of cinnamon are carried to the ships, and after they have been stowed in there with other goods, loose black pepper is sprinkled over them, to fill up every hole and interstice. The pepper, which is of a dry and hot quality, attracts to itself, during the voyage, the moisture of the cinnamon, and has been found, by these means, not only to preserve the cinnamon in its original goodness, but even to increase its strength.

Mineralogists will here meet with some curious information respecting the precious stones found in Ceylon, the specimens of which, brought home by Prof. Thunberg, were named by Prof. Bergman. The elephants of this island, reckoned the largest and finest in the globe, furnish some interesting observations, though not very new:—it is affirmed that they generally stand 14 feet high at the shoulder-blade. An account of 15 different dishes made from the bread-fruit is a singular example of the minute accuracy of the author, but cannot be of much service either in adding to the luxury or in alleviating the wants of Europe.

The conclusion, giving a brief account of the author's visit to England, will afford pleasure to English readers, from the warm terms in which he acknowledges the civilities that he received here, particularly from the liberal and munificent President of the Royal Society.

**Ai.**

ART. IV. *The Pleasures of Imagination*. By Mark Akenfide, M. D. To which is prefixed a Critical Essay on the Poem, by Mrs. Barbauld. 12mo. 6s. 6d. Boards. Cadell jun. and Davies. 1795.

**A**MONG the poems which do honour to the English muse, Dr. Akenfide's *Pleasures of the Imagination* are universally allowed to occupy a very eminent place. We have already had occasion to record our sentiments of the superlative merit of this poem\*; and, though it be unnecessary to repeat them, we could not so far forget the entertainment which it has afforded us, as not to welcome this republication, which invites us to a fresh perusal. This volume is neatly printed, and embellished with three or four copper-plates: but that which most enhances its value is the Essay prefixed, from the elegant pen of Mrs. Barbauld. It is a judicious piece of criticism, containing many

\* See M. R. vol. xlvii. p. 429.

just

just observations on didactic poetry in general, and many which particularly relate to Dr. Akenfide's poem, and serve to appreciate the merit of its several parts. We do not recollect to have any where met with the subject of didactic poetry better discussed than in the following remarks :

• Didactic or preceptive poetry seems to include a solecism, for the end of poetry is to please, and of didactic precept the object is instruction. It is however a species of poetry which has been cultivated from the earliest stages of society ; at first, probably, for the simple purpose of retaining, by means of the regularity of measure, and the charms of harmony, the precepts of agricultural wisdom, and the aphorisms of oeconomic experience. When poetry came to be cultivated for its own sake, it was natural to esteem the didactic, as in that view it certainly is, as a species of inferior merit, compared with those which are more peculiarly the work of imagination ; and accordingly in the more splendid era of our own poetry it has been much less cultivated than many others. Afterwards, when poetry was become an art, and the more obvious sources of description and adventure were in some measure exhausted, the didactic was resorted to, as affording that novelty and variety which began to be the great desideratum in works of fancy.

• This species of writing is likewise favoured by the diffusion of knowledge, by which many subjects become proper for general reading which, in a less informed state of society, would have favoured of pedantry and abstruse speculation : for poetry cannot descend to teach the elements of any art or science, or confine itself to that regular arrangement and clear brevity which suit the communication of unknown truths. In fact, the muse would make a very indifferent school-mistress.

• Whoever, therefore, reads a didactic poem ought to come to it with a previous knowledge of his subject ; and whoever writes one, ought to suppose such a knowledge in his readers. If he is obliged to explain technical terms, to refer continually to critical notes, and to follow a system step by step with the patient exactness of a teacher, his poem, however laboured, will be a bad poem. His office is rather to throw a lustre on such prominent parts of his system as are most susceptible of poetical ornament, and to kindle the enthusiasm of those feelings which the truths he is conversant with are fitted to inspire. In that beautiful poem, the *Essay on Man*, the system of the author, if in reality he had any system, is little attended to, but those passages which breathe the love of virtue, are read with delight, and fix themselves on the memory. Where the reader has this previous knowledge of the subject, which we have mentioned as necessary, the *art* of the poet becomes itself a source of pleasure, and sometimes in proportion to the remoteness of the subject from the more obvious province of poetry ; we are delighted to find with how much dexterity the artist of verse can avoid a technical term, how neatly he can turn an uncouth word, and with how much grace embellish a scientific idea. Who does not admire the infinite art with which Dr. DARWIN has described the machine of Sir RICHARD ARKWRIGHT ? His verse is a piece of mechanism, as complete in its kind as that which he describes.

scribes. Allured perhaps too much by this artificial species of excellence, and by the hopes of novelty, hardly any branch of knowledge has been so abstruse, or so barren of delight, as not to have afforded a subject to the didactic poet. Even the loathsomeness of disease, and the dry maxims of medical knowledge, have been decorated with the charms of poetry. Many of these pieces however owe all their entertainment to frequent digressions. Where these arise naturally out of the subject, as the description of a sheep-shearing feast in *DYER*, or the praises of Italy in the *Georgics*, they are not only allowable but graceful; but if forced, as is the story of *ORPHEUS* and *EURIDICE* in the same poem, they can be considered in no other light than that of beautiful monsters, and injure the piece they are meant to adorn. The subject of a didactic poem therefore ought to be such as is in itself attractive to the man of taste, for otherwise all attempts to make it so by adventitious ornaments, will be but like loading with jewels and drapery a figure originally defective and ill-made.'

When verse is strictly didactic, it ceases to be poetry, and the languor which compositions of this class generally produce evinces a misapplication of genius. Dr. Akenfide, as Mrs. B. observes, is peculiarly happy in the choice of his subject. It is Poetry illustrating the philosophy of her own art. 'Imagination (as Mrs. B. says,) is the very source and well-head of poetry, and nothing forced or foreign to the muse could easily flow from such a subject.' Much, however, as the man of philosophic taste must admire this poem, it cannot be relished by the general reader: 'it is a work that offers us entertainment, but not of that easy kind amidst which the mind remains passive, and has nothing to do but to receive impressions.'

This ingenious and learned lady proceeds to notice the ground-work of Dr. A.'s *Pleasures of the Imagination*, and enters into an analysis and examination of the poem; in the course of which she points out its beauties and defects: concluding her remarks with some strictures on the genius of Akenfide, and on the rank which he holds among English poets:

'On the whole, (she says,) though we may not look upon Akenfide as one of those few born to *create* an era in poetry, we may well consider him as formed to shine in the brightest; we may venture to predict that his work, which is not formed on any local or temporary subject, will continue to be a classic in our language; and we shall pay him the grateful regard which we owe to genius exerted in the cause of liberty and philosophy, of virtue and of taste.'

It may be proper to apprise our readers that this impression of Dr. A.'s celebrated poem is copied from the early editions, and not from that which was left by the author in an imperfect state, and printed in the volume of his poems. One is materially different from the other; and, as the poet had abandoned  
part

part of his system, we lament that only his first thoughts are transmitted to posterity. If to the critique some account of the life of Akenfide had been given, it would have considerably enhanced the value of this elegant edition : but this may be hereafter supplied.

Moo-y.

ART. V. *The Art of preserving Health*. By John Armstrong, M. D. To which is prefixed a Critical Essay on the Poem. By J. Aikin, M. D. 12mo. 6s. 6d. Boards. Cadell jun. and Davies. 1795.

THE purchasers of this edition of Armstrong's poem will find the Essay of Dr. Aikin a very acceptable appendage. It is the common defect of didactic poems that they require illustration ; and though the general title of this, and the heads of the several books, present very familiar topics of contemplation, they cannot be discussed by the muse without some obscurity. The poet, in one place, speaking of his subject, says :

' Rude is my theme, and hardly fit for song.'

Of some parts, this is strictly true ; others, however, especially those of the last book, will be found sufficiently elevated for poetry : but even those subjects which are incapable of sublimity must nevertheless, as referring to the happy art of preserving health, become interesting. Here it is essential to understand ; and the judicious examination of the Editor, which extends to every part of the poem, will shew how far the muse is to be received as an oracle, or as a guide to the temple of Hygeia. The physician in prose should be associated with the physician in verse. As to the merits of the composition, *as a poem*, they are sufficiently exhibited in the Editor's essay. From the general view of its contents, Dr. Aikin concludes that,

' It will appear that Dr. Armstrong's poem, together with a sufficient variety for the purpose of amusement, possesses uniformity of design enough to give it the proper character of a didactic poem. Almost every thing essential to the preservation of health is touched upon during its course ; and the digressive parts are neither wholly impertinent to the main object, nor do they occupy a disproportionate space. Many topics of an elevated nature are occasionally introduced ; and moral sentiment is agreeably interwoven with precept and description. The writer has, apparently, found some difficulty in adhering to the arrangement of his design ; for neither are the proposed topics of the four books equally copious of matter, nor has he with precision confined himself to the subjects belonging to each. However, as the *real* intention of such a work is not to afford systematic instruction, but to impress the mind with detached particulars, and to amuse it with variety, objections in point of method are little to be regarded.

### 38 Tindal's *History and Antiquities of Evesham.*

regarded. If this performance, on the whole, offers a fund of useful advice and rational entertainment to every cultivated reader, and at the same time is, in a good degree, what it professes to be, it has fulfilled its purpose.'

This work is elegantly printed, of the same size with Aken-side's *Pleasures of Imagination*, and is decorated with similar plates: but we do not think that, in all the designs, the painter has "bodied forth" the ideas of the poet. *E. g.* Speaking of the *swearing sickness* which prevailed in England in the beginning of the reign of Henry VII., and carried off such multitudes, Armstrong says

'Twas all the business then  
To tend the sick and in their turns to die.  
*In heaps they fell.*

This is taken for the subject of a plate, in which we see *only three* figures, one representing a corpse in the lap of a second that is sick, and the third representing an attendant physician. Does this excite the impression of *heaps falling* under the baleful influence of "wide-wasting pestilence?" We mention this as a hint to artists; for, in painting designs from which plates are to be taken, in order to accompany the descriptions of the poet or the historian, they should endeavour, before they take the pencil in hand, completely to fill their minds with the scene which they undertake to represent.

*Moo-y.*

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ART. VI. *The History and Antiquities of the Abbey and Borough of Evesham*: compiled chiefly from MSS. in the British Museum. By William Tindal, M. A. 4to. 15s. Boards. Longman. 1794.

ANTIQUARIAN researches, though not generally entertaining, may contribute to the instruction and improvement of many readers; and monastic institutions, irrational and unchristian as they are, may yet be of use in exposing the credulity of ignorant laymen, as well as the absurdity, craft, and selfishness of the clergy of former days. How happy for us that there is nothing of the sort among us in the present times!

The volume before us commences very naturally with the *history of the abbey*, as it is probable that to this institution the town might owe its origin and gradual increase. This history is comprized in five chapters, under the following heads;—Name and foundation;—Abbots;—Revenue and endowment;—Customs and internal regulations;—Site and remaining antiquities.—The foundation appears to have been laid in the year 709. Concerning the name and origin, we cannot but rank the account with other legendary tales so artfully circulated to delude and enslave ignorant and unthinking people. Bishop  
Egwia

Egwin might be *good* and *venerable*, and a *Saint* : but, as to the supernatural apparition to him or his herdsman, it is hardly possible to regard it as any other than one of those fictions usually grafted on these institutions. The present respectable writer, however, is 'persuaded that many readers will not think so lightly of these visions, as some *pretended* philosophers have done.'

The endowments and revenue of this abbey employ a number of pages. After a comparative view of the subject, it is computed that the annual income, at the dissolution, would arise, at the lowest, to the sum of eight thousand eight hundred and seventy-six pounds : but it is thought that twelve thousand *per annum* would still fall far short of its real income.

The spot on which this structure was raised is pleasant and fruitful, and its magnificence was once very considerable, but the relics are few ;—a gateway, a tower, two chapels, a most curious and noble arch ;—these, with other particulars, and the site itself, are described in a sensible and agreeable manner in the 5th chapter of the volume.

In the appendix to this part of the work are some original papers of note, and a surprising long list of other charters and writings belonging to the foundation. Several papers of a more curious kind, chiefly from the British Museum, are translated by the author into English.

The remaining chapters of the book relate more directly to the town and its environs. The vale of Evesham has been and is celebrated for fertility and beauty. The abbey, as we have observed, first raised the town ; which has, of late years, rather increased than diminished in size and population. Its situation, particularly on account of the river Avon, seems favourable to manufactures and commerce, which the vicinity of some larger trading towns has probably prevented. One manufacture, (if we may term it so) it has,—which is *gardening*, an innocent, pleasing, beneficial employment. The example appears to have been exhibited by a Major Bernardi, an Italian by family, but born in this town, about the middle of the last century ; who after many adventures retired to this place, and amused himself in this occupation to a considerable extent. ' Ten thousand pounds, (it is said,) at the lowest valuation, are annually *turned* by these gardeners, who supply all the neighbouring towns, but especially *Birmingham*, and sometimes carry their fruit, particularly cherries, into the farthest parts of Yorkshire : and every species of their produce is deservedly esteemed excellent in its kind.' Our author makes several observations on the soil and the culture of the ground, which he seems to borrow chiefly from some former publication.—When we are informed that the dairy-



man sometimes keeps his cattle in stalls, and gives them turnips, oil-cake, &c. but does not permit them to feed entirely on them, it is farther remarked,—‘Sure I am, that those who talk much of the offensive taste of oil-cake beef, turnip mutton, &c. do it more out of fashion and compliment to the delicacy of their own taste, than any real sensation.’—The peculiarity of the Avon water, which almost equals in weight and hardness that from the pumps, is here mentioned, and it is supposed that this quality prevents the salmon from entering the river; possibly this circumstance may be the cause that other fish, particularly eels, are here more firm in their texture, and of better flavour, than are elsewhere to be found.—In one part of the description of the town, we read that ‘there are four *meeting-houses*, for as many different persuasions, now in Evesham; where the dissenters have, and still, it is said, do increase in a greater proportion than a *staunch friend to the establishment would wish*.’

From a view of the town, we are conducted in the next chapter to an account of ‘eminent persons who have been born at or resided in it.’ For the prosecution of this part of the subject we are chiefly led back to the abbey, and presented with extracts from one of its registers in the Museum. We are obliged to acknowledge that we find little here which can be worthy of a record. Mr. Tindal himself, inclined as he appears to honour these antient institutions, thinks it requisite to apologize: ‘The materials, (he says,) afforded us for this undertaking, are, though entirely new to the public, yet often both minute and trifling. The addition of a cope, a chesable, or embroidered vestment, to the abbey-stock, is sometimes the whole they will furnish. But on such information, when drawn from authentic sources, and noted down by antiquity itself, a true antiquary will fix his eye with satisfaction. Nor will, it is hoped, a common reader regard it without some degree of approbation, when he finds these minute transactions ascribed to characters of *distinguished piety and benevolence*.’ One or two of the *monks* appear to have been men of science, particularly *Walter Odington*, ‘remarkable in the thirteenth century for his knowledge in music, astronomy, and mathematics in general.’ His acquaintance with music appears from a work yet extant, which has been minutely examined by Dr. Burney\*; from whose writings Mr. Tindal here extracts a particular account of this old MS. Few names of more modern times are added to the account.—John Feckenham, or Homan, who died towards the end of the sixteenth century, had some connexion with this place. He was a man of ability

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\* History of Music, vol. ii. p. 156.

and learning; a rigid papist, and firm to his principles: he published several sermons and small tracts.—William Sandys, Esq. is certainly worthy of notice as being the man who, in the year 1635, first rendered the river Avon navigable, to the very great benefit of the town and country.—John Bernardi, whose father has been just mentioned, exhibits rather a singular character, and a life of many adventures.—Lord Somers, Baron of Evesham, who died A. D. 1716, is justly respected as the friend of liberty and his country, and is here handsomely noticed by Mr. Tindal. His character, drawn by Addison in the *Freeholder*, might, we think, very properly have appeared in the volume.—Mrs. Elizabeth Elstob, the famous Saxonist, and author of several tracts, kept a day-school at Evesham, and is entitled to a memorial in this work.

The battle of Evesham, so celebrated in history, forms a long, well-written, and interesting chapter. This was the decisive battle, in the reign of Henry III., between ~~Edward Prince of Wales~~ *Prince* and Simon Montfort Earl of Leicester. *g* Nothing but necessity could have compelled the latter, in such a spot, to a trial; of which, as our author remarks, it might well be said, *va videtis*\*. Mr. Tindal guides his pen on this occasion by that of *Rapin*, who may be regarded as one of the most impartial and faithful recorders of English history. We cannot attend him in the several subjects and circumstances of this part of his work: but we entirely concur and lament with him that history may too justly be denominated the ‘annals of blood; the record of treachery and deceit, and of the perpetual triumph of self-interest over the public good.’—How melancholy is it that reason, and especially that Christianity, should have no greater influence!—Another sentiment of this writer we will insert, as being generous and praise-worthy, though certainly no more than what virtue dictates:—if, in any time or place, statesmen act on the principle, it is so far happy!—‘No valid argument can be adduced to prove, that honour and common honesty should be separated from the politics either of peace or war; and those who attempt to disunite them, or palliate their effects when thus disunited, deserve worse of the human race than he who should recommend even suicide as a laudable example.’ Occasionally, we find Mr. Tindal diverting himself at the expence of the cloistered people whose history he has undertaken; as for instance, when, having related some provisions made for the supply of the convent, he subjoins a note in which he remarks—‘that while the *good* fathers provided plentifully for their

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\* Woe to the vanquished.

*kitchen*, they left their *church* almost entirely to accidental bequests: thus they could never want the pretext of poverty to excite the charitable munificence of the laity.\* He indeed puts these words into the mouth of one whom he calls a *wittoll* †: while he himself refrains from sarcasms on a body of men 'whom he believes, taken generally, to have been *both good and pious*.'

As the above short extracts indicate a candid and liberal mind, which recommends the work to approbation and esteem, we have been surprized at times to find reflections of a different and inconsistent kind; pleading, in a degree, for *superstition and prejudice*, censuring the advocates for rational liberty, sober and free inquiry, and confounding them with those who are wholly unprincipled and licentious. Proofs of this might without difficulty be produced, but we satisfy ourselves with these hints.

This volume appears to us to have a greater share of merit than those which are in this line generally offered to the public. It is, on the whole, very well executed. A few inaccuracies of language we have casually observed, but not material.

Seven engravings accompany this work. A view of *Evesham*; the tower which was erected by *Clement Lichfield*, the last abbot, ranked by many among the finest specimens of architecture left by our Popish ancestors; east window of the church of *St. Lawrence*; Gothic arch, from the remains of which, we are told, it is easy to discern that it must once have possessed every advantage of elegance of form, as well as excellence of execution; seal, and other antiquities; antiques (except fragments of the abbey) do not appear considerable; the most so is a cup, of composition harder than any stone, and, if indications may be trusted, claiming a date prior to the government of the Romans in this island;—*Clement Lichfield's* chapel, remarkable for elegance and delicacy of construction. The last plate represents the 'spacious and well-built, but plain and unornamented town-hall of *Evesham*.'

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ART. VII. *First Love*: A Comedy. Performed at the Theatre-Royal, Drury-Lane. By Richard Cumberland, Esq. 8vo. 2s. Dilly. 1795.

THIS comedy is written with the ease, the flow, and the vivacity which characterize the successful productions of Mr. Cumberland. It is an affecting and delightful little novel.

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\* *Wittling* surely must have been designed, the other word bearing, we presume, a very different meaning.

very happily dramatized. By this we mean that it pleases more by the choice of a story, and the charming manner of telling it, than by flashes of wit, strength of satire, or choice, contrast, and developement of character. Not that it is without character, or that the characters are not marked, and kept distinct from each other: but they are sketches; without one finished picture; and this part of the task, which we consider as the most difficult and the highest in the dramatic art, has evidently been but a secondary consideration with the author. Were he to direct his efforts to this end, and exert his whole force, his *Belcour* is a recorded proof of his ability, and of his certainty of being successful. To this we wish to rouse him; and we own that we are sorry to see him compose with so pleasing, so spirited, but, we must add, so careless, a facility. He writes with too much of the *sans souci* of a gentleman, and too little like a severe disciple of Horace. We have been much pleased with the comedy of *First Love*, and so have multitudes besides: but we know that its author is capable of exciting higher emotion, and more exquisite pleasure. Great faculties, lying dormant, or but half employed, are debtors to the human race; and we, sturdy creditors, call loudly on them for our due.

There is one peculiarity which strongly marks all Mr. Cumberland's writings;—his heroines are, without exception, if our recollection do not fail us, the most loving ladies that we have ever seen, either in the regions of romance, or in the ordinary sphere of real life. They are so very kind, and coming, that they never excite in us the least alarm. As soon as they have selected their favourite, they are, one and all, ready to leap into his arms; and the only obstacle is the male coquetry of the sentimental lover; who uniformly refuses, like an ungrateful wretch as he is, to open his arms to receive them. Whether this female alacrity, and masculine modesty, would be more or less moral than our present system, is a question which we cannot stay to examine: but, as far as our acquaintance with the scenes of the parlour, the kitchen, or the bed-room extends, it is in general the very reverse of the practice. That he should have cited an exception, now and then, would have been well; for exceptions afford variety: but it is somewhat strange to make the exception the rule.

Is it the curse of critics that they must be carping? or is it the blessing of literature that the mistakes of her most favourite sons should be made known?

We quote the following scene, as one of the most interesting in the comedy, and as a full proof to our readers that our good opinion of it is well founded:

D 2

\* (*Lady*

• (*Lady RUBY, meeting DAVID*)

• *Lady RUBY.* Out upon you, false loon! What can you say for yourself, for not having been near me these three long days?

• *David.* Lord love you, my dear Lady, I have been brushing up and down this great town about my ship affairs, here and there, and every where—And now you know brother Frederick is come home.

• *Lady R.* Oh! you sea creature, was you half as much of a lover as you are of a hero, you wou'd understand that no excuse will serve for neglecting a fond woman.

• *David.* Always a dab for poor David—but when I am at sea again, and sailing in the *Venus*, I shall never cast a look upon the figure at the head without thinking of your ladyship.

• *Lady R.* That's very fine, David—but come, be sincere, isn't it the bon met of the ship? Can you lay your hand on your heart, and declare you never said that to any body before?

• *David.* Never, never; tho' I don't deny but others have, for I heard Joe Jackson, our gunner, say it to his wife as she went over the side at parting.—And now to my business: I have a small matter of property belonging to Mademoiselle Rosny, which I would fain deliver into her own hands.

• *Lady R.* From your brother, we'll suppose.

• *David.* I rather suppose not—Here it is; not very like Frederick—is it, madam?

• *Lady R.* Lord Sensitive to the very life. Where did you pick up this?

• *David.* Billy Bustler delivered it to me, open as you see; they found it in her toilette after she had left the house.

• *Lady R.* Have you shewn it to your brother?

• *David.* I hardly thought that necessary, as the inscription on the back shews the lady to be already provided with a husband.

• *Lady R.* Yes, yes, I see it.—Alas! poor Sabina! this confirms her own sad story, and his lordship's guilt.

• *David.* Does it not do something more than that, if the lady has been carrying on designs upon my brother?

• *Lady R.* There you do her wrong.—Who waits?—(*Enter Servant.*)—Tell Mademoiselle Rosny\* I desire to speak with her.—(*Exit Servant.*)—She has no designs upon your brother, but in the most decided manner has declined his honorable offers. If she has withheld the secret from him hitherto, it is simply because she would not involve him with Lord Sensitive.—Oh! here she comes!—

• (*SABINA ROSNY enters.*)

• My dear, this young officer is your friend Mr. Mowbray's brother—I don't know if you have met before.

• *Sabina.* I do not remember to have had that honor.

• *Lady R.* He has something in charge to return to you, from the good people in whose house he procured you a reception.—Do you recollect having left any small article of your property behind you?

• *Sabina.* A picture—I have been searching for it every where.

• A French refugee.

• *David.*

\* *David.* I am happy to restore it to you, and with I cou'd at the same time restore the original to a sense of his honour, for I feel it as a disgrace to myself to own him for my countryman.

\* *Sabina.* It is so your brother wou'd have said, if he had seen it; which I hope he has not.

\* *David.* No, no, madam; man to man is a fair match; there is no need of two masters to teach one worthless individual his duty.—My sword is at your service.

\* *Sabina.* Heaven forbid I should employ your sword, when your country has such need of it! In defending that you defend me, and thousands like me, who refuge in its generous protection.

\* (*A Servant enters, and whispers Mr. David.*)

\* *David.* Very well! I'll come to him.

\* *Lady R.* What does he tell you?

\* *David.* My brother is below.

\* *Lady R.* My dear Sabina, do your spirits serve you for an interview with Mr. Mowbray?

\* *Sabina.* Aid me, my good lady, and I will do my possible.

\* *Lady R.* Say to Mr. Mowbray, we request the favour of his company. (*Exit Servant.*)—Now, my brave lad, recollect we are not to aggravate your brother's mind against Lord Sensitive, for whom I take upon myself to answer; and you, Sabina, whose gentle bosom has long laboured with a painful secret, be assur'd one short and final effort will conclude your sufferings, and restore you to your peace.

\* (*FREDERICK MOWBRAY enters.*)

\* *Lady R.* Mr. Mowbray, we rejoice to see you.

\* *Fred.* I have obey'd your ladyship's commands.

\* *Lady R.* You wou'd greatly have disappointed our wishes if you had not. You see I have your amiable fellow-traveller in safe keeping; how I have fulfilled my trust, and whether I deserve a further continuation of it, you have a right to know, and she will take occasion of informing you.

\* *Fred.* I cannot doubt your kindness, nor her proper sense of it.

\* *David.* Lord! brother! how you stand!—Oh! that I might but speak!

\* *Fred.* Sabina, I am prepar'd to expect some discovery from you, that I am interested to be informed of: I rely upon your candor for the fullest satisfaction, but if you wou'd consult my feelings, you will ask permission of Lady Ruby that we may retire.

\* *Sabina.* As it shall be your will, so am I—But if my lady, who knows my sad history, and how I am embarrass to relate it, wou'd have pity for my confusion—

\* *Fred.* Oh! Sabina, Sabina! you know not what you ask, nor see the ruin you invite upon yourself and me.—If you wou'd wish to preserve my senses, patiently to hear, and honorably to decide, take me from hence without a moment's loss.

\* *Sabina.* Come then with me; your happiness, my best of friends, is as my own.

\* *Lady R.* Stop, if you please—this room is yours—David and I have something to discuss elsewhere.

' *David*. I wish you'd let me say it here.—A little plain failing would bring us all to the point.

' *Fred*. Are you offended with me, loveliest of women ?

' *Lady R*. Not much, not quite past reconciliation—a little, it may be, a very little angry—but if you are dispos'd to make peace, here is my hand !

' *Fred*. Oh ! Heavens ! my soul sinks in it.—Where, where are you, Sabina ?

[*Exeunt Lady RUBY and DAVID.*]

' *Sabina*. You are alarm'd for me, my dear dear friend, without a cause. It is my wish, my prayer, my supplication to Heaven for you, that you may be blest and happy all your long life with that charming lady.

' *Fred*. Sabina, what have you a mind to make of me ? a villain, a betrayer of my word and faith ! or a distracted husband without heart or head ?

' *Sabina*. Husband ! that cannot be. I tell you now in verity, as I did tell you before, you cannot be my husband, because—because—Ah me ! ah me ! How shall I speak it ? I am much ashamed—

' *Fred*. Speak, I beseech you !

' *Sabina*. Because—I am already married.

' *Fred*. Married ! it cannot be !—Married !—Beware, Sabina ; solemnly I adjure you to reflect that my unalterable purpose cannot be dispens'd with. If, because you see me combating a passion that was once my master, you suppose me conquer'd, you mistake : my faith, my honor, my confirmed experience of your virtues never can be shaken, be the trial ever so severe.

' *Sabina*. I pray you pardon my poor mode of speaking, but I do feel your goodness at my heart—indeed, indeed I do ; and be not angry with me, my good friend, for that I did not tell you this before, but is true no less—I am a wife—I will not say a happy one, for it was not for me to find a heart like yours ; but I will hope the best, for I have not merited to be forsaken.

' *Fred*. Is there a monster living wou'd forsake you ?

' *Sabina*. Oh ! yes, for I am poor—My family, my fortune perished—yet I should not expect a noble Englishman would make my poverty my crime, when there was nothing else that he cou'd urge against me.

' *Fred*. Sabina, I must now believe that you are serious ; my part therefore must change with your condition : but, tho' some obligations are dissolv'd, others are left in force, which honor cannot acquit me of—therefore, before I ask the name of your betrayer, be he who he may, I solemnly devote myself to your redress.

' *Sabina*. Ah ! that is why I tremble to disclose his name.—Oh ! my dear friend, I pray you to excuse me this one day. My Lady Ruby flatters me with hopes all shall be well.

' *Fred*. I must insist upon his name.

' *Sabina*. No, no, you will not make me more unhappy than I am ; you will not sure refuse my intercession, if I do pray you on my knees.

' *Fred*. Hold, hold, sweet supplicant, be not so humble ! I will not wound your tender sensibility for all the earth : Compose yourself.

' *Sabina*. Oh ! when you are so good to me, how can I stop my tears ?

' *Fred*.

' *Fred.* What can I say ? what shall I do to comfort you ?

' *Sabina.* I wish, I wish, my lady was but here.

' *Fred.* Behold ! she comes upon your wish.

' (*Lady RUBY enters* )

' *Lady R.* My dear, what ails you ?

' *Sabina.* Oh, he is so generous, and so kind to poor Sabina, that my heart is fit to break : I do think he is the best man living, and I do know he loves you, my sweet lady—Heaven ! how he does love you !—Will you, then, be very angry with me, if I shall be so bold to say, you are the only lady upon earth that does deserve him.

' *Lady R.* Oh ! you seducing creature, that is not his opinion ; for there is only this distinction between your fate and mine, that Frederick ran from me before marriage, Lord Sensitive from you after it.

' *Fred.* Lord Sensitive ? I'm thunderstruck.

' *Sabina.* Ah ! what have you said ?

' *Lady R.* Was it a secret ?

' *Fred.* So help me Heaven, I cannot name the man whose honor I wou'd so implicitly have vouch'd for as Lord Sensitive.

' *Lady R.* And he'll redeem his honor, be assur'd.

' *Fred.* Yes, or his life must answer it.—I know him well, brave, generous, quick to feel, and to repent each breath that glances at his fame—Either there is some error in his brain, or else some villainous traducer has imposed on his credulity—I'll probe him to the heart.

' *Lady R.* Ah, Frederick ! there are certain cafes of the heart, which women are supposed to treat better than men—Leave this to me, if he does not receive his cure from under my hands, I'll then consent to turn him over as a desperate case to you. [*Loud knocking.*] That must be Lord Sensitive.

' *Sabina.* Ah misericorde ! what will now come of me !

' *Lady R.* Away, away, ! take away your fair protégée off the field, and leave it clear for me.—On your allegiance, Frederick, stir not from your post till I relieve you. [*Exeunt FREDERICK and SABINA.* Now, conscience, take our part ! 'tis your own cause, support it.

' (*Lord SENSITIVE enters.* )

' *Lord S.* Lady Ruby, I have remembered my promise ; and as I know your late impressive words were pointed at my heart, I beg leave to assure you they have reach'd it. When I say I am your convert, need I add that I am prepar'd to make atonement to Sabina Rosny ?

' *Lady R.* I congratulate your lordship on that resolution, and am persuaded you can only find your happiness where you have left your honor.

' *Lord S.* I'll not attempt to varnish my misdeeds. I acknowledge that Sabina Rosny has every requisite of merit, birth, and beauty, to engage and fix my heart.—When I left her on a sudden call to England, I was not guilty of a purpose to desert her ; my promise of a speedy return was sincerely given—but in the interim—what shall I say ? Your candor must supply the rest.

' *Lady R.* We'll talk not of the past : Sabina's candor, and your lordship's better thoughts, as soon as you shall meet, will bury all offences in oblivion.



'Lord S. You predict flatteringly, but I have many anxious hours to pass before that meeting.

'Lady R. 'Tis a long distance between this and Padua; but if your resolution is made up—

'Lord S. Unalterably—I shall set out within this hour.

'Lady R. Wait a few moments, then; and tho' I cannot promise you a wind, as witches did of old, I'll do my best to give you a quick passage.—Sit down; your sylph shall be at your elbow before you can well draw a sigh. [Exit.]

'Lord S. What can she mean? what project has her active fancy sprung, to back this bold profession?—Hark! I hear her.—Well, fair sylph, I keep my post, and wait your promised favor.—Hah! what now?—Sabina! Heaven uphold me! from what cloud have you dropt down on earth?

(SABINA enters.)

'Sabina. My lord! my husband!

'Lord S. Come to my arms! Oh unexpected joy! Now we will part no more.

'Sabina. Indeed! will you not forsake your poor Sabina any more?—Ah! what sad moments I have pass'd, counting the hours for your return, day after day, but all in vain.—No lord, no letter, no hope left at last, no country to receive me, no parents, brothers, friends to fly to; miserable me! I did believe I was renounc'd of Providence, and destin'd to despair.

'Lord S. Oh my much-injur'd, my acknowledg'd wife!

'Sabina. That has sweet found with it: my heart is comforted.

'Lord S. My life shall be devoted to atonement.—Trust me, my sweet Sabina, 'tis not my nature to be base or cruel; once restor'd to your forgiveness (and methinks your eyes promise me that) I will offend no more.

'Sabina. I know not how to call it an offence, for what am I? My fortune nothing, my nobility a shadow—a heart to honor you is all that I can boast. How, then, can I be angry, if, when return'd to your own happy country, where so many fairer ladies court your attention, you forgot poor, humble, lost Sabina?—But of this no more—I have a friend, an honorable, noble friend, to whom I owe this happy meeting; I must take you to him—give me your hand.

'Lord S. My heart and hand.—Thus led by virtue, and restor'd to reason, I am a man again. [Exeunt.]

The playful sensibility of the characters least interested, the suspense and agitation of the other persons, and the whole dramatic effect of the scene, could only have been conceived and executed by a man well acquainted with the art. We do not think it stepping out of our way to add that we have seen the play represented; that it is highly in favour with the town; and that the excellence of the performers gives a fine effect to the ideas and design of the author.

Hole.

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celebrated Mr. Friend moved, *That the Directors be requested to take such steps as shall appear to them proper for opening a communication with the French Convention, for the purpose of insuring in future the tranquillity of the colony.* A timorous caution prevailed over an obvious interest, the motion was lost, and the French destroyed the colony.

An account of Bulama next occurs. It was recommended in 1700 by M. de la Brue to the French government, as a fit place for a settlement. The advice was repeated in 1767 by Abbé Demanet. In 1792 an association was formed in London to facilitate its establishment: but the force of the colonists being inadequate to its protection against the jealousy of the natives, it was abandoned in the year following: yet the experience gained appears to have impressed an opinion favourable to the project.

‘From what has been stated (says our author § 593) in the foregoing (abridged) Reports, respecting the British colonies at Sierra Leona and Bulama, every intelligent and candid reader will easily collect, that the leading principle, in both undertakings, has been a sincere desire to communicate to the injured nations of Africa, the blessings of civilization. Not that mercantile considerations have been entirely excluded. The reader will perhaps trace a few ideas of this kind, which, like tares among the wheat, have intruded into both institutions. But he will also discover that, far from having been suffered to predominate, they have been on every occasion, rendered as subservient to the generous views of both the Associations, as circumstances would permit. He will candidly remember too, that the minds of the present generation of Europeans have been so entirely *peculiarized* (if I may venture to coin a word) that no enterprize, quite free from the base alloy of mercantile speculation, can be expected suddenly to be undertaken. So violent a transition could scarcely be permanently beneficial, and might ultimately be very injurious. Social improvement is, in its nature, progressive, and though its advancement may not be perceptible to vulgar eyes, the philosopher will trace it by comparing the present with the past; and the Christian will rest satisfied, that every real improvement which, in the course of Providence, has once been begun, will in due time, arrive at perfection.’

Then follows the account of the Danish colony at Aquapim. It was founded by D. Isert, conformably to his Danish majesty's edict of the 7th November 1792, which provides for the abolition of the slave-trade in his dominions, opens the Danish African ports to all nations, and ordains the establishment of a colony in which the introduction of hired labour should be attempted. This edict (with how many other excellent things!) is ascribed by the author to the counsels of “the great and humane Count Bernstorff.”

— Der

— Der dankende Mann

Wird mit richtendem Blick sein schönes Leben betrachten,  
Keinen finden, wie ihn!

Lastly, the design of a Swedish settlement on the coast of Africa is detailed. More precautions were on this occasion taken than on the preceding, to collect preliminary information; and our author was employed by his sovereign for this purpose. The plan of colonization has been maturely weighed: but circumstances have interrupted the steps which were taking towards its realization. Probably (we repeat it) the wisest of all plans would be to undertake some settlement, on a scale sufficiently extensive for the emigrants to be competent to their own protection against the negroes; to apply for a scheme of government to some political philosopher of eminence; and, in complete disconnection with each European power, to preserve on all occasions of hostility an impartial neutrality, and to trade with all, at all times, without any restrictions. It is for the interest of each of the states of Europe, that some establishment should be made to flourish, which may serve as a place of interchange for their commodities and those of Africa: it is of little importance to any one of them to purchase the useless pride of dominion over such an emporium, by the increasing expences of rearing and protecting it.

The Appendix contains explanatory notes, quotations, and original documents relative to the productions and colonization of Africa, which are complete, and very interesting. Several new particulars concerning the slave-trade are brought forwards. Among the earliest hostile pamphlets, is to be reckoned *Philmore's Two Dialogues on the Man-Trade*, 1760. A catalogue occurs of distinguished negroes: no notice, however, is taken of the Emperor of Dahomay, whose curious letter to George the First is preserved in Maty's Review for February 1786. Charts and maps, very neatly engraven, are annexed; in short, no industry nor expence seems to have been spared, in order to render this work an essential and complete account of the interesting enterprizes of which it comprehends the narrative. A spirit of the purest humanity, a love of virtue and of freedom, animates every observation of the author, who appears at all times more willing to praise than to blame; to a degree, perhaps, which endangers the occasional sacrifice of justice to benevolence.

Ray.

ART. IX. *Lord Mountmorres's Historical Dissertation on the Irish Parliament.*

[Article concluded: See Rev. for December 1795.]

**L**ORD M. proposes many equitable and wholesome improvements in the state of Ireland; and first of all an *absentee tax*,

*tax*, which he thus enforces;—most disinterestedly, and most patriotically, as it would fall heavy on himself, his lordship passing a considerable part of his time out of the country in which his estate lies :

‘ Another great and essential measure originates from the reflection ; that all the members of a state should contribute equally and in just proportion to the public exigency : that residents are better subjects than absentees ; but that the taxes are so awkwardly contrived in Ireland that the whole burthen of taxation falls upon those who reside ; while those who are absent contribute little or nothing to the taxes for the support of the establishment.

‘ It is not here contended that men should be fined for living in this or in that country ; in Ireland, in England, or in a foreign country : but, that the burthen should be equal, and that a resident should not pay all, while an absentee is almost exempted from public contribution.

‘ Hence the necessity is evident of such a system of taxation, as should equalize public contribution : and hence it is also clear that an Absentee Tax would be no injustice ; since it would only conduce to put the absentee and the resident in nearly a similar predicament.’

The noble author recommends another measure, without which the Irish husbandman must ever be poor, and have no chance of rising to the comfort and importance of a yeomanry ; and that is ‘ a prohibition of letting farms at a profit rent from one tenant to another.’

‘ Those ter-tenants (says Lord M. most truly,) are the ruin of the country ; and when accompanied with the heavy burthen of tythes, they are the principal causes of all the riots and insurrections, whiteboys, &c. in the south of Ireland ; in some districts of that part of the island, farms contain often from five hundred to a thousand Irish acres\* ; where there are two, three, and even four tenants on the same farm ; so that the faces of the real occupiers of the soil are ground to the earth, like the peasants in Poland.

‘ The interdict of those ter-tenants, or of sub-letting as it is called in Scotland, without the landlord’s express leave, would be an admirable regulation ; and taxing such licenses, would be a still farther restraint and a productive source of revenue.’

He reckons it a blessing to the Irish that they have not adopted a system of poor laws.

‘ Fortunately, (says he,) for Ireland, Poor Laws similar to those in England do not prevail in that country, though the English system was attempted to be introduced there in the reign of the second Charles † ; there is yet no regular provision for the poor,\* and they still subsist by voluntary contributions.’

Lord M. thus lashes the policy of the present war, and predicts the future greatness of America :

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\* The Irish is to the English acre, as eight to five.’

† History of the Irish Parliament, vol. II. p. 118. 232.’

‘ Should

Should arrangements of this kind obtain, Ireland might flourish to as great a degree, or in a greater proportion, perhaps, than any part of the old world; of the *Old World* is *emphatically* repeated; because the tendency of the fatal and impolitic conduct of the allied powers combined by Imperial loans, and fed by subsidiary treaties, will ultimately tend to accelerate the future greatness of America, and the poetical prophecy of Bishop Berkley will no longer be considered as romantic and visionary\*.

Chapter IV. furnishes precedents of the legislative union of the English and Irish parliaments, and mentions different treaties on the incorporation of Great Britain and Ireland. On the former part of this chapter we will say nothing here, as we have already sufficiently enlarged on the same topic. An union at one time was sought by Ireland, but refused by England. The latter would probably consent now to what she would not then listen; and it is equally probable that Ireland, like a capricious lover, might now reject what she formerly so much coveted. The subject is delicate, and of the most important nature. The circumstances of the two countries are prodigiously altered since the beginning of this century. Ireland at that period was reduced to a most abject state both physical and political, and saw no way of saving herself from ruin, but by being admitted to a participation of the commercial advantages of England, which she could expect only in an union: England did not like to admit a partner without capital, vigour, or activity. Ireland has since not only been let into the partnership, but admitted without surrendering her legislative independence as a premium for such a boon; on the contrary, her independence has been solemnly recognized, and the commercial rights arising from it have been acknowledged. England perceives, now, that the connexion between the two countries is very loose; that they are kept together by slender ties, which might be endangered by a sudden storm: she may now therefore wish for that very union to which she formerly would not consent. Lord Sackville, in his last speech in the British House of Lords, scarcely a month before his death, when the famous Irish propositions were under discussion, strongly recommended a legislative union of the two countries, as the *unum desirabile*, "the cure of every present real or supposed grievance, and the

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\* In 1731, Dr. Berkley, the celebrated Bishop of Cloyne, wrote a Poem upon the future greatness of America, concluding with the following sublime and beautiful lines:

Westward, the course of Empire bends her way;

The four first acts already past;

A fifth, shall close the Drama with the day:

Time's noblest offspring—is the last.

sole

sole remedy against future discontents." Lord North, in the House of Commons, adverting to the peculiarity of the connexion between the two kingdoms after the independence of the Irish parliament had been recognized, made use of the remarkable expression "this now singularly constituted empire;" meaning thereby that the then situation of both was, with respect to connexion, as ticklish and precarious as it was new. It requires no great stretch of foresight to perceive that they cannot, for a great length of time, continue as they are; and that they must be drawn closer, or they will separate entirely: the former all true friends to both must desire as fervently as they would deprecate the latter.

Of the various standing orders of the House of Lords, we shall take notice only of those which come under the head of 'Titles of honour assumed.' In Ireland, there were some heads of noble families, whose ancestors were outlawed in the last century, but who nevertheless continued to bear the outlawed titles, and surmounted their arms with coronets. There were also some few gentlemen, whose ancestors had been raised to the peerage by king James II. but whose peerages had not been recognized by the parliament of Ireland after the revolution, because they were granted after the abdication; of the latter description were Browne Lord Viscount Kenmare, Nugent Lord Riverston, &c. We will not enter into the question, though an important one to these gentlemen or their heirs, and to the independence of Ireland, whether King James, as long as he was recognized by Ireland as her sovereign, was not king at least *de facto*; and whether, *as such*, his grants were not valid: we will only say that the titles which he thus bestowed were allowed by courtesy, though not by law, and those who bore them were (even at court) treated as lords, and their wives allowed rank and precedence accordingly. In the year 1758, a dispute concerning precedence happened at the castle of Dublin, (the Irish court,) between Lady Viscountess Kenmare, and Lady Ann Dawson, sister of the then Earl of Pomfret, and first wife to the present Lord Viscount Cremorne. Lady Ann could not brook that a Popish lady, whose husband derived his title from an abdicated king, should rank before her, and therefore made a great bustle about the matter; to give the lady satisfaction, Lord Clanbrassil moved the four following resolutions in the House of Lords:

'60. *Titles of Honour assumed.*—Resolved by the Lords Spiritual and Temporal in Parliament assembled, That all persons assuming to themselves titles of honour not warranted by law, nor allowed by the known courtesy of this land, are guilty of a high breach of the privileges of this House.

'61. Resolved

‘ 61. Resolved by the Lords Spiritual and Temporal in Parliament assembled, That all persons signing such titles of honour in lieu of or as an addition to their names, are guilty of a high breach of the privileges of this House.

‘ 62. Resolved by the Lords Spiritual and Temporal in Parliament assembled, That all persons bearing ensigns of honour not warranted by law, nor allowed by the known courtesy of this land, upon their carriages, plate, or furniture, with or without their coats of arms, are guilty of a high breach of the privileges of this House.

‘ 63. Resolved by the Lords Spiritual and Temporal in Parliament assembled, That all printers and publishers attributing titles of honour to any persons to whom they do not properly belong, by inserting such titles in their public newspapers or advertisements, either in lieu of or in addition to the names of such persons, are guilty of a notorious breach of the privileges of this House.’

This petty squabble, in which it was below the dignity of the House of Peers to take any side, was highly injurious to the welfare of at least a part of Ireland; for it banished from the country by far the best landlord in it, or perhaps in Europe. Lord Kenmare's coronets and supporters having been effaced from his arms, in consequence of the above resolutions, his lady could not bear to live in a kingdom where she had experienced so gross an insult from an assembly of noblemen. She therefore resolved to retire to the continent, where her husband's noble revenue, which used to be spent among his happy tenants, was laid out among foreigners, and a fortune of 30,000*l.* given with one of his daughters to a French nobleman. Lord K. having buried his wife, we believe, many years ago, returned to cheer his numerous tenantry with his presence, and within the last two months ended among them a long life, marked throughout by acts of integrity, honour, and humanity.

A very curious anecdote is given in chapter II. of the Appendix, which may serve to throw some light on the question, whether the king can call a subject to the House of Peers against his will, or without his consent. Lord M. relates the anecdote in these words :

‘ It is well known that the extraordinary measure of creating twelve Peers at once, to carry the treaty of Utrecht, some of whom were promoted in such a hurry, that their consent was not previously known, and only supposed, had depreciated the English Peerage so much, that the honour of nobility was no longer in its former estimation.

‘ This was proved by a very extraordinary refusal that occurred soon after the Hanover succession, and which probably caused King George the First, and his successor, to adopt this wise system of economy and moderation in the distribution of hereditary honours.

‘ The King designed to have created Miles Wharton, Esq. a Peer, as the first creation of his reign, and the honour designed him was announced, as usual, in the Gazette; but in a subsequent paper, about a week



week afterwards, it appears that Mr. Wharton had declined that high honour, and that King George the First had been pleased to accept his resignation.

‘This case of Mr. Wharton, in October, 1714, is most important:—it throws a great light upon the depreciation of Peerages, at the commencement of the reign of George the First, by the imprudent conduct of his predecessor, creating twelve Peers at once, in the sequel of her reign, to obtain a parliamentary approbation for the treaty of Utrecht.

‘It decides a question that caused great doubt in 1780–1, when Lord Rodney was created a Peer, during the course of his splendid services in the West Indies, relative to issuing a writ for Westminster; and proves (as far as one instance can determine a question) that a person cannot be created a Peer against his consent and inclination.’

We are of opinion, notwithstanding the authority of Lord M. that this is not a case in point. The king’s not insisting on forcing Mr. Wharton to serve him, in the upper house, might not have been the result of a consciousness that he was not vested with legal power so to do: perhaps his majesty accepted the resignation, because he would not degrade the peerage by *forcing* on any man an honour, which was generally considered as the reward of merit or services, and as an object of fair ambition. We could point out inconveniencies that might attend the king’s having or not having a right to raise a subject to the peerage against his will: but this is not the place to enter on the discussion.

The contents of chapter III. of the *Appendix* are—

‘*Conclusion—Of the Precedency and Privileges of Peers in both Kingdoms—The first Examples of Irish and Scotch Peers sitting in the House of Commons—Case of a British Peer a Commoner of Ireland—Upon the 7th Order, and the Origin of excluding Catholics from Parliament—Trials of Peers, and of High Treason in Ireland—Comments upon Mr. Paine’s Dissertation upon the first Principles of Government.*’

In the 4th and last chapter of the *Appendix*, we have an abstract of the pedigree of the Butlers, Earls and Dukes of Ormond, from whom the present Marquis Cornwallis is descended, and through whom he derives his descent from Edward I. King of England; the second Earl of Ormond having been son of James Butler, the first Earl of that title, by Elinor daughter of Bohun Earl of Hereford, by Elizabeth, seventh daughter of King Edward I. The late Lord Cornwallis’s mother was Lady Charlotte Butler, daughter and sole heiress of Richard Earl of Arran, brother of James Duke of Ormond, who forfeited in the reign of George I. Lord M. appears to be of opinion that the Marquis Cornwallis, in right of his descent from the Dukes of Ormond, is entitled to the very antient English barony of Fitzwalter, as heir general of that great family: but he gives a very  
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light sketch of the female descendants of the family, who, when there is a question of peerage *in fee*, are entitled to as much notice as the males. Thomas, the sixth earl of Ormond, we are told, died without issue male: but did he leave no issue female? If he did leave any such, is that issue now extinct? for if it be not, it is here that we must look for the heir to the barony of Fitzwalter. Lord M. admits that the wife of Sir Thomas Bullen, father of the illustrious Anne Bullen, was descended from this 6th earl, and in right of that descent Sir Thomas was created earl of Ormond. Had he no other issue than Anne? Had his wife no sister? On the answers to these questions, Lord Cornwallis's claim to the title of Fitzwalter would depend.

Having now touched on most of the contents of this work, we will only add that its readers will find in it many interesting articles of information, and some very judicious observations from the pen of Lord M.; to whose credit, with only few exceptions, it will greatly redound; for it shews accuracy in statement, industry in research, extent and variety of reading, judgment in selection, and fidelity in extracts.

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ART. X. *A Liberal Version of the Psalms into modern Language*, according to the Liturgy Translation; with copious Notes and Illustrations, partly original and partly selected from the best Commentators: calculated to render the Book of Psalms intelligible to every Capacity. By Robert William Wake, Vicar of Backwell, Somerset, and Curate of St. Michael's, Bath. 2 Vols. 8vo. pp. 500. 7s. Boards. Robinsons.

**L**IBERAL versions of the scriptures have seldom succeeded. Dr. Harwood's liberal translation of the New Testament, though a work which discovered both ingenuity and learning, was read with a smile, and thrown aside. Even Dr. Clarke's judicious paraphrase of the gospels is almost forgotten. Without having recourse to any superstitious notion of the peculiar sanctity of the original words, and the consequent profaneness of exhibiting them in any other form than a literal translation, it is easy to perceive that, as long as the scriptures shall be regarded as the rule of faith and practice, those who cannot have access to the Hebrew and Greek originals will always prefer a simple version of them, to such a paraphrastic expansion of their meaning as may leave room for conjectural innovation. To this remark it may be added that the plain and somewhat antiquated language of our common version possesses a simple grandeur, superior to the artificial splendour of modern diction, and which is rendered still more impressive by having been so long associated with the public forms of religion. These circum-

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stances,

stances, though they do not furnish a sufficient reason for perpetuating errors and defects, may be thought to shew the propriety of correcting and improving the present translation, rather than of substituting an entirely new version in its stead.

The author of the version here offered to the public professes to have made the liturgy-translation his guide, to have copied its plainness and simplicity, and to have adopted its phrases, where there was no obvious necessity for a change. He has even retained its punctuation of the verses: though, as far as we can perceive, without any advantage, since it would not be very easy to accommodate the chanting to this version. Notwithstanding these professions, however, he allows himself a latitude, which is by no means equal indeed to that of Dr. Harwood's translation of the New Testament, but is, in our judgment, not altogether consistent with simplicity. Witness the first two verses of the first psalm, 'Happy is the man who has ever studiously avoided all converse and association with the irreligious, the impious, and the profane; but whose delight is in the divine law, and in an incessant conformity to its precepts.' As a farther specimen, we add the entire version of the 100th psalm, with the introduction and notes.

PSALM C.

'This is the only Psalm in the whole collection intitled "A Psalm of Praise." It is supposed to have received this appellation, because peculiarly adapted, if not designed, to be sung, when the *sacrifices of thanksgiving* were offered: Leviticus vii. 12. The Greeks think it was written by David, who here invites all the world to unite with the Israelites in the worship of their God. This Psalm is constantly used in our morning service.

'O Glory in the omnipotent sovereign, all ye pagan countries! adopt his worship with cheerfulness, and approach his presence with sacred hymns!

'2. Be assured that the Lord is the supreme and only God; he it is, and not ourselves who created us: we are his chosen people, and peculiar race.

'3. O proceed into his sanctuary with gratitude, and into his courts with praise! be thankful to him, and adore his name!

'4. For

'2. Here the phrases, *people, and sheep of his pasture*, occur in their true order: Psalm xcvi. note on verse 7.

'3. The portions which form each clause of this verse are merely duplicates of each other. *To go into his gates with thanksgiving*, means the same as to *enter his courts with praise*; *gates* being a term synonymous here with *courts*: and to *be thankful to him* is equivalent to *speaking good of his name*. *Courts of justice* were amongst the Jews situated in the *gates* of their cities: of which custom the reason assigned is, that the people who were chiefly employed in agriculture and rural affairs, might settle their differences without losing time and incurring expence

‘ 4. For the Lord is gracious, his mercy is eternal : and his veracity will operate to the remotest posterity.’

Who would not prefer, to the modern elegance of this last clause, the simple words, “and his truth endureth from generation to generation ?”

The notes, for which the author acknowledges himself chiefly indebted to former commentators, particularly Patrick, Mudge, Nicholls, Calmet, Dodd, Home, are judiciously selected, and may be very useful to the unlearned reader : but the learned must not expect much new light from this work, with respect to the true reading, or rendering, of the original text.

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ART. XI. Dr. Macknight's *Literal Translation, from the Original Greek, of all the Apostolic Epistles.*

[Article concluded from the last Review, p. 418.]

OF Dr. M.'s translation of the Apostolic Epistles, and Commentary, we hope our readers are enabled to form a competent judgment, from the former article. They are accompanied by a variety of notes, classed by the author in the title-page under the several heads of *philological, critical, explanatory, and practical*. The accuracy of this classification we do not distinctly perceive : the three former might perhaps have been comprized under the general head, *critical* ; which would very properly comprehend whatever remarks might serve to justify the translation of particular words, or to illustrate the general interpretation. A short selection from the critical notes will be sufficient to shew the able manner in which Dr. M. has applied his grammatical, historical, and theological learning to the elucidation of scripture.

‘ NOTES.

‘ 1 Cor. ii. 4. *Persuasive words.* The word *πειθος* is not found any where else in this sense. But *Salmasius, Comment. de lingua, Hellenist.* p. 86, observes that it is justified by the analogy of the Greek language, in which *πειδο* signifies *qui parvus est*, and *μιμωο* *qui imitatur* ; consequently *πειθος*, *qui persuadet*, a person or thing which persuades.’

‘ 1 Cor. x. 20. *They sacrifice to demons.* The word *δαίμονα*, demons, is used in the Septuagint to denote the ghosts of men deceased : and Josephus, *Bell.* vii. 6. says, demons are the ghosts of wicked men.

pence by entering the city. The Psalmist assimilates the *gates* in which the mortal judge presides, to the divine *courts* which were the residence of the deity.

‘ 4. The Psalmist, as usual, celebrates the *mercy and veracity* of God with relation to his promise of never withholding his merciful protection from David, his family, and kingdom : Psalm lxxxix. 25, 29, 30, 34, &c.’

It is, therefore, probable, that the writers of the New Testament used the word *dæmon* in the same sense; especially as it is well known, that the greatest part of the heathen gods were dead men, kings and heroes deified after death, but who could have no agency in human affairs. Ver. 21. *The cup of dæmons.* In the heathen sacrifices, the priests, before they poured the wine upon the victim, tasted it themselves, then carried it to the offerers and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus *Æneid VIII. ver. 274,*

*Cingite fronde comas, et pocula pergitte dextris:  
Communemque vocate Deum, et date vina volentes.\**

\* 1 Tim. iii. 16. *God was manifested in the flesh.* The Clermont MS. with the Vulgate and some other ancient versions read here *O, which*, instead of *Θεός, God.* The Syriac version, as translated by Tremellius, hath, *quod Deus revelatus est in carne, that God was revealed in the flesh.* The Colbertine MS. hath *εἰς, who.* But Mill saith it is the only Greek MS. which hath this reading; all the others with one consent have *Θεός*, which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith *εἰς* and *ὅς* were substituted in place of the true reading; not, however, by the Arians, nor by the other heretics, as neither they nor the orthodox fathers have cited this text. See Mill *in loc.* where he treats as fabulous what Liberatus and Hincmarus tell us, concerning Macedonius being expelled by Anastasius for changing *ΟΣ* in this text into *ΟΙ*; where also he delivers his opinion concerning the alteration made on this word in the Alexandrine MS.—The thing asserted in this verse, according to the common reading, is precisely the same with what John hath told us in his gospel, chap. i. 14. *The Word (who is called God ver. 3.) was made flesh and dwelt among us.* The other reading, not very intelligibly, represents the gospel as manifest in the flesh, and taken up into glory.\*

\* Rom. vii. 17. *It is no more I who work it out.* Here the apostle considers man as consisting of two parts, *flesh* and *spirit*, each of which has distinct volitions, affections, and passions: and, because the influence of these on men's actions is very powerful, he calls the one *the law of the members*, the other *the law of the mind*, ver. 23: and, like the ancient philosophers, he considers these two principles as distinct persons. The one he calls the spirit, or the spiritual part, Rom. viii. 1. and *ὁ εἰς αὐτὸν πνεῦμα, the inward man*, Rom. vii. 23. And as in this discourse he personates mankind, he speaks of the inward man, or spiritual part of human nature as his real self, and calls it *εγώ, I*, ver. 17. 19. and *αὐτός, I myself*, ver. 25. because it is the part in man which was made after the image of God. The other person he calls *his flesh* or carnal part, and *ὁ ἐξ αὐτοῦ πνεῦμα, the outward man*. 2 Cor. iv. 16. and *sin dwelling in him*, Rom. vii. 17. and *the body of sin*, Rom. vi. 6. and *the body of death*, Rom. vi. 24. and *the old man*, Rom. vi. 6. and denies that this part is his *self*, Rom. vii. 17. And to prevent our confounding this with his real self, having said, Rom. vii. 18. *I know that good dwelleth not in me*, he immediately corrects himself by adding, *that is, in my flesh.*—But, notwithstanding the apostle

considered the *flesh* and *spirit* as distinct persons, who have different affections and members; and though he ascribes to these persons different volitions and actions, and denies that the actions of the *outward man*, or *flesh*, are his actions; it does not follow, that he thought himself no way concerned in, or accountable for, the actions of his flesh: for he told the very persons to whom he said these things, ch. viii. 13. *If ye live according to the flesh ye shall die*; but he thus spake—to give a more lively idea of the struggle between reason and passion, which subsists in the minds of those who are most completely converted.

1 Cor. xv. 34. *Awake as is fit*: το ἐνδεχόμενον διακινῶν literally signifies ἐκινῶν is, to become sober after having been drunk. The figure is striking. It represents the corrupt part of the Corinthians as intoxicated with false doctrine and sensual indulgences. For which reason the apostle called on them to awake, as was fit, out of the deep sleep occasioned by that intoxication, and to recover the use of their reason.

Some of the notes annexed to this translation are of a practical nature, pertinently applying the moral doctrine of Christianity to the conduct of life: but of these it is unnecessary to give any specimen.

A distinct preface appears before each epistle, in which the ingenious author elucidates it's general purport and particular plan. In these prefaces are explained, the character and circumstances of the person or persons to whom the epistle was addressed, the errors and vices which it was intended to correct, the time and the place at which it was written, and the grounds on which its authenticity rests. Other incidental subjects of considerable moment are introduced, and are learnedly and judiciously discussed. In the preface to *Galatians*, for example, the decree of the council of Jerusalem, recorded Acts xv., is satisfactorily shewn to have had no relation to converted gentiles, but to have respected only the converted proselytes. In the preface to *Ephesians*, for the purpose of illustrating the frequent allusions in Paul's writings to the heathen mysteries, a large account is given, from Warburton and Leland, of the Eleusinian mysteries. The different opinions which have been advanced on this subject are fairly stated; and, in the result, the author draws the following conclusion:

• If the doctrines of the unity of God, of providence, and of a future state were not taught in the mysteries, there was the greater need of the Christian revelation, in which these things are clearly brought to light and published to all the world. On the other hand, if the knowledge of these doctrines was actually communicated in the mysteries, being communicated only to a small and select number, it could have no influence to enlighten the rest of mankind, from whom the initiated were bound, under the severest penalties, to conceal it.

And with respect to the initiated themselves, it is allowed on all hands that the knowledge communicated to them in the mysteries, whatever it was, had no influence on their public conduct; as it is well known that they continued as strongly attached to the vulgar superstitions as before. Wherefore, in whatever way this controversy is determined, the advantage and necessity of the Christian revelation stand firmly established.

In the preface to *the second of Thessalonians*, Dr. M. maintains, in opposition to Grotius, Gibbon, and others, that none of the apostles believed that the end of the world was to happen in their lifetime. In the preface to the first epistle to *Timothy*, the claim of Rome to be the only church of the living God which is the pillar and support of the truth, and of the Pope of Rome to be the infallible vicar of Christ, are proved to be without scriptural foundation. Lastly, in the prefaces to the epistles of James, Peter, John, and Jude, a history of these apostles is introduced, for the purpose of illustrating their character, and establishing their apostolic authority.

To each chapter of every epistle is prefixed what is called a *view and illustration*; in which, the contents of the chapter are exhibited more fully and methodically than could be done in the commentary; the connection of the sentiments is displayed; the occasional digressions from the main subject are marked; and the several heads of argument are distinguished. By this mode, the inconveniencies attending the division of the text into chapters and verses are, in a great measure, obviated.

In the course of this work, the reader will meet with *eight Essays* on important topics.

The object of the *first* of these Essays is to shew that Jesus, in his life, did not make a complete revelation of the doctrines of the gospel, but left them to be declared by the apostles; that, though Paul did not accompany Jesus during his ministry on earth, he was chosen by him to be an apostle, and was endued with illumination superior to that of the other apostles; and that, consequently, the peculiar doctrines of the gospel are most fully explained in his epistles.

The *second* Essay treats of the uses which the churches were to make of the apostolic epistles, and of the method in which these writings were published and preserved. It is here stated that the apostle Paul, in particular, ordered his letters to be publicly read to the brethren, as often as they assembled for the worship of God; that the churches to which his epistles were directed sent copies of them, by his order, to the churches in the neighbourhood; that individuals were allowed to take copies of them; that thus copies of these writings were multiplied to such a degree, that there are at this day more ancient manuscripts

manuscripts of the New Testament than of any book extant; and that, by collating these MSS. the text of the Greek New Testament has acquired an integrity, which no other antient book can boast.

The *third* Essay is on the apostle Paul's style and manner of writing. The defence which Dr. M. here makes of the apostle's method of reasoning, from the different meanings which may be fairly annexed to the same Greek particle, according to the place which it holds in the discourse, appears, as a general argument, satisfactory as well as ingenious. In the subsequent eulogy on the apostle's *style*, the Doctor appears to write rather in the capacity of an eloquent advocate, than in that of a close logician.

The *fourth* Essay, minutely and with great ingenuity and learning, explains the proper method of translating the Greek particles used by the writers of the New Testament. It is here shewn that the apostles have annexed a greater diversity of meaning to these particles, than the classical Greek writers; because, their vernacular language being Hebrew, it was natural for them to use the Greek particles with all the latitude of meaning in which they used the corresponding particles of the Hebrew. Dr. M. on this consideration, fairly grounds a general justification of the freedom which he has taken, in giving, in his new translation, a great variety of interpretations to the Greek particles of the New Testament; rather appealing to their use in the Septuagint, and in the New Testament itself, than referring to the manner in which they are used in the Greek classics. With respect to some of the particles, however, we are not without apprehension that our translator will be thought to have extended his latitude of interpretation beyond all reasonable bounds. To the preposition *Εν* he has annexed the various significations of *in, with, into, towards, for, by, of, on account of, concerning, on, nigh to, instead of, among, at, after, under*.

The covenant with Abraham is the subject discussed in the *fifth* Essay. It is here maintained, at great length, and, we must confess, in our judgment, with more fluency of amplification than solidity of argument, that the chief articles of the gospel were made known to mankind in that covenant; on which account Dr. M. calls it the gospel of the patriarchs and of the Jews.

In the *sixth*, the point which the author supports is that the doctrines of Paul and James respecting justification are the same; and that neither of these apostles has denied the benefit of salvation through Christ to the pious heathen, notwithstanding



ing he may have lived and died without the benefit of an external revelation.

(On the subject of the mediation of Christ, the Doctor, in the *seventh* essay, endeavours to shew that this mediation is analogous to the ordinary methods of divine government in the present life. In order to reconcile with reason the Christian doctrine of atonement, as commonly understood, he repeats, at large, the arguments which have been often urged to prove that repentance cannot be a sufficient atonement for sin.

The *last* Essay treats of the right method of interpreting the language of scripture. The author here very learnedly investigates the influence of the antient picture-writing in the formation of the primitive languages, and points out its use in explaining the allegorical style: he also inquires into the antient method of conveying instruction, not only by instituted symbolical actions, but by the actions of persons whose character and circumstances were intended to typify future persons and events; and he mentions some eminent persons, whose characters and actions are declared in scripture to have been types of persons afterward to appear, and of events afterward to arise. A writer is never in greater danger of losing himself, than when he ventures into the fairy-land of types and allegories. It will not, therefore, be expected that all which our author advances on this subject should be demonstrative. His observations are, however, ingenious; and his illustrations bear marks of erudition. We shall transcribe his Warburtonian sketch of the history of picture-writing.

‘ In the early ages, after men had acquired any branch of useful knowledge either by research or by observation, they naturally wished to communicate that knowledge to their contemporaries, and even to transmit it to posterity. But this they could not do effectually, till they contrived a method of making speech an object of sight. When this was accomplished, the knowledge, which they conveyed to the ears of a few by pronounced speech, it was in their power to convey to multitudes even in the most distant countries by the eye.

‘ The first method of rendering speech visible, was that which history informs us was practised by all the antient nations we have any knowledge of, from the Chinese in the east to the Mexicans in the west, and from the Egyptians in the south to the Scythians in the north. All these, taught by nature, formed images, or pictures, on wood, or stone, or clay, of the sensible objects for which they had invented names, and of which they had occasion to discourse. By these pictures they represented not only the things themselves, but the articulate sounds or names also by which they were called. Thus to express in that kind of writing a *man*, or a *horse*, that is, to express both the name and the thing, they drew its picture on some permanent substance, whereby not only the thing itself, but its name, was immediately

immediately suggested to those who looked on its picture. But this method being tedious, the Egyptians, who it is supposed were the inventors of picture-writing, shortened it by converting the picture into a symbol, which, as Warburton observes in his *Divine Legation*, they did in three ways. 1. By making the principal part of the symbol stand for the whole of it, and by agreeing that that part should represent the character of the thing represented by the symbol. Thus they expressed a *Fulcrum* by *two feet standing in water*, and a *charioteer* by *an arm holding a whip*. This is what is called the *Curilogic Hieroglyphic*. From this the Egyptians proceeded to a more artful method of rendering speech visible and permanent. 2. By putting the instruments, whether real or metaphorical, by which a thing was done, for the thing done. Thus they expressed a *battle* by *two hands*; the one holding a *shield*, the other a *bow*: a *siege*, by a *scaling-ladder*; the *divine omniscience*, by an eye eminently placed: a *monarch*, by an eye and a *sceptre*. Sometimes they represented the agent without the instrument, to shew the quality of the action. Thus a *judge* was expressed by *a man without hands looking downwards*, to shew that a judge ought not to be moved either by interest or pity. This method was called the *Tropologic Hieroglyphic*. 3. Their most artificial method of abridging picture-writing was, to make one thing stand for another, where any resemblance or analogy, however far fetched, could be observed between the thing represented and the thing by which it was represented, whether that resemblance was founded in nature, or in popular opinion only. Thus a *serpent*, on account of its vigour and spirit, its longevity and reviviscence, was made the symbol of *the divine nature*; a *mouse* was used to represent *destruction*; a *wild goat*, *uncleanness*; a *fly*, *impudence*; an *ant*, *knowledge*; a *serpent in a circle*, the *universe*; and the *variegated spots on the serpent's skin*, the *stars*. This method of writing was called, *the Allegorical, Analogical, or Symbolical Hieroglyphic*: and being formed on their knowledge of physics, the marks of which it was composed increased in number, as the Egyptians, the inventors of picture-writing, increased in science.

But, in regard that there are many qualities and relations of things which are not objects of sense, and many complex moral modes and other mental conceptions which cannot be likened to any object of sense, consequently which cannot be expressed by any picture natural or symbolical, it became necessary, in all kinds of picture-writing, to introduce arbitrary marks for expressing these qualities, relations, or modes. Yet, even with this aid, picture-writing was still very defective and obscure. The Chinese, therefore, to improve the method of rendering speech visible and permanent by writing, threw away the images, or pictures, altogether, and substituted in their place new marks, formed, it is said, from the images. However, as in this way of writing every word required a distinct character or mark, and as the greatest part of these characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of such a multitude of characters was so great, that very few could attain to it. Meanwhile; the Chinese method of denoting the separate words of which speech consisteth by separate marks, is supposed by some to have suggested

suggested to the ingenious of other nations, the idea of expressing by separate marks the distinct articulate sounds of which words are composed. Hence the *alphabetical* or literal method of writing arose, which on account of its great facility and utility, hath come into general use among all civilized nations, except the Chinese themselves.\*

Dr. M. goes on to shew that the symbolical manner of writing introduced, in the antient languages, a species of metaphor which appears to us bold and extravagant; herein perhaps, too closely following the fancies of his adventurous guide, the ingenious Warburton.

We must now take our leave of this elaborate production: not without recommending it to the attention of every young divine, who wishes to become an accurate student in biblical learning. Into whatever occasional misrepresentations of the meaning of the sacred writers Dr. M. may have been led by his theological system, he has, on the whole, produced an extremely valuable work; and every friend of revelation owes him thanks, for the uncommon industry and ingenuity which he has bestowed on it.

The annexed life of the apostle Paul is an accurate and learned performance, which casts much light on the history of the apostolic age.

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ART. XII. *Descriptions and Explanations of some Remains of Roman Antiquities dug up in the City of Bath, in the Year 1790* With an Engraving from Drawings made on the Spot. By Governor Pownall. 4to. pp. 29. 2s. 6d. Dilly. 1795.

WE have already had occasion to intimate that Governor Pownall is much more at home with subjects of classical than with those of northern antiquity; of which opinion this publication is a new proof. It well describes the sculptured fragments, dug up in 1790 at Bath; it convincingly supplies the deficient parts of the inscription; and it learnedly discusses the probable object of the building, of which these stones formed a portion. The author considers them as remains of a temple of the Sun erected by Aulus Ligurius at Bath, as a votive offering for benefits experienced from its tepid waters.

\* The first symbolic or (as it is vulgarly expressed) hieroglyphic emblem of the sun, when considered as this manifestation, was a circle or sphere, to which were annexed wings; and this emblem was used not in Egypt only, but in Persia, as representing the symbol of the Supreme energetic cause, that is to say, the Sun, as the corporal manifestation of it; and this emblem was generally affixed to the front of their temples.

\* In later periods, when the theologists found it necessary, or thought it so, to mix metaphysics with their theology, they distinguished the Divine Essence into two conceptions, the *Deity* and the *Numen*, or local

local presence; and from some general cause, whether real or imaginary, supposed this *Numen* to embody itself in the particular animal, the serpent. The Egyptians, from the various ideas which they had conceived of that serpent, which they called *Oub* or *Opb*, or *Sar-Oub* and *Sar-Opb*, the prince-serpent, and which the Greeks translated literally and properly *basilisc*, and the Romans *draco*, supposed this *Sar-Oub* and *Sar-Opb*, corruptly written *Cberub* and *Seraph*, to be the vehicle of the divine *Numen*; that this had the power of life and death, whilst it was itself immortal; could kill with its look, and that no one could see it and live \*.

In this way, the author elegantly interweaves matter of more general interest with the local object of his dissertation, which has deserved a place in the *Archæologia*: a work which ought not to be inferior to the *Memoires de l'Academie des Inscriptions* of Paris.

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ART. XIII. *Poetical Translations from the Ancients*. By Gilbert Wakefield. B. A. 8vo. pp. 124. 2s. 6d. Payne, &c. 1795.

IN the beginning of his advertisement, Mr. W. seems to disclaim, or, to use his own expression, abjure, all pretensions to poetical genius; yet, in the next page, he ventures to premise that he here presents to the public (especially in the translation of Juvenal [Sat. x.], very lately executed,) 'the most unexceptionable specimens of poetry, with respect to the purity of its rhymes, in the English language, to the best of his knowledge and observation.' We are too much conversant with the assumed modesty of authors, to express any surprise at the apparent inconsistency of such declarations; and it may be needless to remind a person who has written so much as Mr. Wakefield; that an author and his reader are not always of the same opinion. We shall not, however, dispute with Mr. W. about a few concords of sound. We acknowledge that the generality of his rhymes (but not *all* of them) are faultless: which is as much as we can grant to Pope, and, indeed, to most of our first-rate poets.

The tenth satire of Juvenal, with which the book opens, has ever been considered as one of the noblest productions of antiquity. The subject is taken from the Alcibiades of Plato, in which Socrates discourses so admirably, we had almost said divinely, on prayer; and observes that the gods could not inflict a greater punishment on mankind than by granting them their wishes. This doctrine is amplified by

\* \* *Aljos serpentes olusactu necare, hic (scil. Basiliscus) si hominem tantum aspiat interimere.*

PLINY, l. viii. cap. 21, and l. xxix. c. 24.

Juvenal,

Juvenal, and illustrated by examples drawn from the history of those persons who have been most distinguished in arms, arts, and eloquence, together with those who have been celebrated for beauty and the gifts of fortune. A strain of sublime morality runs through the whole poem; by which Bishop Burnet was so much attracted that, though little susceptible of the charms of poetry, he strongly recommended it in one of his charges to the clergy of his diocese, as well worthy of their most serious study and attention. Had there been no translation of it, Mr. Wakefield might have deserved well of the public by giving it in the English language:—but in the latter end of the last century it was translated by Dryden, (not to particularize the attempts of others,) with his usual spirit; and in the present age Dr. Johnson has imitated it in his “Vanity of Human Wishes;” a poem of which we cannot express our admiration in stronger terms than by saying that it rivals the original. We therefore apprehend that a new translation of this celebrated satire of Juvenal, even had it been unexceptionably executed, would have been regarded, at present, as a work of supererogation:—but in Mr. W.’s translation we see something to blame, as well as something to commend.

It will not, we suspect, be very easy to defend the following couplet from the charge of a pleonasm, which not a little obscures the sense:

‘ Few scan with clear perception understood  
The greatest evil from the greatest good;’

if we leave out the word ‘understood,’ the meaning will be manifest, and the construction easy: perhaps that word was inserted for the sake of the rhyme in the second line.

The following lines are far from conveying the true sense of the original, and have little to entitle them to particular observation besides harshness and obscurity:

‘ Man’s varying vows now war, now peace employs:  
His conquests ruin, and her ease destroys.  
Some rue th’endowments of exalted sense,  
Whelm’d in the tide of their own eloquence,  
The bulk and arm Herculean dies at length  
In the proud confidence of matchless strength.

‘ Each passion teems with death; but lust of gain  
Sees thousands, daily, and ten thousands slain.  
Insatiate Avarice knows no mean to keep,  
Nor rests, till peerless towers it’s mountain-heap;  
’Till the pil’d stores o’er rival chests prevail,  
As yields the dolphin to the polar whale.’

Mr. W. translates *Quisquis adhuc uno partem colit ossa Minervam,*

‘ The lisping boy that spells for weekly pence.’

Any

Any one unacquainted with the original would hence suppose that Juvenal had said that the boy was paid for spelling : but the real meaning is,—the boy, who has acquired as much learning as may be purchased with a penny, aspires to emulate, &c.

*O fortunatam natam me consule Romam !*

On this line, Mr. W. hazards an opinion which, we believe, is entirely new, viz. that scholars have hitherto been very grossly mistaken in supposing that it was Juvenal's intention to ridicule Cicero's poetry : but to say nothing of the line which we have quoted, which Mr. W. acknowledges to be *wretched*, how is the epithet *ridenda*, applied to Cicero's poems in the lines immediately following, to be rendered ? Surely not by the term *innocent*. Without a perversion of language, it is impossible to translate *ridenda poemata* otherwise than *poems to be laughed at*.

We shall give one more instance of Mr. W.'s having mistaken, or perverted, the sense of his author, in his translation of the following most admirable lines :

——— *et potiores*

*Herculis ærumnas credat, sævosque labores,  
Et Venere, et cœnis, et plumis Sardanapali.*

' Give strength Herculean toils to undergo,  
And run with temp'rance the career of woe !  
Let soft seductive pleasure's syren-strains  
Melt the frail heart, and thrill the throbbing veins.'

The tenth satire of Juvenal is succeeded by translations of the 1st, 4th, 6th, 9th, 15th, 22d, and 38th odes of the first book of Horace ; the 2d, 3d, 6th, 9th, 10th, 14th, and 16th of the second book ; the 9th, 13th, and 30th of the third book ; and the 3d and 7th of the fourth book. A very few extracts will enable the reader to judge how far Mr. W. possesses the power of transfusing the sweetness, amenity, and elegance of Horace into the English language. The following beautiful lines,

*Jam Cytherea chorus ducit Venus, imminente Lunâ :  
Junctæque Nymphis Gratiæ decentes  
Alternò terram quatiant pede,*

are thus translated in the volume before us :

' Lo ! Venus leads the sprightly dance,  
The Nymphs and Graces circling meet ;  
And, thwart the moon's pale lustre, glance  
To cadence brisk their twinkling feet.'

If these verses be not chargeable with some degree of affectation, they are certainly obscure.

Acquainted as we are with the ingenuity and ability of Mr. W. we are rather surprised at his having rendered Horace's

*Malâ*

*Malâ ducis avi domum,  
Quam multo repetet Græcia milite,  
Conjurata tuas rumpere nuptias,  
Et regnum Priami vetus\*,*

in verses like these,

\* Thou convoy'st home with inauspicious sail,  
That bliss, which Greece combin'd will soon annoy;  
Thy ravish'd nuptials soon shall Priam wail,  
Soon sink in dust th' imperial towers of Troy:†

The 22d ode of the 1st book is better translated than any of the rest, though it cannot be said to rise much above mediocrity: but it is at least free from any gross mistake, or glaring absurdity.

Of our author's translation of the 10th eclogue of Virgil, we shall only say that it is much inferior to Warton's version; and that part of the second *Æneid*, which he translates, will not bear a comparison with Mr. Pitt's.

Mr. Wakefield is a writer whose productions we have often (very often,) had occasion to commend; and, on such occasions, we feel a pleasure unknown to us when we are obliged to exercise that part of our duty which forces us to assume the office of the censor, instead of that of the encomiast.

Ban<sup>r</sup>.

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ART. XIV. *An Essay on the malignant pestilential Fever introduced into the West Indian Islands from Boullam on the Coast of Guinea*, as it appeared in 1793 and 1794. By C. Chisholm, M. D. Surgeon to his Majesty's Ordnance in Grenada. 8vo. pp. 279. 5s. Boards. Dilly. 1795.

**P**REFIXED to that part of this publication which concerns the fever, we find a description of Grenada, with meteorological, mineralogical, and botanical observations, extending to page 78. This description is entitled *Introduction*, but we cannot discover its connection with the sequel:—it is, besides, written in a loose, declamatory, and indeed almost poetical style:—but it contains passages that will amuse and inform the general reader.

Dr. Chisholm's account of the rise and progress of the fever will be found interesting, although it is encumbered with many irrelevant particulars. The *Hankey*, a ship chartered by the Sierra Leona company, arrived off the healthy island of Boullam† on the coast of Africa about the beginning of the rainy season in 1792. The ferocity of the natives intimidated the numerous passengers, among whom were many women and

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\* Ode v. B. 1.

† Generally written Bulam, or Bulama, in publications relative to the settlement lately formed there.

children,

children, from disembarking. By way of shelter from the weather, the sides of the ship were raised several feet, and she was covered with a wooden roof. The Hankey kept this station for nine months, during which time an infectious fever broke out, in consequence of the confinement of so many persons in a small place, of the difficulty of preserving cleanliness, and of the sultriness of the weather.

From Boullam the vessel proceeded to Bissao, then to St. Jago, and afterward to Grenada; the voyage to England being impracticable on account of the decrease of her crew. In her progress, numbers died on board, and the contagion was communicated to the crews of other ships. Between the beginning of March and the end of May, in the carenage at Grenada, 200 died out of 500 sailors. These men belonged to ships in the regular trade, which received the infection directly or at second hand from the Hankey. If we add those who perished on board passing vessels, the number of those that died in the port of Grenada will not fall short of 250. From the harbour, the contagion was carried on shore; where it committed ravages among the soldiers and the white inhabitants, but was not so fatal to negroes. In every instance, it was communicated either by coming in contact with an infected person, or by breathing air discharged from his lungs, or by infected clothes or bedding. From a table, in which the proportion of persons infected and that of deaths are exhibited, it appears that of the sailors almost every one was seized and one in three died; of the 45th regiment, nearly the whole had the fever, and one in twelve died. In this and the following instance, the comparatively small mortality was owing to a peculiar practice fully noticed below. Of the 67th regiment, all were infected, and one in fifteen died; of the royal artillery, one in three died; of the white inhabitants two thirds had the fever, and one fifth part of the sick died; of the negroes and people of colour, where the disease appeared, one in four sickened, and one in eighty-three died.

The most fatal manner of attack is described by Dr. C. in the following terms:

The patient, without any previous complaint, suddenly becomes giddy; he loses his eye-sight; every thing seems to move round him with inconceivable velocity; he falls down almost insensible, and in that state remains half an hour or upwards. During this paroxysm the body feels cold, and is overpread with cold sweat, which issues from every pore in astonishing abundance. On his recovery, the cold goes off, and is instantly succeeded by intense heat, and quick, small, hard pulse; the head aches dreadfully, particularly the forehead and sciniput, which is generally accompanied with pain in the right side, and at the præcordia. The last, however, has never been acute, and may



may rather be called oppression than pain. The eyes are much inflamed, watery, protruded, and wildly rolling; the face much flushed; much heat is felt at the pit of the stomach; and that organ seems to be considerably affected by the nausea and frequent retching and vomiting, which then come on. The patient soon after complains of intolerable pain in the small of his back, and in the calves of his legs; but the last appears to be the most violent. During twelve, eighteen, twenty-four, or thirty-six hours, these symptoms continue increasing, except the quickness and hardness of the pulse; which do not change materially during that time, and are then succeeded by general coldness, cold sweat, a greater or less degree of coma and delirium, or a state very much resembling intoxication. Life in this state is lengthened out to sixty or ninety hours from the first attack. A short interval of reason then takes place; the patient considers himself better, and is for a moment flattered with the prospect of recovery; but a fit as sudden and unexpected as the first comes on, during which he foams at the mouth, rolls his eyes dreadfully, and throws out and pulls back his extremities in violent and quick alternate succession. In general the patient expires in this fit; but some have recovered from it, and continued rational for a few hours longer; when a second fit has carried them off. This has been the general progress of the disease in its worst form; and indeed there have not been many deviations from it; the principal of these were, the general symptoms coming on without any preceding convulsion. The patient has been, in some instances, comatose from the very commencement of the disease; others have had the disease ushered in by a frequent succession of short convulsive fits, and it has afterwards been marked with constant delirium and cold clammy sweat, without any intervening heat of surface, &c. The disease too, in a few cases, has seized the patient in the manner most other fevers come on; that is, with shivering and a sense of cold.

From the dissection of several patients who died, the intestines appeared to have suffered great inflammation. The liver had shrunk to less than the half of its natural size, was uncommonly flaccid, and of a colour approaching to buff. In one subject, 'the upper part of the cranium being sawed and prized up by a chissel, was so pressed from within by the swelling of the cerebrum as to fly off, as if a spring had acted on it.' These appearances led the author to examine the eyes of the sick; and he observed, in all that became comatose, a very considerable and permanent dilatation of the pupils.

After a comparison of this fever with the plague, the author states the indications of cure which he laid down for himself. They are abundantly trite, and probably delusive. Various modes of treatment, as blood-letting, copious administration of bark, and blistering, were tried with such ill effect, or such slight success, as to drive the author to the use of mercury. He informs us that he was led to the employment of this medicine by his observation of the state of the liver, and of the effect of  
mercurial

mercurial medicines in complaints of that organ. The strong testimony here offered in favour of this treatment renders Dr. C.'s essay of considerable practical importance. In his postscript, he affirms that in 1794 he did not lose a single patient in whose case this plan 'was pushed to the full extent.' By this time his opinion had become decided; and the cases which he treated in the following manner must be allowed to be sufficiently numerous to entitle the practice to a full trial, in all fevers of the same kind at least.

'My mode of using the calomel since the re-appearance of the disease, is to give ten grains to an adult patient as soon as possible after I see him. This generally acts as an aperient in the degree required, about an hour or two after it is given. At the end of three hours I repeat the same dose without opium, if the first had not purged more than twice. At the end of three hours more, the same quantity is given, adding opium or not, as the preceding doses have acted. In this manner ten grains are given every three hours till the salivary glands become affected; which generally happens in less than twenty-four hours from the commencement of the treatment. The effect of the medicine given in this manner, may be perceived after the third dose in general; the patient becoming calmer, less restless, less anxious; his skin being softer, and possessed of an agreeable heat; the stomach being perfectly retentive, however irritable it might have been before; and the eyes recovering their former lustre and sensibility. When, at length, salivation takes place, the patient is left free from disease, with a moderate warm moisture on his skin; and very soon after, signs of returning health are indicated by calls for food, &c. The recovery of strength is proportionally rapid to that from disease; nor is it at all necessary to have recourse to bark, or any other medicine whatsoever.'

We have lately had occasion to report observations on the beneficial effects of mercury, similar to those of our author; and we take the present opportunity of repeating that they are entitled to the most attentive consideration from the European practitioner.

*Bed.*

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ART. XV. *A Reply to the Instructions given by the Common Council of Oxford, to F. Burton and A. Annesley, Esqrs. their Representatives in Parliament. By an Oxfordshire Farmer. 8vo. 6d. Ridgway.*

**I**F this Oxfordshire Farmer handles his plough as well as he does his pen\*, he is a good and useful member of society. We seldom meet with so complete a refutation of misconceived arguments and ill-grounded assertions, as in this little paper.

The common-council-men of Oxford ascribe the present prices of grain, not so much to a real scarcity as to the follow-

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\* We mean in respect to *argument*, not *style and diction*.

ing circumstances: first, to inclosures and the enlargement of farms; secondly, to the monopoly of grain by jobbers, and the profits of middlemen: thirdly, to the modern practice of selling corn by sample, instead of carrying it in bulk to market; and lastly, to these several evils being heightened by the pernicious effects of country banks, which, they conceive, assist the jobbers and farmers in their nefarious practices.

To the first of these charges this indignant writer replies—

‘How, in the name of common sense, can any collective body of men assemble, and after due deliberation, ever suggest, that the dividing and inclosing of commonable and waste lands, can be the means of advancing the necessaries of life, when every child in rural affairs must be sensible of the improvement: the general produce being, in numberless instances, doubled, and lands by inclosures are always brought into cultivation, from which, in the commonable state, neither the proprietor nor the public derived any advantage. In fact, every thing may be said in recommendation of inclosures as public benefits, provided they are equitably and fairly managed, free liberty being given to the plough on proper soils, and not one objection made by which the community can be injured.

‘That the size of farms increases, and the number of farmers diminishes, when inclosures take place, is by no means an established fact; the Common Council of the city of Oxford may possibly adduce an instance of the decrease in the number of farmers in a particular parish, subsequent to an inclosure; and the writer of this can also produce instances on the other side of the question, where the number of farmers increased after an inclosure.’

To shew the citizens of Oxford the extent of their improvidence, the replier thus argues—

‘Were the majority of farmers under the necessity of disposing of their crop, to pay their Michaelmas rent; the situation of the country would be dangerous indeed; instead of the farmer’s barns and rick yards being the repository, it would be the dealer’s granary; monopoly, exportation, jobbing, and all the train of evils complained of, would then really exist; and pray, my friends, what would then be the case as the season advanced? I presume you need not be told—scarcity, with all its attendant consequences.’

Here we see the utility of having farms of different magnitudes, and farmers of different orders and degrees of opulence: those who are needy, to supply the markets soon after harvest; and those who are more affluent, to reserve the necessary supply for the summer months, without suffering the whole produce of the country to pass into the hands of jobbers, middlemen, and monopolizers. Viewing this very interesting subject in the light in which it here appears, we see still more clearly the advantages resulting from a diversity of farms\*; and, although we

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\* See our Review for the last month, p. 433—434.

are of opinion that farms may be too large, and that many are at present in this predicament, yet we think, with this writer, that it might be politically improper to attempt to abridge them by legal measures. Such a regulation belongs to the proprietors of landed estates, rather than to government. His arguments on this head are so forcible, that we cannot refrain from transcribing them :

‘ To hear a body of men in a convened assembly resolve, that no individual farmer shall occupy and cultivate more than 100 acres or any specific quantity of land, is an attempt to strike such a blow at the liberties, the industry, and emulative exertions of mankind, that surely tyranny never before dictated. Had there not been farmers of extensive business and property, capable of keeping a store of grain, what would have been the condition of this country the last summer? deplorable it was, and had it not been for wealthy husbandmen, absolute famine must have been the consequence. The man who keeps his corn in stack unthrashed, certainly does it for the purpose of making an advanced price; but of that there is no certainty, not any more than in the speculative dealings of any other profession; the casual and certain damages corn takes by long keeping, and the daily loss which accrues from the principal lying without interest, renders it a mark of no great wisdom in those who keep large quantities of corn by them. The man who is able to do it, and does, be his motives avarice, pride, public utility, or any other incentive, I will pronounce him one of the greatest and most useful friends to his country. Should the honest and laudable industry of the farmer have bounds fixed to it, the limitation of property will of course become general, otherwise the great and boasted privileges of the British constitution are only in the mere sound of the words. The same legislative authority which says to a farmer thus far shalt thou go and no farther, will doubtless turn an eye to the other orders of society. The duke, the lord, or squire, of fifty, sixty, or even ten thousand pounds per annum, are as liable to restrictions as the laborious farmer; and whether their immense property was acquired by the industry, the heroism, the avarice, or knavery of their ancestors, or their own good fortune in elevating or degrading their country, it will be necessary to let them know how far they may proceed:—the lawyer how many skins of parchment he may engross;—the physician the number of his patients;—and the bishop or rector the value of his income. And you, my clean shaved, well powdered gentlemen, of the Oxford corporation, who can afford by your industry to contribute to the exigencies of the state, for the privilege of wasting so much of the chief article of life, in decorating the external of the seat of your wisdom—you, I hope, expect to undergo the limitations you propose to others; and as most of you have formerly wielded the labouring oar, and risen to your present opulence and dignity, by the same means you condemn in your neighbours, let me beg you to consider how you would forcibly like to lose your own teeth, before you recommend the horrid operation to your brethren.’

The charge against jobbers falls to the ground, if, as the replyer asserts, there are no such men at the Oxfordshire mar-

kets:—for the *merchants* who purchase grain for the manufacturing towns of Warwickshire and Staffordshire, and send it, perhaps a hundred miles by inland navigation, are not more entitled to the appellation of *jobbers*, than those who send it coastwise, or to a foreign market. They are, indeed, a most useful order of men.

Respecting the third cause of scarcity which the Oxford instructions hold out, the suggestion, we think, must have arisen from a want of information. Whatever unnecessary expence is incurred by conveying produce improperly to market, the consumers, of course, eventually pay; not only tolls, warehouse room, and market expences, needlessly arise from taking corn to market in bulk, but the length of carriage may thereby be unnecessarily increased:—but this able advocate wants not our assistance. He has placed the evil in the most striking point of view:

‘How curious the circumstance, for a farmer, a baker, and maltster, who reside in the same village, to be obligated to go to market five or ten miles, to make a bargain for a commodity, which must be carried to such market, before the baker or maltster can take possession of it! I believe it is an established maxim in trade, that the reduction of expences enables the manufacturer to sell his goods cheaper, and am firmly persuaded the same maxim will hold good in rural economy.’

The common council of Oxford are not the only set of men, who are at this time endeavouring to bring about a regulation which is evidently fraught with absurdity. We could say much on this subject, had we leisure or room for our remarks. We have, indeed, already exceeded our limits: but the subject, we conceive, calls for more than ordinary attention at the present moment, when those who are least able to judge are the most forcibly impelled to a decision.

To the charge brought against country banks, little is said by the Oxfordshire farmer. Perhaps, little can be adduced in their favor. If monopolies of corn could be carried on profitably, at this season of the year, they would doubtless hold out an accommodating hand: but we fear that their mischievous influence is of a more radical nature; that of increasing the current of circulation; and thereby enhancing the price of every article which is brought to a public market. To the paper currency of country banks, added to that of the bank of England; to exchequer bills and other transferable government securities; and to the immense influx of foreign property which has been pouring into this island, as a place of security, for several years past;—we might well ascribe the present high price of provisions, without recurring to a scarcity, either real or artificial. *This last serious sum, we believe, has not hitherto*

been brought to account in political calculations. True it appears to us, however, that the present abundance of riches, and the apparent prosperity of the country, are principally owing to the alien property,—to the property of France, of Flanders, and of Holland, which it at present possesses: yet, strange and alarming to tell, we are speculating and sporting with it,—AS IF IT WERE OUR OWN!

The concluding periods of this little tract require our notice:

‘If, (says the writer,) we endeavour to prevent a return of the disasters now experienced, extending the principles and practice of agriculture must be the means; the extravagant expences attending inclosures should be removed, and as easy methods as possible adopted, to render waste and useless lands useful, and appropriated to the purposes they are adapted. This, with a general commutation in lieu of tythes, and the spirit and industry of British husbandmen, would do the business, and that without the nonsensical bombast of a Board of Agriculture.’

What this writer means to convey by—the *nonsensical bombast*—of a Board of Agriculture, nobody, we believe, except himself, can even conjecture. A Board of Agriculture, pursuing proper objects, and conducting its pursuits with judgment and perseverance, is capable of rendering services of the highest kind to any and every country which is in a state of cultivation, and which has good sense enough to appoint so necessary a branch of government. The agricultural Board of London, we understand, is at this time pursuing the great object which the writer of the above sarcastical remark is recommending to public notice; namely, the cultivation of waste lands; and although the members of that Board cannot claim the measure as their own, they surely deserve some praise for urging it forwards at this juncture; when, through the unpardonable neglect under which the agricultural interests of this country have for many years been suffered to lie, an increase of cultivation is evidently required.

Mars.

ART. XVI. *A practical Essay on a certain Disease of the Bones called Necrosis.* By J. Russel, Surgeon, F. R. S. Ed. 8vo. pp. 209. 6 Plates. 3s. 6d. Boards. Robinsons. 1794.

IT sometimes happens that, on account of peculiar circumstances, such as frequent reference to plates, a reviewer is obliged to content himself with giving a general opinion. To such an opinion we must confine ourselves pretty nearly on the present occasion. The character, however, of Mr. Russel's book is not ambiguous. For lucid arrangement, pure simplicity of style, original observation, just reasoning, and illustrative engravings, we are not sure that our language possesses any

thing in the department of surgery more complete than this little volume. The disease of which it treats affords a most curious example of animal reproduction. A person, unacquainted with this branch of knowledge, will be surprized to hear that nature can take away the whole thigh-bone, the larger bone of the leg, or of the jaw, and put a new one in its place; the patient being able to walk, or eat, all the time. In the present essay, he will find this wonder clearly developed; and, as far as we can place ourselves in the situation of such a reader, we believe that he will receive as much pleasure and instruction from Mr. Ruffel's tract, as from the best popular elucidation of the operations of inanimate nature.

There are two points only on which this author does not perfectly satisfy us. The first is a theoretical, the other a practical point. P. 68. he imputes the decay of the original bone, when it lies detached within the substitute bone, to the 'spontaneous decomposition which all parts of the body naturally undergo, when they are deprived of life and detached from the system,' i. e. to putrefaction. He thinks that the solvent power of the purulent matter, and the constant maceration, must expedite the operation. We do not overlook Mr. R.'s 'perhaps.' For ourselves we cannot help imagining that these powers are either not real, or not adequate; and we suggest it to future observers to endeavour to detect the true efficient cause.

The other particular, respecting which we think the author too little considerate, is of the utmost importance. It is in what he says of the method of cure at the beginning of Sect. XIII. He believes that neither general nor topical applications will be of avail in subduing the inflammation at its onset; the former, because the disease is 'perfectly local;' the second, because 'it is so deep seated and often so severe.' We should not place much reliance on 'cooling astringent solutions,' but on the long continued application of ice and iced water; and if we found indications, why should we not bleed copiously, as in other topical inflammations principally affecting young subjects? The object is to save months, nay years of pain, followed in some cases with loss of limb, or with death, if amputation be resisted. Mr. R. himself has proved that the death of the original bone does not take place suddenly. If, therefore, the practitioner be called in early, there will be time for vigorous efforts. Would this be dangerous? would it stop the formation of the new bone? or, in this case, would it not save the old one?

Submitting these queries to Mr. Ruffel, we will at the same time remind him that, in a future edition, if he can procure exact information of the state of the pulse and the condition of

the constitution at the first attack, it would make a valuable addition to his 4th section.

Bed.

ART. XVII. *Essay on the Rights of the Prince of Wales, relative to the Dutchy of Cornwall.* By G. Moore, Esq. of the Honourable Society of Lincoln's Inn. 8vo. pp. 112. 2s. Clarke and Son. 1795.

WE shall enter rather minutely into an analysis of this pamphlet, because the subject is important, and a matter of general conversation, and because the author has shewn much ability and information in his manner of treating it. Mr. Moore commences his discussion by observing that

'The eldest, or first-born son of a king of England, heir apparent to the crown, *primogenitus filius regum Angliæ in regno Angliæ hereditariæ successurus*, is seised of various lands, tenements, and hereditaments, as of the dutchy of Cornwall, under the name and honour of Duke of Cornwall; by reason of a charter made with the authority of Parliament by Edward III. in the 11th year of his reign, to Edward, Prince of Wales, commonly known by the name of The Black Prince. This charter is the foundation of the title which became vested in the present Prince of Wales, at his birth, to the property in question.

'Upon the construction of this act three principal questions have arisen:

I. What kind, quantity, or quality of estate, it conveys to the persons entitled under it?

II. Who are the persons entitled under it?

III. Whether or not the King is accountable for the rents and profits of the dutchy of Cornwall, received by him during the minority of the Duke?

A fourth naturally introduces itself as a sequel to the third.

IV. Supposing the King to be accountable, what would be the proper method of suit in this case?

He then proceeds to shew that the estate which the Prince of Wales has in the dutchy of Cornwall is *sui generis* and anomalous, being very different from every estate of freehold which is known in the common law, and requiring the power of parliament to create it. This estate is considered by our author as an estate of inheritance, 'but an inheritance wholly anomalous, created by limitations peculiar to the deed under which it subsists.' The second question admits of little doubt, it being clear that all the females are excluded, and all who are not actually sons of a king of England then living; thus grandchildren are excluded: but all the sons in their order, after the decease of their elders without issue, are entitled to the honours and possessions in question. This last point, however, has been disputed, on the strength of an observation mentioned by Sir Edward Coke in *the Prince's Case*. The third question,



which is indeed the most important, our author considers with minute attention; examining the arguments of those who contend 'that the King is not accountable for the rents, as he is guardian in chivalry, the ducal possessions being originally holden of the crown by that species of tenure, and parliament not having altered the relation.' After having given an accurate account of the different species of tenure, Mr. Moore observes that a multitude of arguments would persuade him that the King was guardian in chivalry; indeed nothing appears to prevent his being of that opinion, but a very curious statute passed in the 34th year of Henry VI. A. D. 1455. Roll. Parl. 43. If the king, however, were guardian in chivalry, the stat. 12 Car. II. which abolished all military tenures, extended, in the opinion of the present writer, to 'any right of guardianship which the king possessed over the duchy of Cornwall, as the fruits of tenure, in the same manner as to those which he exercised over any other of his feudal dependencies.'

Mr. Moore equally opposes the arguments of those who think that the king is not accountable as being 'guardian of a special kind, possessed of rights anomalous, like the estate and tenure from which this his peculiar character arises.' He, however, is of opinion that the advocates for the king's exemption from account as *king*, under that branch of the prerogative which relates to the œconomy of the royal family, have many strong arguments to urge; though he appears to think that the statute of Henry VI. above mentioned, tends to shew that the guardianship in question, however distinguished, however characterized, is not exempt from account.

The author concludes this valuable tract with considering what course of proceeding lies open to the prince for trying his right with the crown. The three regular methods of suing the king are, traverse of office, *monstrans de droit*, and petition. The first is necessarily excluded in the present instance, because the traverser stands in the situation of a defendant, and resists a claim of the crown, instead of preferring one of his own. As to the second mode, *monstrans de droit*, if it were proper in the banker's case, which Lord Somers denied, and Lord Holt asserted, and which the House of Lords determined in favour of Lord Holt's opinion,—Mr. Moore considers it as equally proper in the present case: but he allows that the mode least liable to objection is that of petition, which is the mode reported to be adopted.

As a specimen of the author's more ornamented style, and as a just portrait of a favorite statesman, we would transcribe his animated character of Lord Somers, occurring in a note p. 90, &c. but it is too long,

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In his reasoning, Mr. Moore is logical and correct, his legal and extra-professional knowledge is considerable, his language is generally easy and perspicuous, and sometimes eloquent and energetic: but, we are sorry to add, in his opposition to the sentiments of others, he is too often decisive and imperious. S.R.

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ART. XVIII. *The History of England, abridged from Hume.* By the Author of the Abridgment of Mr. Gibbon's Roman History \*. 2 Vols. 8vo. pp. 600 in each. 14s. Boards. Kearsleys. 1795.

THE history of England is so interesting to every Englishman, and the important train of facts of which it is composed must be represented so faintly in the most judicious abridgment, that no one, who has an opportunity of perusing it in detail, should content himself with the imperfect information which he can obtain from two octavo volumes. Nevertheless, since many persons either have not sufficient leisure or sufficient industry to undertake the reading of voluminous works, and who yet may wish not to be wholly ignorant of the history of their native country, it is desirable that, for the use of such persons, abridgments should be provided, somewhat more attractive than a mere dry chronicle of occurrences. We are acquainted with no method in which this can be better done, than by copying select parts of some approved historian, in which the more important facts are detailed at some considerable length, and in the words of the original author. Our readers will perceive, from these remarks, that the design of the present volumes has *so far* our approbation; and, after having compared, with some attention, the abstract with the original, we do not scruple to give it as our opinion that the abridgment is made with a considerable share of judgment. Though some of the most valuable parts of the original work,—those in which the historian explains at large the grounds of measures and causes of events, and gives the result of his own reflections,—are omitted; this was unavoidable in a work, the great object of which was to comprize within a narrow compass a narrative of the great events of the English history during a period of 1700 years.

Towards the beginning of the abridgment, we find the present writer attempting alterations in the language of his author, which certainly are not improvements on the original: but we were glad to observe, as we proceeded, that the abridger, either growing tired of the labour of correcting the style of Hume, or discovering that the attempt was unnecessary, commonly contents himself with only such deviations from the original

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\* See Rev. January 1791, p. 82.

text, as were necessary to present the reader with an unbroken narrative. In some places, we have remarked that the sense of the author is very imperfectly given; for example, in the abstract of the state of learning at the close of the reign of James I.; and in a few instances, the abridger has offered an opinion different from that of Mr. Hume, without apprizing the reader; for instance, in his account of the celebrated philosopher Hobbes, at the close of the history of the commonwealth; a freedom which an abbreviator cannot take without doing manifest injustice to his author.

Notwithstanding these and other occasional defects, we readily allow to the editor the general merit of having executed his task faithfully, and of having furnished those to whom abridgments are desirable, with a better *Brief History of England* than had before appeared—within the same compals. E

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ART. XIX. *The History of England, from the Revolution to the Commencement of the present Administration. Written in Continuation of Mr. Hume's History. 8vo. pp. 250. 7s. Boards. Kearsleys. 1795.*

**T**O abridge Hume's History of England is a much easier task than to write a continuation of it. A work which should merit that title must closely follow this justly celebrated historian, in the exercise of sound judgment, in the selection and arrangement of facts, in sagacity in tracing back events to their sources, in solidity and depth of reflection, and in a copious command of the energies and graces of style. In all these respects, it must be fairly owned, the writers of this volume retire at an almost immeasurable distance behind their leader. This we shall not scruple to declare, notwithstanding the assurance given to the reader in an advertisement prefixed to this history, that a considerable part of the volume was written by a very eminent historian lately deceased; and that, from the middle of the reign of George II. the work is continued by a person conversant in modern history. Had the editor been contented to offer the work to the public under the modest title of *Annals of England, from the revolution to the termination of the American war*, we should have reported the publication to our readers as a compilation which might be useful to those who wished to inform themselves of the general train of events during that period, without taking the trouble of examining the original documents, or perusing more minute details. In this view, we readily recommend it as a proper supplement to the set of historical abridgments with which the publisher has lately provided the world; but we think it of importance that it

It should be generally understood, that the Continuation of Hume's History of England is, notwithstanding this publication, a *desideratum* in British literature. Expectations, however, have been raised, from different quarters, that this defect will hereafter be supplied.

As a brief specimen of the style and spirit of this volume, we shall copy the general remarks which conclude the reign of George I.

‘ The political conduct of George the First has been viewed through the medium of party as coloured by the prejudices of the eye through which it was surveyed; but whatever might be the virtues, vices, or errors of his political conduct, he was liked and even loved by individuals who had the honour of a familiar conversation with him, and was generally regarded by those who do not examine closely or critically into the nature of virtue and vice, or the motives and principles of human conduct, as a man who had an honest heart, and whose faults in his government, if there are faults to be found, were entirely owing to the suggestions of a venal ministry, who, having neither sufficient virtue, nor sufficient understanding, to govern parties by the confidence which these great qualities give, their power and influence were solely grounded on corruption.

‘ This narration has furnished many proofs of the liberal, nay, the profuse manner with which every parliament gave away the money of the people.—George the First was almost always in war, or entangled in expensive alliances. Bremen and Verden were bought, with the sweat of the brow of the English subject: and though the nation was fifty millions in debt, the wretched people, who were regarded in no other light but as the means to raise money for the use of their betters, were almost every year saddled with the burthen of near seven millions; and the heavy taxes which produced this sum were carried through the two houses without any considerable opposition, except in the first parliament of this king's reign. Yet such were the prejudices of a prince, who it has been said governed his German dominions in so absolute a manner, that the miserable slaves of the principality were obliged to pay a tax to the government for every joint of meat they laid down to the fire; such were the prejudices of this German elector, that Lord Chesterfield informs us, that George the First was exceedingly hurt, even with the weak opposition he met with in parliament, on account of subsidies; and could not help complaining to his most intimate friends, that he was come over to England to be a begging king; that is, that he could not command without asking, and issue out mandates to raise arbitrary taxes by the royal authority singly.’

From the preceding passage, it may be inferred that this history is drawn up on whig principles, and this will be found to be the general political character of the work; though the writer professedly avoids all disquisition on the principles of government, because he conceives ‘ that such enquiries would be not only

only superfluous, but even impertinent, as we have one *certain criterion of political wisdom and virtue*, namely, the established doctrines of the British constitution.\*—Friends and admirers as we are of the constitution with which we are blessed through the sagacity and the firmness of our ancestors, we are no advocates for such hyperbole of language, as that which pronounces any effort of human power to be the *certain criterion of political wisdom and virtue*. E.

## MONTHLY CATALOGUE,

For JANUARY, 1796.

## AFFAIRS OF FRANCE.

Art. 20. *A Cursory View of the Assignats and remaining Resources of French Finance* (September 6, 1795.) Drawn from the Debates in the Convention. By F. D'Ivernois, Esq. Translated from the French. 8vo. pp. 80. 1s. 6d. Elmsley.

A TRANSLATION of M. D'Ivernois' *Coup d'Oeil sur les Assignats*, which we reviewed at some length in our No. for Oct. 1795, p. 144. It was then published in a separate pamphlet, but is now bound up with and makes part of the work mentioned in the Appendix to our 18th vol. just published, p. 496. of which it forms the 2d and 3d chapters. Sh.

## NAVAL AFFAIRS.

Art. 21. *A Collection of Papers on Naval Architecture*, Vol. II. Part I. 8vo. 3s. 6d. sewed. Sewell. 1795.

In our 6th vol. p. 191, (No. for October 1791,) we gave our readers some idea of the original design and institution of the society, to which the public are indebted for this collection of valuable papers on Naval Architecture, and on other topics of high importance to the preservation and improvement of our national commerce and marine force. The 4th\* part of the collection of these *Dock-yard Transactions*, as they might well be styled, if a new title were wanting, is now before us; and it appears to contain many articles of useful tendency in pursuance of the plan of this laudable association.—It is with much pleasure that we observe the progress of a society, whose object is the culture and promotion of a science in which the best interests of this country are so intimately involved.—In our Review, vol. xi. N. S. p. 463, we gave an account of a publication which detailed 'the institution, plan, and present state of the society for the improvement of naval architecture; with the premium offered, list of members, and rules and orders of the society, &c.' to which the curious and the patriotic reader ~~are~~ referred. is/

\* The *second* part was reviewed in our 8th vol. No. for May 1792; and the *third* in vol. xii. p. 99.

## CANAL NAVIGATION.

Art. 22. *Second Addenda* to the History of Inland Canal Navigation. Containing accounts of the several Canals for which Acts have been obtained in the Two last Sessions of Parliament; and which complete the History of that Period. 4to. 7s. sewed. Taylor, Holborn. 1795.

Of the *First Addenda* we gave some account in the 15th vol. of our New Series, p. 109; and of the several inland navigable canals comprised in that part of the *General History*\* of these noble examples of modern improvement and commercial industry, a list was then subjoined. The later undertakings of this kind are:

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|---|---|
| 1. The Aberdare, or Glamorganshire canal.   | 21. Stainforth and Keadley, Yorkshire.        |
| 2. Barnsley (Yorkshire) canal.  | 22. Stow-market.                              |
| 3. Basingstoke.   | 23. Union, from Leicester to Northampton, &c. |
| 4. Brecknock.   | 24. Warwick and Birmingham.                   |
| 5. Caistor, Lincolnshire.   | 25. Ashby de la Zouch.                        |
| 6. Chelmer and Blackwater, Essex.   | 26. Birmingham, <i>Extension</i> .            |
| 7. Crinan, Argyleshire.   | 27. Huddersfield.                             |
| 8. Derby.   | 28. Haslingden, Lancashire.                   |
| 9. Dearne and Dove, Yorkshire.  | 29. Kennet and Avon.                          |
| 10. Dudley, Worcestershire.   | 30. Leeds and Liverpool.                      |
| 11. Ellesmere, Shropshire.  | 31. Mercy and Irwell.                         |
| 12. River Pofs, Yorkshire.  | 32. Montgomery.                               |
| 13. Gloucester and Berkeley.  | 33. River Nen.                                |
| 14. Grand junction from the Oxford canal at Braunston, Northamptonshire, to Brentford, Middlesex. | 34. Oxford, <i>to amend</i> .                 |
| 15. Grantham.   | 35. Peak Forest.                              |
| 16. Hereford and Gloucester.  | 36. Rochdale.                                 |
| 17. Lancaster.  | 37. Somerset.                                 |
| 18. Oakham, Rutland.  | 38. Swansea.                                  |
| 19. Shrewsbury.   | 39. Trent, <i>to amend</i> .                  |
| 20. Stratford on Avon.  | 40. Wyrley and Essington.                     |
|   | 41. Wisbech.                                  |
|   | 42. Welland, Lincolnshire.                    |
|   | 43. Warwick and Braunston.                    |

The foregoing list shews what an amazing progress has been made in the canal system within the last two years. It is stupendous! and the money embarked in undertakings of this kind, within this short space, is no less astonishing; amounting, according to the estimate now before us, to not less than 5,300,000!—“*How are we ruined?*”

## POLITICAL.

Art. 23. *A Reply to a Pamphlet entitled “An Idea of the present State of France, &c.”* By † Arthur Young, Esq. 8vo. pp. 71. 2s. 6d. Owen. 1795.

Mr.

\* See Rev. N. S. vol. ix. p. 319.

† This title-page is so worded and printed, that many Persons who read it may, at first sight, imagine that the work to which it stands prefixed

Mr. Young strongly resembles, in one respect, that very France whose cause he so zealously opposes; he has raised up against himself a host of foes, who have combined their force to beat down his political opinions:—but here the resemblance ends; for we cannot say that he has signalized the contest by victory after victory over them. He may say on the other hand that there is a material difference between real and literary warfare; that in the former there is a possibility of silencing an enemy, for that, when the brains are out, the man cannot very conveniently disturb the killer with his talk, but that it is otherwise in the literary warfare; and that a man's being still found talking is no proof that he is not dead in argument; defeat there is rarely attended with an avowal of it, or with silence: like Goldsmith's schoolmaster, a literary adversary, though conquered, can still argue. The enemy who, in the pamphlet before us, contends with Mr. Young, is not of that description; when Mr. Young's heavy artillery is opened on him, he can alertly skip out of the direction of the balls, and in the midst of the smoke fall unexpectedly and with effect upon the flanks or rear of his enemy, seize his batteries, and sometimes turn them against their original owner. This author does not advance in column; neither does he make a furious charge at the head of heavy cavalry: but, like an officer of hussars, he is now here, now there, now in front, now in rear, at one time on the flank, then amid the baggage, again on the line of march cutting off supplies and ammunition; till his adversary, worn out and exhausted by an assailant who does not come to serious battle, foot to foot, fist to fist, but literally worries him, is obliged to give up a contest that appears evidently to be fruitless. We mean not to say that this assailant is in every instance victorious, for in many places he experiences repulses where he does not seem to expect any or at least much resistance: on the whole, however, he comes off with flying colours, and leaves Mr. Young, like Braddock's forces, to lament a defeat by an enemy whom he can scarcely see, and with whom he has not a fair opportunity of grappling.

The author of this pamphlet has thrown his thoughts into the shape of a dialogue between an Alarmit and a temperate Whig; the former not using any arguments of his own, but quoting those of Mr. Young; so that it may be said that it is the latter who is speaking by proxy. There is one point in which the Whig more particularly triumphs over Mr. Young; viz. where he shews that the latter strongly recommends, as fit to be adopted in England, the very measures which he makes the grounds of charge against the French convention; such for instance as putting men into a state of *requisition*; for without such a measure, how could he make 500,000 rank and file of property *liable* to be called out and regimented in this country? It is shewn, also, that the state of requisition is by no means peculiar to France, or to the French revolution; as it is precisely by such a measure that England raises the greatest part of her seamen, and the whole of her militia.

The nature of the work now under review sufficiently explains itself, so that it is not necessary for us to go into any detail of it. Of a few particular points, however, we will take notice.

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prefixed is *written* by Mr. Young. It should have been so expressed as clearly to shew that the pamphlet is a "Reply to Mr. Y.'s *Ides*, &c." Mr.

Mr. Young having said that this is not a moment when it should be made a question whether the government ought to be supported or opposed; that it is the government of the period, and consequently that alone which can save us from a pressure which we never before experienced, &c. the *Whig* gives him the following answer:

'*Whig.* If "by government being supported" I am, according to the general, but contracted acceptation of the phrase, to assent to the continuance of the present ministers, I, without the smallest scruple or reserve, publicly avow, that, in my mind, the ruin or salvation of the country depends on their removal. But, if we are to understand a firm attachment to the constitution in its purity, it is not now, nor will it, I trust, ever be a question, without regard to the *ins* or the *outs*, "whether government is to be supported?" But I have long detested and despised the narrow and selfish index of supporting "*men*"—my political creed is not built on so frail and crumbling a basis. *Those who do their duty to the public and consider the real interest of the country "the supreme law," merit our ablest and most active support; while those who act in a different manner, deserve our most animated and decisive opposition.*'

On this we will make only one observation. It is generally said that we ought to attend to measures, not to men; and it is a wise saying: but it is only in theory that it is sound; for where do we see it reduced to practice? In all political contests, men and measures are invariably connected. This we say without meaning to apply it either in praise or disparagement of *ins* or *outs*.

Our *Whig* is so far staunch to the Antigallican principles of his party, and to its genuine attachment to the true interests of England, that, though an advocate for peace, he is not for disarming while France shall continue armed; he is for 'a gradual and mutual disarmament and *disarray*.' 'An equal naval force, fitted out with equal expedition, it is to be hoped, we can always command,' says he:—but, with submission, he does not look to the grounds on which this equality must rest. In our opinion, it will entirely depend on the conditions of the peace: if it be concluded on the basis of the *status quo*, we shall at any time be able to arm as fast as France can:—but, if by the treaty France secures all her conquests, if she be suffered to sit down with her influence over Holland unimpaired and undiminished, then it is certain that we cannot fit out either an equal naval force or one with equal expedition, unless we should suppose, what would be absurd, that an increase of means, hands, and resources, cannot add either to the celerity or the extent of naval equipments. This author's earnestness for peace is such, that he would have it even though it should be an *armed* peace. When asked by his adversary what he could save by it, his answer is—

'Save? the lives of thousands, and the loss of millions; if millions, as many think, are the only object of attention. Besides, an *armed* peace, new as the idea seems to you, would soon subside into a *secure* one, and would be preferable, during the approaching mutual hostilities, to an unsuccessful campaign.'

The policy of an *armed* peace strikes us as very doubtful even on its strongest side, humanity; it would be war and no war, peace and no peace;



peace; just a breathing time to enable the parties to return to the combat with redoubled fury.

In *politics*, this author appears to be a true whig, and consequently a true friend to the constitution; a foe to anarchy, and a well-wisher to the liberty of mankind, with a spice of jealousy, though perhaps rather too small in quantity, of the *power* of France; and in *literature*, we are authorized by the specimen before us to say that he is possessed of considerable talents.

Art. 24. *The Political Progress of Britain: or, an Impartial History of Abuses in the Government of the British Empire in Europe, Asia, and America, from the Revolution in 1688 to the present Time.* The whole tending to prove the ruinous Consequences of the popular System of Taxation, War, and Conquest. 8vo. pp. 156. 3s. Eaton. 1795.

This is an enlarged edition of a pamphlet originally published in Edinburgh in 1792. The author's plan was to give, as he tells us, an impartial history of the abuses in government, in a series of pamphlets:—but, while he was preparing a second number, *along* (as he expresses it) with a new edition of the first, he was on the 2d of January 1793, *apprehended, and with some difficulty made his escape*. Two book-sellers, who acted as his editors, were prosecuted, and condemned, one of them to three months', the other to six months' imprisonment. The author's name is not given in the title-page, but the postscript is signed 'James Thomson Callender, an exile' for writing this pamphlet.

In this multifarious performance, Mr. Callender mentions some things that are worthy of attention: but they are told with such a spirit of malevolence against "that part of Great Britain called England," and betray such a violence of censure, that it is impossible to peruse the pamphlet without indignation. The whole purport of the work may be summed up in the following short paragraph:

'These three wars with Holland, and the fourth with Spain, were begun and ended in the short period of twenty-two years †. No sober man will attempt to deny that, in every one of them, England was an unprovoked, a perfidious, and a barbarous aggressor; and that she discovered in each of them an insatiable thirst of piracy and murder. Her conduct both before and since that period hath been exactly of the same complexion; nor is it likely that she will forbear to insult and rob other nations, till, in the maturity of divine justice, a second Duke of Normandy shall extinguish her political existence.'

We sincerely believe the author, when he exculpates a late learned and worthy senator of the college of justice in Scotland, (whom Mr. Callender served in the capacity of clerk,) from having any share in the composition of this pamphlet:

Art. 25. *Conciones ad Populum,—or, Addresses to the People.* By S. T. Coleridge. 12mo. pp. 69. No Publisher's Name.

This animated author tells us, in his preface, that these two discourses were delivered in February 1795, and were followed by six

\* He dates from Philadelphia.

† In the last century.

others.

others, in defence of natural and revealed religion. They are replete with violent antiministerial declamation, but not vulgar. His fearless idea is, that 'truth should be spoken at all times, but more especially at those times when to speak truth is dangerous.' The author dates from 'Clevedon, Nov. 16, 1795.'

Art. 26. *A Protest against certain Bills; or, The Plot discovered.* An Address to the People, against Ministerial Treason. By S. T. Coleridge. 12mo. pp. 52. Bristol, printed for the Author, Nov. 28, 1795.

"Ditto repeated," as our good friend Mr. Gallipot so often expresses it, in his annual bill for *Baume de Vie* disguised, and James's Powder under some other name.

Art. 27. *Existing Circumstances, the Watch-word of Despotism!* or, a Convention Bill the Grave of the Constitution. Addressed to his Grace the Duke of Bedford. 8vo. pp. 36. 1s. Smith. 1795.

When the *new laws*, which have been recently agitating the public mind, existed only in the form of *Bills*, this writer ventured to express his sentiments without reserve on the conduct of the present administration; and to charge the minister with attempting to set up a government of confidence and discretion, instead of a government of law. He ventured to assert that, under the plea of *state necessity*, and *existing circumstances*, despotism was making rapid strides in this country; to adduce facts, from our history, to prove that it is possible for an English parliament to be subservient to the crown; and to state it as the grand security of Englishmen that, at the revolution, it became a maxim of law, that resistance is the ultimate and lawful resource against the violence of power; and that great pains were then taken to establish principles, which might keep alive and cherish in the people a watchfulness over, and a jealousy of, their rulers.—All this, and more to the same purpose, the writer of this pamphlet dared to say. How much, in our *new existing circumstances*, we may safely report after him, our council has not yet informed us.

Art. 28. *Some Remarks on the apparent Circumstances of the War* in the 4th Week of October 1795. A new Edition. 8vo. 1s. 6d. Walter.

Of the first edition of these remarks an account was given in our Rev. for November, p. 330. This notable production is now generally ascribed to the pen of Lord Auckland;—in confirmation of the opinion which we had formed on the perusal of it, at the time of its first publication.

Art. 29. *Les Intérêts de l'Angleterre, &c. i. e.* The Interests of England dependant on the Manner in which the French Revolution may be terminated: addressed to the English Parliament. By M. de l'Isle. 8vo. 1s. Debrett.

This writer is an advocate for the continuance of the war with France, on the principle that it is necessary for the ruin of the republic, and for the preservation of England. It is the argument of this pamphlet that, in making peace with the republic of France, we restore that nation to wealth and prosperity, and make them our destructive rivals. 'How little does a writer know of the true principle of the

Rev. JAN. 1796.

G

Wealth

*Wealth of Nations*, who can suppose that a flourishing state can, in a time of peace, be otherwise than a profitable neighbour to a commercial kingdom!

Art. 30. *Junius's Political Axioms*, addressed to Twelve Millions of People in Great Britain and Ireland. 8vo. 1s. Griffiths. 1795.

We neither think that the writer of this pamphlet has any pretension to assume the celebrated name of Junius, nor that the pamphlet itself is properly entitled 'Political Axioms.' The subject is not the abstract question of political rights, but the great national question *lately depending*, whether the Bills against treason and sedition, called Lord Grenville's and Mr. Pitt's bills, ought to pass into laws. The writer attacks the present measures of commiseration, not, it is true, in the energetic style of a Junius, but with vigour of argument, and in language too plain to be misunderstood.

Art. 31. *Letters addressed to the Inhabitants of the Ward of Farringdon Without*, on the Subject of the late Ward-meeting at St. Dunstan's Church, relative to the Bill for Suppression of Seditious Meetings: with Strictures on the Proceedings there. By an Inhabitant of the Ward who was present. 8vo. 1s. Murray. 1795.

Every argument that has been, and perhaps can be, advanced in support of *the Bill*, in regard to public approbation, seems to be concentrated and forcibly urged in this pamphlet; which is written with every appearance of a sincere and therefore commendable zeal for the security and welfare of our country, and its constitutional government; and this is more than, possibly, will be allowed by the alarmists (for ALARM has now taken *new* and opposite ground,) on the other side of the question.—Amid the irritation and clamour of contending parties, the "still small voice" of reason is not likely to be duly heard. In such cases, wise and moderate men will wait till the din of dispute subsides, before they form a decided opinion.—The letters are signed *Albertus*.

Art. 32. *The Means of obtaining immediate Peace*; addressed to the King and People of Great Britain. Translated from the French, by John Skill. 8vo. pp. 46. 1s. Symonds. 1795.

An advertisement prefixed to this pamphlet informs us that it was originally written in French, in July 1794, but that the publication was then suppressed. The tract contains a statement of such arguments for peace as arose from the peculiar nature of the war, and from the situation of the belligerent powers at that season. The writer suggests nothing concerning the terms of negotiation, which may be suitable to the *present* state of affairs.

Art. 33. *A Proposal for a perpetual Equalization of the Pay of the Labouring Poor*. 4to. 1s. 6d. Becket. 1795.

The proposal here submitted to the public is to make the daily wages of field-labour equal to one sixth part of the value of a bushel of wheat, to make them fluctuate regularly with the price of corn, and thus to provide always in an equal degree for the well-being or ill-being of the journeyman. In the author's phraseology,—when wheat is at six shillings the bushel, he would give one shilling a day to the labourer; when at six shillings and sixpence the bushel, one shilling and

\* By Warren Hastings, Esq. late Governor General in India

one penny *gratuity*; when at eleven shillings the bushel, one shilling and ten pence *gratuity*; and so on. The necessary arithmetical tables are subjoined.

It becomes all farmers and others, who directly advance to the labourer the price of his toil, to peruse this and similar projects; and to adopt, without the interference of the legislature, such an increased rate of payment as may restore to perennial independence, at least, those of the poor who are industrious and have work to perform.

**Tay.**

Art. 34. *Thoughts on the Origin and Formation of Political Constitutions*, suggested by the recent Attempt to frame another new Constitution for France. By John Bowles, Esq. 8vo. pp. 36. 1s. Longman. 1795.

Mr. Bowles appears to be a sworn foe to innovations:—A new constitution is in his idea a national farce; and he writes this pamphlet to prove the impossibility of establishing a constitution on the basis of speculation. A system which supposes a right in the people to change their governors, and to new-model their constitution, he treats as visionary and pregnant with mischief: he goes so far as even to assert that no people ever did, or can, choose their government; an assertion contradicted, we conceive, at least by one recent fact in the case of America; for we cannot admit, with Mr. Bowles, that the powers of government, when America became independent, devolved as a matter of course on the General and the Assembly. All government, according to this writer, must in the first instance derive its origin from physical force; before government exists, a people being only a mass of atoms, without order or coherence, and therefore not susceptible of a constitution; and after government is formed, in its progressive state it must steer clear of speculative innovation, and follow no other guide than experience.

We are sensible of the difficulties attending political changes, and are no friends to hasty innovations: but we cannot abandon this obvious principle of common sense, that a number of men may associate for the purpose of government, as well as for any other purpose, and may act in their associated capacity, either immediately by the majority of voices, or mediately by delegated representation. With Mr. Bowles's idea of the origin of government, and the nature of civil society, it is not surprising that he thinks it better for the inhabitants of Turkey to be under the despotism of the Divan, than it would be to reform their government according to the English legislature; or that, in behalf of the nation of France, he laments the abolition of the mild, beneficent, and paternal government of the *Bourbons*.

**E.**

Art. 35. *Existing Circumstances; or the Order of the Day exemplified, in Two Instances of Political Inconsistency*, with regard to the Roman Catholics and Non-Jurors of Great Britain. To which are added, Comments and Observations on the recent Outset of a War Minister at Quiberon Bay and Isle de Dieu; addressed to the most unprejudiced Nobleman in Great Britain. By Christopher Plain-sense.

G 2

Author

Author of "Better late than never \*." 8vo. pp. 42. 1s. Johnson. 1795.

When names of significance, such as that which stands in the above title-page, are assumed, they ought to be chosen with propriety; that which is adopted by the present writer very ill accords with the style of his pamphlet. The obscurity which prevails in many parts of it is rendered the more remarkable, by appearing in contrast with the perspicuous energy of Junius, whom the author is continually quoting. He compares the expeditions to the coast of France to a mouse's nibbling at a lion's mane: he arraigns with much severity the secretary at war, whom he considers as the great promoter of these unfortunate expeditions; and he exhorts the noble Lord to whom the pamphlet is addressed to step forwards, and ask this metaphysical manager of existing circumstances, whether he saw one permanent solid reason, during his intercourse with the combined leaders abroad, to induce this country to enter into such a waste of public property?

Grl.

Art. 36. *Remarks on the present War*; with a short Inquiry into the Conduct of our Foreign Allies, and some explanatory Observations on the Peace signed at Basse, between the King of Prussia, and the Usurpers of the Sovereign Power in France. Addressed to the Right Hon. W. Pitt. 8vo. pp. 92. 2s. Kearsley. 1795.

This is a philippic (the philippics of Cicero, though severe, were just,) against the King of Prussia. It purports to be the work of a traveller who, during his peregrination of four years on the continent, was busy in collecting anecdotes at the different courts, as well as in the allied armies. We cannot say that we have met with any thing of importance in this production, which had not previously been laid before the public; and, as the author conceals his name, his testimony adds nothing to the authenticity of reports which have been already circulated.

D<sup>s</sup>

Art. 37. *A Letter to his Serene Highness the Elector of Hanover*; with Notes To which are subjoined, interesting and authentic State Papers and Letters relative to our Correspondence at Foreign Courts, in the Autumn of 1794. 8vo. pp. 68. 2s. Allen and West. 1795.

The *ostensible* writer of this letter is the Gonfaloniere di Giustizia of Lucca; and the subjects discussed are, the conduct of the British towards the Italian states, the military transactions on the Continent, and the subsidies bestowed so bounteously by the King of Great Britain on the Elector of Hanover and other German princes. The notes are dedicated chiefly to domestic affairs, in which the ministry and their adherents are treated with no small degree of severity. The *correspondence* contains many curious matters, and will be received with various degrees of faith, differing with the apprehended strength or weakness of the *internal evidence*; for no names are subscribed to the various notes, letters, and extracts from dispatches; nor has the author of part or the whole of this pamphlet thought proper to risk his name in the title-page.

A.Ai.

\* See Rev. N. S. Vol. xv. p. 442.

L A W.

## LAW.

- Art. 38. *An Appendix to the Seventeenth Edition of Dr. Burn's Justice of the Peace, and Parish Officer*, containing all the Acts of Parliament and adjudged Cases which relate to the Office of a Justice of the Peace, from 32 Geo. III. to the present Time By John Burn, Esq. one of his Majesty's Justices of the Peace for the Counties of Westmoreland and Cumberland. 8vo. pp. 210. 3s. 6d. Boards. Cadell and Davies. 1795.

In our eleventh volume, N. S. p. 456, we announced the edition of Burn to which the present publication is intended to serve as an Appendix. In addition to the contents mentioned in the title-page, the advertisement acquaints us that 'the general form under title CONVICTION having been observed by the Lord Chief Justice \* to be in one instance erroneous, a corrected general form of conviction is now given, together with the rest of that title revised and considerably enlarged, on the plan of the late author, by a gentleman at the bar †; and also such new precedents under other heads, as were deemed necessary and consistent with the design of the original work. The set of precedents respecting the excise laws, recommended by the high authority above mentioned, is also introduced in this appendix.' S.R.

- Art. 39. *The whole Law relative to the Duty and Office of a Justice of the Peace*, comprising also the Authority of Parish Officers. By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. Vol. V. Part I. 8vo. pp. 167. Robinsons. 1795.

The first four volumes of this work, which till now we considered as completing it, we reviewed in our last volume, p. 321, and to that article we must refer our readers.—Mr. Williams, in an advertisement to the present number, says that 'it is proposed to continue this work annually, by publishing a Part as soon as possible after each Trinity Term; and when a sufficient number of parts are published to form a volume, a general title will be given, together with a copious index, containing, under proper titles, and presenting at one view, the principal matters contained in the volume.'—We shall wait for the completion of the volume, and then give our opinion on it; at present it is sufficient to announce the publication of the first part.

S.R.

- Art. 40. *An Essay on the Learning of contingent Remainders and executory Devises*. By Charles Fearne, Esq. Barrister at Law, of the Inner Temple, Author of the Logigraphical Chart of landed Property. In two Volumes. Vol. second, of Executory Devises. The fourth Edition, with Notes and Comments by John Joseph Powell, Esq. Barrister at Law, of the Middle Temple, Author of the Law of Mortgages, &c. 8vo. pp. 580. 10s. 6d. Boards. Butterworth. 1795.

The first volume of this valuable work was noticed in our ninth volume, N. S. p. 208, and since that time its ingenious author has paid the debt to nature. Mr. Powell has humanely undertaken to complete this second volume for the benefit of Mrs. Fearne, and has enriched

\* 'K. v. Benwell, Cas. by Durnf. & East, 6 vol. 76.'

† 'Thomas Jarvis, Esq.'

it with a variety of pertinent notes from page 66 to the end; for so far her husband had advanced, before the profession were deprived of the advantage of his labours in an abstruse and difficult part of legal knowledge.

S.R.

Art. 41. *The Practice of the Court of Exchequer*, on Proceedings in Equity. In two Volumes. By David Burton Fowler, Esq. one of the six Clerks of that Court. 8vo. pp. 1120. 13s. Boards. Butterworth. 1795.

Mr. Fowler observes, in his preface, that, 'although the Court of Exchequer has from the oldest times exercised an equitable jurisdiction, yet no regular or complete treatise has appeared upon the practice of this branch of its jurisdiction. The present work,' (therefore, according to the author,) 'exhibits a general outline of all suits in equity; and in this respect runs parallel with similar works that have already explained the practice of the Court of Chancery. But this work, even upon that ground, endeavours to be more instructive than the preceding publications on the general practice of equity, by entering more fully and minutely into the detail of many very important branches of the operations of an equity court; and consequently in all those particulars this work may be equally useful to those who practise in either the Court of Exchequer, or in the Court of Chancery. The number and nature of these points, which are now exhibited for the first time in print, for the general instruction of suitors in either court, will plainly appear by comparing the table of contents prefixed to the body of this treatise, with the contents of any of the preceding publications on this subject. But the peculiar course of practice in which the Court of Exchequer differs from the Court of Chancery, will also be found here, and only here; and these distinguishing circumstances are set forth on the most authentic and indisputable authority, namely, that of the records of the court itself, which have been purposely searched through, in order to afford the most copious and satisfactory information upon all these matters.'

This is the outline furnished by the author; and we are of opinion that the work will be found very serviceable to those who are engaged in either court of equity, particularly to the suitors in the equity side of the Court of Exchequer. A variety of forms and precedents are inserted in these volumes, which will also be useful.

S.R.

Art. 42. *An Essay on Uses*. By William Cruise, Esq. of Lincoln's Inn, Barrister at Law, Author of the *Essay on Fines and Recoveries*. 8vo. pp. 224. 3s. Boards. Butterworth. 1795.

The author of this work has divided his subject into five chapters, in which he has considered the following particulars:—First, the origin of uses; secondly, the nature and qualities of an use before the statute 27 Henry VIII.; thirdly, the statute 27 Henry VIII. of uses; fourthly, the several conveyances derived from the statute of uses; and lastly, contingent and resulting uses.—All these points Mr. Cruise has treated with considerable ability; and we scruple not to recommend his work to the profession, particularly to the conveyancing part of it, because we are confident that they will find in it much valuable information.

S.R.

Art.

Art. 43. *An Enquiry into the Title and Powers of his Majesty, as Guardian of the Duchy of Cornwall during the late Minority of its Duke.* By Charles Watkins, Esq. 8vo. 1s. Butterworth. 1795.

Mr. Watkins considers it as a very doubtful point, whether the King had at any time, from the granting of the charter by Edward the Third to the twelfth year of the reign of Charles the Second, the power as guardian of receiving and retaining to his own use the revenues of the Duchy of Cornwall, until the Duke should have attained the age of twenty-one. He is, however, convinced that the statute passed in the twelfth year of Charles the Second, which abolished military tenures, entirely abrogated such power of the king, supposing that he had been, anterior to that period, entitled to the wardship of the infant Duke; and that consequently his present Majesty is responsible for what he derived from the Duchy during the Prince of Wales's minority.

S.R.

## NOVELS.

Art. 44. *Montalbert.* By Charlotte Smith. 12mo. 3 Vols. 12s. Low. 1795.

The public have so frequently borne witness to the superior abilities of Mrs. Smith as a novel writer, that there is now little left for us to say, more than merely announcing the work before us, and adding that it does not by any means disgrace its parentage.

One thing, however, we must remark, to the credit of the judgment of our ingenious authoress, viz. that, though she relates a journey across the Alps, and many of the scenes are in Italy, Sicily, and the South of France, yet we find no instance of *protracted description*. Other writers, and Mrs. S. herself in former publications, have minutely and much too frequently entered into long descriptions of scenes, which, however beautiful or grand they may be, and however, when sparingly introduced, they may enrich a novel, have often by immoderate repetition created disgust. Mountains, woods, castellated rocks overhanging a lake, luxuriant thickets, glowing sunsets, and midnight storms, if without intermission presented to the reader, cannot but become extremely tedious; and it is in our opinion not a little to the praise of Mrs. S. that, though she shines in the delineation of these poetical landscapes, she has sacrificed glare to propriety, and has again reduced fancy under the direction of taste.

Common sign daubings are safe in their meanness from critical remarks: but, in the works of an Angelo or a Raphael, every impropriety becomes visible, and every blemish is esteemed a deformity. It is with pain therefore that we observe, in the volumes before us, such inaccuracies as—I have *went*, for I have gone, insolate for insulate, collusion for collision, assimilate for assimilate; with other mistakes of the same kind. We do not perceive that *prevoyance* is at all better than foresight; and we would moreover hint, in a whisper, that the phrase ‘she had studied the *utile* more than the *dulci*,’ so far from shewing a knowledge of Latin, is a striking evidence of the contrary.

The pieces of poetry interspersed through these volumes are very few in number; one of them we shall take the liberty of quoting:

G. 4

Swift



' Swift fleet the billowy clouds along the sky,  
 Earth seems to shudder at the storm aghast;  
 While only beings, as forlorn as I,  
 Court the chill horrors of the howling blast.  
 Even round yon crumbling walls, in search of food,  
 The ravenous owl foregoes his evening sight;  
 And in his cave, within the deepest wood,  
 The fox eludes the tempest of the night :—  
 But, to my heart, congenial is the gloom  
 Which hides me from a world I wish to shun—  
 That scene, where ruin saps the mould'ring tomb,  
 Suits with the sadness of a wretch undone;  
 Nor is the darkest shade, the keenest air,  
 Black as my fate—or cold as my despair.'

A.Ai.

Art. 45. *Moniford Castle*, or the Knight of the White Rose. An historical Romance of the XIth Century. 2 Vols. 12mo. 7s. sewed. Crosby.

This performance is neither of the first nor of the lowest rank : we have seen many of the kind superior to it, and many its inferiors. It inculcates no maxims hostile to good morals ; its sins against strict grammatical propriety are very rare, and probably are rather slips of the pen than deliberate mistakes : but, if its defects be few, its beauties are so likewise ; and it preserves the " even tenor of its way" from the beginning to the end, equally removed from licentious trash on the one hand, and from our most perfect specimens in this department of literature on the other. It will, indeed, interest the feelings, and keep alive the passions, of those who are fond of castles, knights, tournaments, caverns, banditti ; and all the chivalrous accompaniments of tales of this nature.

D<sup>o</sup>

Art. 46. *The Haunted Cavern*. A Caledonian Tale. By J. Palmer. jun. 12mo. pp. 250. 3s. sewed. Crosby. 1796.

This little piece is not remarkable either for the incidents or the purity of the language,—we mean with respect to *grammatical idiom* ; and in novel writing, like poetry, to fall short of excellence is to fail in the only object worth attempting : mediocrity is attainable by most, but it is only the rare combination of fancy with judgment and general information, that can save a work of pure fiction from neglect.

Art. 47. *Arville Castle*. An historical Romance. 12mo. 2 Vols. 6s. sewed. Crosby. 1796.

If false grammar, the grossest mistakes in chronology, prating ghosts, and the union of utter impossibilities, constitute the perfection of historical romance ; this before us has the most unequivocal claim to the public notice.

D<sup>o</sup>

## EDUCATION.

Art. 48. *The Latin Primer, &c. &c.* By the Rev. Richard Lyne, Master of the Grammar School at Liskeard. 12mo. 2s. 6d. Boards. Stockdale. 1795.

The

The famous Minerva of Sanctius, together with the observations of Scaliger and Vossius on the Latin tongue, though of the greatest use to those who wish to acquire a critical knowledge of that language, must be allowed to be too abstruse for the intellects of boys; and we might pass the same judgment on the Port-royal grammar. For a long time, Lilly's grammar was the only one known in our schools; a work of considerable labour and erudition, but harsh and perplexed: the definitions are frequently confused and inaccurate; and it is not uncommon for a boy to repeat every rule in that grammar, without understanding precisely the meaning of one. The Eton grammar is now in most general use, but is little more than an abridgment of Lilly: much of the pedantic jargon of the old grammarian is indeed judiciously omitted, and many of his redundancies are lopped off; yet it is not free from difficulty and obscurity: the greater part of the definitions of Lilly are retained with all their defects; and every lover of learning must frequently have wished for a more easy, clear, and expeditious method of instructing the rising generation in the elements of the Latin tongue.

This desideratum seems to be in a great measure attained by the author of the work before us: which is divided into three parts. The first contains twenty-two general rules of construction, all of which are illustrated by examples from the Latin poets, and every peculiarity in the language is explained in such a manner as to be perfectly intelligible to boys; at the same time the scholar must be much pleased with the precision, solid judgment, and good sense, of the author. The second part treats of the position of words in Latin composition; and Mr. Lyne is of opinion that the grand secret of position lies principally in these two points.

1. That the word governed be placed before the word which governs it.

2. That the word agreeing be placed after the word with which it agrees.

These two, he says, may be termed the maxims of position; and from them result various rules, which may be conveniently divided into two classes, viz.

1. Rules resulting from the government of words.

2. Rules resulting from the agreement of words.

To which add a third class, viz.

3. Miscellaneous rules, not reducible to either of the two classes foregoing.

The first class contains five rules.

The second, four rules.

The third, thirteen rules.

These rules, with their exceptions, are exemplified with taste and judgment.

The subject of the third part is Latin metre, and it contains—1. an account of the different kinds of feet in the Latin tongue; 2. a description and synopsis of the many sorts of verse in that language; 3. the various and beautiful mixture of Latin verse in composition; 4. a full description of the Metra Horatiana.

Such is the general plan of a work which we have perused with pleasure; and we think it the best calculated, perhaps, of any book that

that we have ever seen, to facilitate the learning of a language in the acquisition of which *many years* are generally spent.

Ban.

## MEDICAL.

Art. 49. *Hints respecting Human Dissections.* 8vo. 1s. Darton and Co.

This whimsical performance, jocular in the text and serious in the notes, has for the subject of the former the late proposed act called the *Dead Body Bill*. Conceiving that its penalties, if carried into execution, would cut off the usual supply for anatomical dissections, the writer proposes that the members of the faculty of medicine should form a society, the individuals of which should bind themselves to leave their bodies to the community, at death, for the purpose of dissection; and in order to obtain a proper supply of female subjects, he advises that they should persuade their wives to become members.

As to the notes, that which the writer seems to think the most important relates to the prevention of canine madness. For this end, he proposes an expedient somewhat similar to that of Scriblerus of a general flux. It is, that, at a certain time of the year, every dog in the kingdom should be tied up for seven weeks, the full period during which madness can be supposed to be latent in them; and that all who shewed signs of the disease in this time should be killed, and the rest liberated. This plan supposes that the disease is always communicated by contagion, and never rises spontaneously;—a fact, we imagine, very far from being established. In his directions for preventing bad consequences from the bite of a mad dog, the writer seems resolved to make sure work of it; for, after having taken great pains to wash out the poison with water, (Dr. Haygarth's method,) he advises cutting out the whole bitten part, and then cauterising it:—but this, perhaps, may also be joke.

Ai.

Art. 50. *A Treatise on the Structure, Economy, and Diseases of the Liver, &c. &c.* By William Saunders, M. D. F. R. S. &c. Second Edition, with considerable Additions. 8vo. pp. 261. 5s. Boards. Robinsons, &c. 1795.

It gives us pleasure to find that the encouragement afforded to this valuable work has occasioned another edition, which the respectable author has improved by various observations that have since occurred to him. The principal of the additions consist of some reasonings concerning the mode in which obstructions of the liver become the cause of ascites; and in some discussions respecting diet, and the influence of the bile on digestion. For our account of the work as it first appeared, see Rev. for Nov. 1793, p. 296.

Ai.

## POETRY and DRAMATIC.

Art. 51. *The Antidote, a Political Poem.* Humbly inscribed to the King. 4to. pp. 15. Bedford, printed by Smith. 1795.

A poet of some ability, a patriot of much loyalty, here offers his good advice by way of antidote to the political disorders of the times. Addressing himself alternately to the government, and to the nation at large, he earnestly and affectionately conjures the former to avoid whatever may seem in the smallest degree to encroach on the rights or liberties of the people; and the latter he pathetically exhorts to be  
ever

ever on their guard against every impulse or movement that may lead them one step towards popular tumult, or have the least tendency towards anarchy; and by such truly patriotic conduct, to insure to their happy country the blessings of PEACE!—Of *war*, except for immediate defence against an invading enemy, he expresses the utmost hatred; asserting, in opposition to its concomitant horrors, the beneficent spirit and pacific principles of the Christian religion.—Of our danger from France, he says,

‘ ’Tis not from GALLIC *Politics* arise  
Fears to alarm, or Dangers to surprise;  
’Tis GALLIC *Infidelity* that sows  
The Seeds of Ruin, and her Poison throws.  
Rous’d from the Convent’s dark and phrenzied Dreams,  
Reason awakes and flies to wide Extremes:  
As Rivers, if a Mount obstruct their Course,  
Are check’d indeed, but gather mightier Force;  
And bursting, with resistless Fury pour  
Their boundless Torrents to the affrighted Shore;  
Till Time to Nature’s Course confine the Stream;  
So Reason wakes from Superstition’s Dream.’

On the popular subject of *Reform*, he thus delivers his ideas, with respect to the conduct of Government; the Muse addressing herself immediately to the first Magistrate in the kingdom:

‘ If *Time* have hatch’d Corruptions in the State;  
Or on your Councils *private Interests* wait;  
If those, who claim the NATION’s mighty Trust  
(Nor to their KING, nor CONSTITUTION just)  
Supplant her *Laws*; and at her Sons’ Expence,  
Extend the treach’rous Hand of *Influence*:  
Reflect—REFORM—nor for her Wrongs commute:  
*Dare to remove the Evil from the Root!*  
“ *Wait not supine the fatal, rank Disease;*”  
“ *Soon as it come the glowing Evil seize.*”  
WILL YOU distrust YOUR partial Nation’s Voice?  
Will you in her Indignities rejoice?  
When *Laws* subversive of her Freedom rise,  
Will you confirm the Deeds?—YOUR LOVE denies.  
If there be *Traitors*, let not *vain Restraints*  
Inflame their Rage, and *sanction* their Complaints.  
In *Laws* to shame the Traitor’s haggard Face,  
Let not the *loyal Bosom* feel Disgrace:  
Shall Virtue be cashier’d for Vice’s Cause?  
Forbid it, Justice, Mercy, and the Laws!’—

If by the words, ‘ *Confirm the Deeds,*’ in the last quotation, the Poet alludes, as we conceive he does, to the sedition and treason bills, the time when these well-intended verses were written seems to be nearly ascertained: though, possibly, the lot was cast before the poem was printed.

Art. 52. *All in a Bustle*; a Comedy, in Five Acts. Written by the Author of the *Castle of Ollada* \*. Svo. 2s. Norwich, printed by Beatniffe and Co. 1795.

This piece wears a complexion somewhat farcical, and ranks with the London Cuckolds, particularly in the common place wit and ridicule of guttling Aldermen, &c. characters which once were deemed not less essential to English comedy than PUNCH in a puppet-show: but in the present improved state of the Drama, *such* obsolete humour does not seem likely to be resumed with that success which Ravenscroft's upper-gallery performance experienced, for some time, though now justly banished from the stage.

The writer of *All in a Bustle*, who does not seem totally deficient in abilities for theatrical compositions of the comic species, would probably succeed in a ludicrous after-piece: but we should rather doubt his powers in any attempt at what is called genteel comedy,—the heights of which, we fear, he is unable to reach. Yet, if he wishes to try, we should be unwilling to discourage him by a pre-conceived opinion.

Art. 53. *The Royal Visit to Exeter*; a Poetical Epistle, by John Ploughshare, a Farmer of Morton Hampstead, in the County of Devon. Published by P. Pindar, Esq. 4to. 1s. 6d. Walker. 1795.

## MOTTO.

Well! in a come—King George to town,  
With doust and zweat, az netmeg brown,  
The hosses all in zmoke;  
Huzzain, trumpetin, and dringing,  
Red colours vleein, roarin, zingin;  
Zo mad fimm'd all the voke!

The droll spirit of ridicule, that so sily lurk'd in P. P.'s account of the R. Tour to Weymouth †, *stands up* more abreast to the subject, in the laughable description of the tour to Exeter; yet the satire being conveyed in the west-country dialect, (in respect to which the poet is *at home*;) will be somewhat obscured, and only half revealed to readers in the other parts of the kingdom, to whom the provincial *vehicle* can be little known.—The whole is related by a Devonshire clown, in a poetic epistle to his dear *zister* Nan; and it will *xartinly* furnish some laughter to those who can translate the language.—Honest Ploughshare, who at the outset of the business had promised himself huge delight from zeeing KINGS and QUEENS, thus, in the conclusion, expresses his disappointment:

'Theeze once I've made myzelf a vool  
And now I veel my courage cool  
For zeeing ROYAL THINGS:  
And whan my Bible next I read,  
Zo leet I worship all the breed,  
I'll *skop* the book of KINGS.'

\* See Rev. October 1795.

† See Rev. Nov. 1795.

Art. 54. *Liberty's Last Squeak*; containing an *Elegiac Ballad*, an *Ode to an Informer*, an *Ode to Jurymen*, and *Crumbs of Comfort for the Grand Informer*. By Peter Pindar, Esq. 4to. 1s. 6d. Walker. 1795.

Although Peter so highly dislikes those terrific sedition and treason bills, as our readers have already seen by Art. 36. of our last month's Catalogue, his courage does not seem to have failed him; he still faces about and attacks the enemy at all points: courts, statesmen, and their satellite Mr. John Reeves ("the Grand Informer,") &c. &c. On the latter he is very severe. In his address to jurymen he is himself the hero of his own performance:

- Sirs, it may happen, by the grace of God,  
That I, GREAT PETER, one day come before ye,  
To answer to the MAN of WIG, for Ode,  
Full of sublimity, and pleasant story.
- Yes, it may so fall out that lofty men,  
DUNDAS, and RICHMOND, HAWKSB'RY, PORTLAND,  
PITT,  
May wish to cut the nib of PETER's pen,  
And, cruel, draw the holders of his wit;
- Nay, Dame INJUSTICE in their cause engage,  
To clap the gentle POET in a cage;  
And should a grimly JUDGE for *death* harangue,  
Don't let the POET of the PEOPLE bang.
- What are my crimes? A poor *tame* CUR am I,  
Though *some* will swear I've snapp'd them by the heels;  
A puppy's *pinch*, that's all, I don't deny;  
But Lord! how sensibly a GREAT MAN feels!
- A harmless joke, at times, on Kings and Queens;  
A little joke on lofty Earls and Lords;  
Smiles at the splendid homage of Court scenes,  
The modes, the manners, sentiments, and words:
- A joke on Marg'ret Nicholson's mad Knights;  
A joke upon the shave of Cooks at Court,  
Charms the fair MUSE, and *eke* the world delights;  
A pretty piece of inoffensive sport.
- Lo, in a little inoffensive smile  
There lurks no lever to o'return the STATE,  
And KING, and PARLIAMENT! intention vile!  
And hurl the QUEEN of NATIONS to her fate.
- No gunpowder my modest garrets hold,  
Dark-lanterns, blunderbusses, masks, and matches;  
Few words my simple furniture unfold;  
A bed, a stool, a rusty coat in patches.
- Carpets, nor chandeliers so bright, are mine;  
Nor mirrors, ogling VANITY to please;  
Spaniels, nor lap-dogs, with their furs so fine:  
Alas! my little live-stock are—my fleas!

As

As Peter cannot be grave, whether in verse or prose, or whatever the subject, he winds up his ode to the jurymen with a *humorous prayer* in behalf of the Liberties of his Country : but it is too long for our extract. The other pieces in this little poetic miscellany are all in that comic strain, so well recognized by the public as the *Peculium* of Peter Pindar, Esq.

Art. 55. *The Whim, a Comedy*, in Three Acts. By Lady Wallace. With an Address to the Public, upon the arbitrary and unjust Assumption of the Licenser against its political Sentiments. The second Edition. Ordered to be acted for the Benefit of the Hospital and Poor of the Isle of Thanet, but refused the Royal Licence. 8vo. 2s. Reed, St. James's-street.

Perhaps the most remarkable circumstance, relative to this comedy, is that it was refused to be licensed at the Lord Chamberlain's office; no doubt, for political reasons, into which we shall not enter. With respect, also, to the unbounded love of Lady Wallace for our happy constitution, on which she so emphatically insists in some passages, we shall say nothing : leaving them to be contrasted with other parts, such as will easily suggest themselves to the mind of the reader. Were we indeed to venture an opinion, it would be that the Lady, though she very ardently and with most excellent intention desires something, yet has not clearly defined to herself what it is that she desires. However, she has an active spirit, feels indignation at innumerable things which are daily passing under her eye, and with the glow of virtue rises the animated advocate of reform ; as far as she dares venture to believe that reform is necessary. The first scene in the comedy will perhaps at once display the Lady's talents, and suggest the reason why the prohibition, under which our stage labours, was called forth on the present occasion.

\* *Fag and Nell.*

\* *Fag.* Well, surely our old Lord is a whimsical old Genius.

*Nell.* It is a queer *Whim*, I must confess, for him who is for ever plodding over Greek books as big as himself, and dusting old petrifications—he who frets to death if a mouse stirs in the house, to have such a bustle all of a sudden.—Pray, *Fag*, is all right in the upper story ?

[*pointing to her head.*]

*Fag.* Can't say, 'pon honor, as I only arrange the outside ; but I rejoice at the turn he has taken, for I was devilish tired of living in his humdrum fashion.

*Nell.* He is forever preaching to my sweet young lady against modern men, and modern manners—says that the ancients lived more decently—that the women in those days were employed from morning to night, in housewifery—never interfered in public life, or attempted to rule—and, what was horrible, most horrible, that they never had lovers after they were married! I was beginning to look out for another place, until he gave a fillip to my spirits by this fête to-day.

*Fag.* I don't think you need have tired so neither, Mrs. Nelly, since you have had my company—but you don't love me, Nell?

*Nell.* Lord, *Fag*, you know, to do that, I need not be shut up by this old Petrification, like one of his ugly tea-pots, which, he says, were dug out of the ark, at Lanium!

*Fag.*

*Fag.* Pray, what is his meaning of making the servants masters for a whole day?

*Nell.* I heard him tell Miss Julia, that old folks—in the days of Adam, I suppose, when masters were no worse than their servants—that to make each contented with their situation, they had one day's holiday every year, which they called the Feast of *Satin*.

*Fag.* *Satin*!—oh, he feasts best in modern times—he generally feasts with our masters every day—but he called it to me the Feast of *Satin-Ally*.

*Nell.* Aye, that is his name; and a very sensible worthy fellow he must have been, for he allowed no distinction of persons. Knowing that the man is often better than the master, he made him master for one day; and our old Lord is so madly fond of Old Fashions, that he means to be Mr. *Satin* for to-day.

*Fag.* Lord! dear Nell, we shall so enjoy ourselves—I shall have a ball and supper—the very best wines. I shall make so pretty a gentleman!—Shan't I, my dear?

*Nell.* That you will—none of your degenerate withy-washy fellows, like our debauché Nobles, but a fine, bold, dashing fellow—

*Fag.* And you, my dear sweet Nell, what a charming lady you will make!—but then, should you be as liberal of your favors as some of them are—od's heart!—I shall never be so much of the Man of Fashion as to bear that contentedly!

*Nell.* I wish from my heart that this fashion may take, and be followed by all the Great, and that servants may have a day to lord it every year.

*Fag.* Faith, then masters would have enough in that one day to teach them, to feel for the miseries which their caprices and pride cause to us, poor slaves to indigent fortune.

*Nell.* But I fancy our Nobles are not so good as the ancients were.

*Fag.* I fear, indeed, many of them would feel the vengeance of their dependants, for their tyrannical caprices, before the day was over.

*Nell.* Ha! ha! ha! I cannot help laughing at the sorry figure some of our lubberly great men would cut if thus levelled!

*Fag.* You may say that—for to be arrogant—false—in debt to tradesmen—to give money only to girls and gaming—to defame friends, without truth or humanity, a great man is above minding; but it won't do this for those who have their bread to earn.

*Nell.* But, *Fag*, I fear you'll never be able to do this part well—why, you can't even tell a lie with a bold face—

*Fag.* Nor can I, for the soul of me, insult humble worth, send the needy away from my door, or act with treachery by my friend.

*Nell.* Poor *Fag*! you'll cut but a humdrum figure then, as a great man.

*Fag.* I hope the thing will take: it is a *new Whim*, and like all out-of-the-way things, may become the rage with great folks; and who knows, if it does, but that I may one day be a King!

*Nell.* And I Queen Elinor! Lord, how I should change the face of affairs! You know, we females make the best of Kings.

*Fag.* What mighty changes would you make, my beauteous Queen?

*Nell.*



*Nell.* First of all, I'd see the Despots at the Devil, before they should ever swindle my people out of a guinea, or a barley-corn.

*Fag.* Then you'd have no Allies, Nell, for they are ever avaricious or faithless. I trust, then, you'd make peace?

*Nell.* Oh that I would; I should have a fine glorious crop next year, for I'd convert all their swords into plough-shares.

*Fag.* Then the French would come and gather it; and I suppose, you'd surely untax us?

*Nell.* No:—taxes are necessary evils. But I'd tax all luxuries, gaming, men-milliners, men-servants, dogs, and dollies, so completely, that every one should be able to pay for bread, even if twice as dear. I'd even do like Queen Anne—I'd give all the money I could muster to relieve my people.

*Fag.* Bravo, Nell!—But here comes Miss Julia—so I'm off.

[Exit *Fag.*]

To allow no distinction of persons, to assert that the man is often better than the master, to tell the great of the miseries which their caprices and pride cause to the slaves of indigent fortune, and to talk of levelling, and laughing at the sorry figure which some of our great men would then make, must, in these times of acrimony and ferment, be little less than high treason.

Hol. 1

Art. 56. *Philotetes in Lemnos.* A Drama in Three Acts: to which is prefixed a Green Room Scene, exhibiting a Sketch of the present Theatrical Taste: inscribed with due Deference, to the Managers of Covent-Garden and Drury-Lane Theatres; by their humble Servant, Oxoniensis. 8vo. 2s. Bingley. 1795.

If the author of this operatical, tragical, farcical drama be a young man, there are hopes that experience may hereafter teach him to read the human heart, and may make him learned in its affections, passions, and propensities: in other words, that he may become a poet; which certainly is allowing much, for these are no mean hopes. Being, however, an Oxonian, as he himself informs us, we are a little surprised that he has not more reverence for the name of Sophocles, and the authorities of Aristotle and Horace. How would these venerable shades frown, indignant and contemptuous, to behold the beautiful simplicity and divine pathos of the Grecian bard thus burlesqued! What is more extraordinary, the author himself rises in anger, and attacks the managers, justly enough we own, for disgracing the stage with buffoonery, and want of taste. Surely, he should have had some respect to his own precepts! Well might he reprehend the introduction of white bulls, and broken down elephants, with all the farrago of processions, earthquakes, sea-fights, and cities on fire: but we should not afterward have expected him to have chosen the cave of Philotetes, as the scene of a love intrigue; to have made Theristes the guardian of a seraglio, or something very like it; and to have turned this precious gift of antiquity into a serio-comic ballad opera.

Hol.

Art. 57. *A Selection of Hymns for social Worship.* By the Rev. William Enfield, L.L.D. 12mo. pp. 250. 1s. 8d. Boards. Johnson. 1795.

Greatly as dissenting Christians have been obliged to Dr. Watts, and extensive as has been the use of his Psalms and Hymns, yet the general

general relaxation that has taken place, with regard to the doctrines of the Trinity, the mediation of Christ, and original sin, has called forth at various times, and more especially of late years, many other collections of religious poetry. In these, the compositions of Watts have always been liberally inserted, having previously undergone a greater or less degree of alteration, and in some instances of *mutilation*, proportionate to the heterodoxy or orthodoxy of the society who made use of the compilation.

It is no easy matter, as repeated failures have demonstrated, to smooth down the *sentiments* of a poem, and yet leave the imagery and flowing harmony unimpaired; accordingly, it has but too often happened that the rude hand of a reformer, in lowering the mysterious dignity of Christ to the level of ordinary mortals, has caused as woeful an abasement of every thing that constituted the poetry of the piece. It is therefore with no small satisfaction that we are able to announce to the public the present selection, in which good sense and good writing are eminently combined; and in which that happy medium has been preserved, which, far from injuring the feelings of any Christian sect, cannot fail of being acceptable to all those who love virtue, and believe in the divine mission of Christ. The Socinian will not be shocked by any expressions, which, to the nicest scrupulosity, can possibly suggest the idea of what he terms Christian Idolatry, or an infringement on the prerogatives of Deity; nor will his more orthodox neighbour be scandalized with the intrusion of Unitarian dogmata on the ardor of devotion. The points of agreement, if there be any such among Christians, more than a bare community of denomination, are alone those which are here mentioned; and every *sectarian* tenet seems studiously avoided.

As the best proof of the preceding remarks, we shall quote the *exemplification* following original pieces:

- Far from mortal cares retreating,  
Sordid hopes and fond desires;  
Here, our willing footsteps meeting,  
Every heart to heav'n aspires.  
From the fount of glory beaming,  
Light celestial cheers our eyes;  
Mercy from above proclaiming,  
Peace and pardon from the skies.
- Who may share this great salvation?  
Ev'ry pure and humble mind;  
Ev'ry kindred, tongue, and nation,  
From the dross of guilt refin'd:  
Blessings all around bestowing,  
God withholds his care from none,  
Grace and mercy ever flowing  
From the fountain of his throne.
- Ev'ry stain of guilt abhorring,  
Firm and bold in virtue's cause,  
Still thy providence adoring,  
Faithful subjects to thy laws,

Rev. Jan. 1796.

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Lord,

Lord, with favour still attend us,  
 Bless us with thy wond'rous love;  
 Thou, our sun and shield, defend us,  
 All our hope is from above.'

' Come, said Jesus' sacred voice,  
 Come and make my paths your choice:  
 I will guide you to your home;  
 Weary pilgrim, hither come!

' Thou, who, houseless, sole, forlorn,  
 Long hast borne the proud world's scorn,  
 Long hast roam'd the barren waste,  
 Weary pilgrim, hither haite!

' Ye who, tost on beds of pain,  
 Seek for ease, but seek in vain;  
 Ye, whose swollen and sleepless eyes  
 Watch to see the morning rise:

' Ye, by fiercer anguish torn,  
 In strong remorse for guilt who mourn,  
 Here repose your heavy care:  
 A wounded spirit who can bear?

Sinner, come! for here is found  
 Balm that flows for ev'ry wound;  
 Peace that ever shall endure,  
 Rest eternal, sacred, sure.'

' This feast was Jesus' high behest,  
 This cup of thanks his last request;  
 Ye, who can feel his worth, attend,  
 Eat, drink, in mem'ry of your friend:

' Around the patriot's bust ye throng,  
 Him ye exalt in swelling song:  
 For him the wreath of glory bind,  
 Who freed from vassalage his kind:

' And shall not he your praises reap,  
 Who rescues from the iron sleep;  
 The great deliverer, whose breath  
 Unbinds the captives e'en of death?

' Shall he, who, fellow-men to save,  
 Became a tenant of the grave,  
 Unthank'd, uncelebrated, rise,  
 Pass unremember'd to the skies?

Christians, unite, with loud acclaim,  
 To hymn the Saviour's welcome name;  
 On earth extol his wond'rous love;  
 Repeat his praise in worlds above.'

A.Ai.

## NATURAL HISTORY, &amp;c.

Art. 58. *Archives of Entomology*, containing the History, or ascertaining the Characters and Classes of Insects not hitherto described,

imperfectly known, or erroneously classified. Translated from the German of J. C. Fuesly; with Notes, and the original Plates, 51 in Number, coloured. To which is added, the French Translation. 4to. pp. 250. 2l. 12s. 6d. Boards. Johnson. 1795.

This work, of which M. Fuesly was the editor, consists of separate memoirs or monographs, accompanied with plates, of the rarer insects, or those which have been imperfectly described. As most of the contributors are Swiss or German entomologists, a majority of the papers relate to insects of Switzerland or Germany. The merit of a work of this nature must necessarily be various; those memoirs which appear to us the best worthy of attention are, "Fragments toward a History of certain Larvæ Saccigeræ," by Hubner, and "Memoir on Urfellus," by Otto Fred. Muller. The English translation appears to be very well executed, except in the following instance, p. 24: 'Groping among the needles of an ant hill;' which, to the plain English reader, may be unintelligible: the French passage runs thus, "*en remuant un nid de fourmis des bois, placé sur un sapin, et composé d'aiguilles sèches de cet arbre.*"

The coloured plates contain admirable delineations of 417 insects on only 51 pages; a circumstance which we particularly notice, as deserving the imitation of our English artists, who render their works unnecessarily expensive by appropriating a whole plate to a single insect; thus giving up utility to shew, and wantonly throwing obstacles in the way of the naturalist, which by too many are utterly insurmountable.

A.Ai.

Art. 59. *Observations on the Genus Mesembryanthemum.* In two Parts. Containing scientific Descriptions of above one hundred and thirty Species, about fifty of which are new; Directions for their Management; new Arrangements of the Species; References to Authors; and a great Variety of critical, philosophical, and explanatory Remarks. By Adrian Hardy Haworth, late of Cottingham, Yorkshire, now of Little Chelsea, Middlesex. 8vo. pp. 480. 7s. 6d. Boards. Messrs. White. 1794.

The greater part of this volume is occupied by detailed descriptions and a new arrangement of 162 species, of which about fifty are said to have been hitherto undescribed. The arrangement is the following:

ANNUA.

BIENNIA.

PERENNIA.

† Subaphylla. †† Subacaulia foliosa. ††† Caulescentia foliis planis. †††† Suffrutescentia foliis subtus rotundatis. ††††† Suffrutescentia foliis triquetris.

INCERTÆ TRIBUS.

† New species †† Described by authors.

There is no doubt that the usual subdivisions of this genus are extremely imperfect; the colour of the corolla being too trivial a circumstance on which to found specific distinctions. It may, however, reasonably be questioned whether this new arrangement is much better than the old one; for how can it be expected, *a priori*, that the student should be able to conclude, with any degree of certainty,

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tainty,

tainty, that a species, which he has never seen before, is either Annual, Biennial, or Perennial? Indeed, it would be unreasonable to expect precision and orderly arrangement from a genius, who in his observations on *Mesemb. uncinatum*, p. 309, has introduced a biographical sketch, taking up four pages, of that well-known Botanist, Mr. Philip Miller. The discovery of fifty new species, among those which have been already imported, cannot fail of exciting at once a considerable degree of scepticism; nor will this be at all abated, by the author's information in the preface that his book is the result of *three months'* observation. Neither will the reader's faith be much strengthened, as he proceeds, by finding that several of the descriptions of new species are taken from *memory*; and that many more have been examined in such a cursory manner, that Mr. H. himself is dubious whether to rank them as new species or not. Of this the *M. multiflorum* is a striking example, as will appear from the following quotation:

‘*Mesembryanthemum foliis glaucis perfoliatis, triquetris floribus aggregatis sub-jessilibus.*

‘ Many flowered fig-marygold.

‘ Native of

‘ Introduced

‘ Flowers July.

‘ A new species.

‘ OBSERVATIONS.

‘ I am sorry I have no recent specimen of this plant in flower to describe.

‘ The plant is much like the last, so much so indeed, that I dare not warrant them to be specifically distinct, until I have had further opportunities of examining them. *Multiflorum* appears to differ abundantly from *imbricatum* in the very great quantity of flowers which cover its branches; those of *imbricatum* producing only a few flowers.

‘ Flowers, in *multiflorum*, white, the size of those of *imbricatum*, and like them.’

Amid the crowd of greater faults, it is almost needless to remark the vulgarisms and typographical errors which are scattered over these pages in abundance; of which the most glaring, perhaps, are the frequent use of *while* for *till*, and *papulae* for *papillae*.

A. Ai.

Art. 60. *The Birds of Great Britain*, systematically arranged, accurately engraved, and painted from Nature; with Descriptions, including the Natural History of each Bird: from Observations the result of more than 20 Years' Application to the Subject, in the Field of Nature; in which the distinguishing Character of each Species is fully explained, and its Manner of Life truly described, The Figures engraved from the Subjects themselves by the Author, W. Lewin, Fellow of the Linnæan Society, and painted under his immediate Direction. In 8 Vols. Vol. I. 4to. pp. 75. 39 Plates. 2l. 2s. Boards. Johnson. 1795.

The present volume contains the falcons, owls, and shrikes, with seven plates of eggs.

On

On this splendid work, there is little occasion for much to be said by us: the pen is but a very inadequate mode of representing the easy and accurate flow of the pencil, or the mingled harmony of colours. The praise of *exactness* is the greatest that can be conferred on works which profess to copy the objects of nature; and to this praise the author of the present work is fully entitled. The descriptions, in English and French, though short, are comprehensive; and synonyms of each species are added from Linné and Brisson.

We sincerely hope that the work may meet with that reception from the lovers of natural history and the arts which it so justly deserves.

A. A.

Art. 61. *The Papilios of Great Britain*, systematically arranged, accurately engraved, and painted from Nature, with the Natural History of each Species, from a close Application to the Subject, and Observations made in different Counties of this Kingdom; as well as from breeding Numbers from the Egg, or Caterpillar, during the last thirty Years. The Figures engraved from the Subjects themselves, by the Author, W. Lewin, Fellow of the Linnæan Society, and painted under his immediate Direction. 4to. pp. 100. 2l. 5s. Boards. Johnson. 1795.

This splendid and expensive work well merits the patronage of those who to the study of natural history unite a taste for the fine arts. The descriptions of the Papilios are given in English and French, as is customary in works of this nature; the plates (forty in number) contain figures of every subject described; and to the accuracy of design and the splendor of colouring, are added all the modern embellishments of vellum paper, and typographical elegance.

It was the ingenious author's intention to have figured the insects of Great Britain in general, but, with sincere regret we add, he has been prevented by *death*! The present volume is, however, a complete work, as it seems to contain all the known butterflies of this country. His work on ornithology\*, we understand, will go on regularly, Mr. Lewin having completed it a considerable time before he died.

D.

Art. 62. *A systematic Arrangement of Minerals*, founded on the joint Consideration of their chemical, physical, and external Characters; reduced to the Form of Tables, and exhibiting the Analysis of such Species as have hitherto been made the Subject of Experiment. By William Babington, Lecturer in Chemistry at Guy's Hospital. 4to. pp. 26. 3s. 6d. Boards. Robinsons. 1795.

In a very modest advertisement, Mr. (now Dr.) Babington observes that his general plan differs but little from that followed by Baron Born with respect to Miss Raab's collection. In imitation of M. Karsten, he has added the analyses of species so far as they are known. We have no doubt that these tables will be a very acceptable present to our mineralogists.

We should have been glad if the author could have been induced, after the example of Baron Born, M. Werner, and M. Karsten, to have given a catalogue of his valuable collection:—but we fear that the

\* See the preceding article.

extent of the English market for books is at no time particularly inviting to such a project, and doubtless the present period is particularly unpropitious.

Bed.

Art. 63. *A concise Essay on Magnetism*; with an Account of the Definition and Variation of the Magnetic Needle; and an Attempt to ascertain the Cause of the Variation thereof. By John Lorimer, M. D. 4to. pp. 50, and 6 Plates. 5s. Boards. Faden. 1795.

Of this volume, a considerable portion is taken up by historical notices. We have here a translation of the celebrated passage from *La bible Guist*, written in the 12th century. This curious extract runs as follows:

'This same (the pole) star does not move, (and)  
They (the mariners) have an art which cannot deceive,  
By the virtue of the magnet,  
An ugly brownish stone  
To which Iron adheres of its own accord.  
Then they look for the right point,  
And when they have touched a needle (on it)  
And fixed it on a bit of straw  
Lengthwise in the middle, without more,  
And the straw keeps it above;  
Then the point turns just  
Against the star undoubtedly,  
When the night is dark and gloomy,  
That you can see neither star nor moon,  
Then they bring a light to the needle;  
Can they not then assure themselves  
Of the situation of the star towards the point (of the needle?)  
By this the mariner is enabled  
To keep the proper course;  
This is an art which cannot deceive \*.'

In Chapter I. the author briefly and clearly states the principles of magnetism. In Chapter II. he considers the effect of various assumed situations of the magnetic poles of that great magnet, the terrestrial globe, on the lines of declination and no declination. In Chapter III. he gives a summary view of the lines of declination throughout the world, but, as we remember, without taking many late observations into the account. He concludes that the motion of the lines of declination is from W. to E. in the N. hemisphere and v. v. in the S. Chapter IV. contains a theory for which all the preceding were probably intended to prepare the reader. The author applies Mr. Canton's explanation of the diurnal to the more permanent variation. This is well known to be the solar influence in heating the earth.

\* \* The expletive words, included in parenthesis in this translation, were thought necessary to make it the more intelligible, though they are not in the original; only in my correspondent's copy the second line runs thus:

'Une arts font (les Marins) qui mentir ne puet.'

\* If

‘ If (says he) with Mr. Canton we allow that the general cause of the diurnal variation arises from the sun’s heat in the forenoon and afternoon of the same day, it will naturally occur that the same cause, being continued, may be sufficient to produce the general variation of the magnetic needle for any number of years.’ We cannot, however, but think that the igneous action within the globe, which all admit, though there may be a disagreement as to its extent, must be the true cause of this motion, or at least a co-operating power. We must at the same time allow the author credit for his ingenuity in conceiving and applying his supposition. The following, which is the concluding passage, is one of those on which we found this commendation :

‘ We have no objection to Dr. Knight’s supposition, that the magnetic poles might at first have been opposite to each other; though, according to Mr. Canton’s doctrine, they would not have long continued so; for from the intense heat of the sun in the torrid zone, according to the principles already explained, the north pole must have soon retired to the north-eastward, and the south pole to the south-eastward. It is also curious to observe, that on account of the southern hemisphere being colder upon the whole than the northern hemisphere, the magnetic poles would have moved with unequal pace; that is, the north magnetic pole would have moved farther in any given time to the north-east, than the south magnetic pole could have moved to the south-east. And, according to the opinions of the most ingenious authors on this subject, it is generally allowed, that at this time the north magnetic pole is considerably nearer to the north pole of the earth, than the south magnetic pole is to the south pole of the earth.’

## MISCELLANEOUS.

Bed.

Art. 64. *Tithes indefensible*: or, Observations on the Origin and Effects of Tithes, with some Remarks on the Tithe Laws, addressed to Country Gentlemen. The Second Edition with Additions. 8vo. pp. 108. 2s. Cadell jun. and Davies. 1795.

Among the additions which we find in the second \* impression of this well-written pamphlet, our attention is particularly caught by some statements respecting the manner in which the present tithe laws operate against the farmer. As they place this interesting and intricate subject in a point of view in which we have not before observed it, we will extract the following passages:

‘ The farmer, however, not only pays the TITHES of his labour, how great soever that labour may be, but he pays the TITHES of his rent also. Out of one hundred acres of arable land, the tithe-owner, in reality, takes the whole produce of ten acres; and for these ten acres the farmer is obliged to pay the rent to the landlord, as well as to pay all the expences of the seed and labour necessary to produce a crop. From a tenth part of his rent, therefore, the farmer derives no benefit; and in taking a titheable farm, he ought always to consider, that in every one hundred acres of arable land, he is compelled to pay

\* For our brief notice of the first Edit. see, Rev. N. S. vol. xi. p. 353.



the rent of ten acres for the tithe-owner, as well as to plow and sow the land, and reap the crop for him \*.

‘ But so invariably adverse are TITHES to the interests of the occupiers of land, that the farmer may suffer great loss by his farm, and yet the tithe-owner may receive profit from it, although every farthing of that profit is an addition to the absolute loss of the farmer. If the rent, seed, and labour of a farm amount to one hundred pounds, and the value of the crop be one hundred and ten pounds, the tithe-owner takes eleven pounds profit, and the farmer does not get the money which he expended. But if through unfavourable weather, or any inevitable misfortune, the value of the crop of the farm is not more than eighty pounds, the tithe-owner takes eight pounds profit, and the landholder suffers an absolute loss of twenty-eight pounds. And should the value of the crop be no more than sixty pounds, the tithe-owner receives six pounds profit, and the farmer loses forty-six pounds.

‘ And, in cases of profit, if the farmer, before the payment of the TITHES, have actually gained twenty pounds *per centum*, he must pay to the tithe-owner *twelve* pounds out of the twenty pounds, and retain only *eight* pounds *per centum* profit for himself, as the TITHE is paid of the capital employed as well of the profit obtained; and if he have gained twenty-five pounds *per centum*, he must pay to the tithe-owner *twelve* pounds *ten shillings* (the TITHE of one hundred and twenty-five pounds), and retain only *twelve* pounds *ten shillings per centum* as his own profit.

‘ Thus it is evident, that if, in the cultivation of arable land, the farmer gain even *twenty-five* pounds *per centum*, before he pay the TITHE, the tithe-owner will take ONE HALF of his profit from him; and if he do not gain so much as *twenty-five per centum*, the tithe-owner will take two-thirds or three-fourths of his profit, in proportion as his profit may be less than *twenty-five per centum*,—for the less the farmer’s profit, the greater proportion of it is taken by the tithe-owner; and when the profit is no more than *ten per centum*, the tithe-owner takes more than the whole of it, as the TITHE of one hundred and ten pounds is eleven pounds.’

Again: ‘ It is a general principle in agriculture, that the produce of a farm in one year ought to be equal to three times the rent of the farm. According to this rule, one third of the value of the crop is supposed to be appropriated to the payment of the rent, one third ex-

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‘ \* The land-owner, then, would not hesitate to give to the tithe-owner one tenth part of his arable land, in order to purchase an exemption from tithes. But the tithe-owner will by no means accede to such a proposal, as he receives a crop from the tenth part of the land, which, according to the usual mode of calculation, is worth three times the annual rent of the land; and therefore he receives three times as much from a tenth of the land, as he would receive if that tenth of the land were his own. Hence, if the tithe-owner is to have such a quantity of land in lieu of tithes, as will let for a rent equivalent to the produce of one tenth of the land, he must have three tenths, or nearly one third of the land.’

pended in the labour necessary to produce the crop, and one third left for the subsistence and profit of the farmer. From this mode of calculation, the tithe-owner, if he accept a money-payment, thinks himself justified in fixing his claim at one tenth of three times the rent: so that if the farmer pay fifteen shillings *per acre* for his arable land, the crop, if equal to three times the rent, will be worth forty-five shillings *per acre*, of which the tithe-owner says he is entitled to one tenth, or four shillings and six pence *per acre*. Thus the farmer pays the TITHES of the fifteen shillings which are paid for rent, and of the fifteen shillings expended on labour; as well as of the fifteen shillings left for his own subsistence and profit. The conclusion then is, that TITHES are a tax of TEN *per centum per annum* on the money paid for the rent, TEN *per centum per annum* on the money expended in labour, and TEN *per centum per annum* on the money left for the subsistence and profit of the farmer; and the farmer is compelled to pay the TITHES every year, of the money which he makes use of in carrying on his business, as well as of the profit arising from it.

We refrain from making farther extracts; referring such of our readers, as are interested in the subject of tithes, to the pamphlet itself; which, among the numerous tracts that have been written on the subject, merits the first attention. We wish, however, that the author had rested satisfied with his arguments against tithes themselves, and had not alloyed them with reflections, (which, though they may sometimes be true, are not always liberal,) on the owners of tithes. Should his pamphlet reach a third edition, which we have no doubt it will, we would advise him to retrench the remarks that may give offence without adding weight to his arguments; which will be better received, and carry fuller conviction, without them.

The dedication is signed Thomas Thompson, and dated from HULL. **Maxs.**

Art. 65. *Literary Fund.* An Account of the Institution of a Society for the Establishment of a Literary Fund, &c. 8vo. Printed by Order of the Society, by John Nichols, one of their Registrars. 1795.

In our Review for the last month, p. 382, we copied (in a note, extracted from Mr. D'Iraeli's publication) an intimation that the literary fund had 'died away.' We are glad to find, however, on a perusal of the pamphlet before us, that Mr. D'Iraeli had been misinformed. We now understand that, so far from being extinct, the society still continues with alacrity and confidence to pursue its benevolent object, (that of relieving AUTHORS of merit, and their widows and children, from the pressure of temporary distress,) and that it almost daily receives an increase of respectable subscribers.

The present account (which we presume is circulated *gratis*,) will convey to our readers more information respecting this very meritorious institution, than we can insert. It contains a detail of the origin, design, and constitutions of the society; an abstract of the cases already relieved by its contributions; some poems recited at the anniversaries of the members; and a list of the subscribers. When the public are more fully acquainted with these particulars, we are persuaded that so laudable an undertaking can hardly fail of being liberally

rally supported, in an age, and in a country, so justly distinguished for acts of beneficence and charity.

In the number of cases which have already experienced the good effects of this institution, we have had the pleasure of noting those of several learned and worthy clergymen \*, with their families, when greatly distressed by the pressure of unavoidable misfortunes; and it is with additional satisfaction that we observe the delicacy of the managers of this charity, in omitting to print the names of the objects of their well-directed benevolence.

**Art. 66.** *The Ranger.* A Collection of periodical Essays, by the Hon. M. Hawke, and Sir R. Vincent, Bart. 12mo. 2 Vols. 10s. 6d. sewed. Martin and Bain, &c. 1795.

The last number of this work informs us that the conjoint ages of these young authors do not amount to thirty-three years. Bearing this in our minds, we think that the volumes before us reflect no small credit on the writers; and we consider their contents as the first fruits of abilities which, if properly cultivated, are capable of becoming truly respectable. We observe with pleasure that the promotion of manly virtue is the uniform tendency of these essays; and, as dissimulation seldom finds a place in such young minds, we trust that the present publication reflects the true image of the characters to which it owes its birth.

The defects of this work arise principally from a scantiness of that information concerning men and manners, which is the fruit of long and careful observation alone; and the numerous characters introduced seem drawn too much from fancy, and too little from life: yet there are few persons who will not be affected with the *story of Emma*; and there is no thinking man who will refuse to join in the sentiment, that 'these may be truly said to be the only valuable acquisitions to a kingdom, the conquest of cultivation over sterility and the desert;—the triumph of virtuous labor and correct morals over vicious ease and profligate licentiousness.'

These two young friends, we are informed, laudably employed the leisure time between the hours appropriated to their school education, in composing this agreeable miscellany. They are, or very lately were, pupils under the tuition of the Rev. Mr. Atwood, of Hammer-smith; to whom the volumes are handsomely inscribed. The papers were first published in 1794, and printed periodically at Brentford, but are now collected as above.

A.Ai.

**Art. 67.** *The Story of the Moor of Venice*; translated from the Italian: with Essays on Shakespeare, and Preliminary Observations. By Wolfenholme Parr, A. M. 8vo. pp. 91. 2s. 6d. Cadell jun., and Davies. 1795.

The story, from which Shakespeare modelled his Othello, was written in Italian, by Giovambattista Giraldi Cintio: a well-known author of the sixteenth century, born in Ferrara, of a noble family, and secretary to Hercules the second. His hundred novels, among

\* Besides other persons, of either sex, who came recommended by works of learning or ingenuity.

which

which is the story of the Moor of Venice, were first published in the year 1565.

A modern translation of this story was made by Mrs. Lenox, and inserted in her Shakespeare illustrated. The version of Mr. Parr, therefore, with its publication in a separate pamphlet, was a very unnecessary labour; especially from an author whose first sentence is the following: 'In perusing the various catalogues of new publications, with which the British press is daily teeming, it is natural to be impressed with at least some portion of that impatience and resentment which one of the Roman satirists has expressed, against his countrymen, with such feeling and animation.' This is exactly the fat man complaining of people for making a crowd.

This pamphlet consists of preliminary observations; of two essays, one on Coriolanus, another on Othello; and a translation of the above novel. His essays contain no deep researches, no acumen of criticism, nor any lucidatory remarks or emendations of the text of Shakespeare. His translation has neither utility to recommend it, nor superior elegance of diction; and his Preliminary Observations are totally foreign to Shakespeare, and to the other parts of the pamphlet. If he multiplied the evil of which he complains, in the sentence above quoted, for the purpose either of introducing his two essays, or of putting heterogeneous matters together to make up a half-crown pamphlet; or to inform the world that he is an author, a Master of Arts, and better able to illustrate Shakespeare than other commentators, because he has been at Venice; or to testify his disgust, as he does in his preliminary observations, because the pursuits and opinions of other men do not resemble his own; he appears as likely to have excited impatience and resentment in the Roman satirist, were he now in existence, as most of his contemporaries.—We cannot indeed dismiss this article without noticing the angry manner in which Mr. Parr speaks, in his Preliminary Observations, of modern biographers. They have no doubt related many trifling anecdotes, and have offended readers like Mr. Parr with many puerile remarks: but we cannot help thinking that complaints against the multiplication of books are rather specious than true; and that those who complain might have found thousands of topics on which they might have more rationally vented their anger. The understanding, like the body, is various in size and capacity; and young Misses may write books for young Masters to read. The chances at least are that the time, thus employed, will be more profitably spent than it would have been on the still inferior trifles, which more frequently occupy their attention. Neither is it very evident in what respect biographical researches are what Mr. P. calls 'literary insolence.' It is only by the knowledge of the past mistakes of men that their present conduct can be rendered more wise and virtuous. That man alone deserves to be called great, who desires to be known exactly as he is: who, speaking whether of himself or others, "would naught extenuate, nor set down aught in malice." If great men have their little moments, it is good that the facts should be published: for they demonstrate how powerful, and how pernicious, are those prejudices which occasioned them. The biographer may happen not to *understand* the grand lesson which he is teaching: he may have

have no suspicion of the extent of his own utility: but the philosopher reads his gleanings, and, from an assemblage of apparently insignificant facts, draws conclusions of unlimited benefit. From a bubble, blown by a boy, men have learned to ascend and sail above the clouds.

Though the present pamphlet has little to gain it celebrity, the author of it appears to have abilities which, were he to make a good choice of a subject, might be pleasantly and profitably employed. **Hol.**

Art. 68. *A Dictionary of Literary Conversation.* Vol. I. Crown 8vo. 3s. sewed. Ridgway. 1796.

Anecdotes, bons mots, and other literary curiosities, seem to be the favourite reading of the age; and it is therefore incumbent on book-sellers and authors, as well as other manufacturers and caterers for the public, to attend to the prevailing *fashions*. Accordingly, publications of this lounging species begin to multiply so much, that the chief difficulty in compiling consists only in varying the forms of such collections. The editor of the present publication has chosen the lexicographic method as being the most novel, and the best calculated for *occasional resort*: but the *form*, in the instance before us, is chiefly seen in the title-page. In the work itself, the reader who would recur to something in the book, that he has perused in it before, must consult the table of *subjects*, in order to find the tale, the jest, or other 'curiosity.' The work, however, is comprised in a pretty little neat volume;—and, as a specimen of the entertainment which it will afford, we have selected a piece of pleasantry which occurs under the article 'TRAVELLERS.' The story may be new to some of our readers:

'A young Parisian, travelling to Amsterdam, was attracted by the remarkable beauty of a house situated near the canal. He addressed a Dutchman in French, who stood near him in the vessel, with, 'Pray, Sir, may I ask, who that house belongs to?' The Hollander answered him in his own language, '*Ik kan niet verstaan*,' 'I do not understand you.' The Parisian not doubting *but what* he was understood, took the Dutchman's answer for the name of the proprietor. 'Oh! Oh!' said he, 'it belongs to Mr. Kaniferstane. Well, I am sure he must be very agreeably situated; the house is most charming, and the garden appears delicious. I don't know that ever I saw a better. A friend of mine has one much like it, near the river at Choise; but I certainly give this the preference.' He added many other observations of the same kind, to which the Dutchman, not understanding them, made no reply.

'When he arrived at Amsterdam, he saw a most beautiful woman on the quays, walking arm in arm with a gentleman; he asked a person that passed him, who that charming lady was? but the man, not understanding French, replied: '*Ik kan niet verstaan*.' 'What, Sir,' replied our traveller, 'is that Mr. Kaniferstane's wife, whose house is near the canal? Indeed, this gentleman's lot is enviable; to possess such a noble house, and so lovely a companion.'

'The next day, when he was walking out, he saw some trumpeters playing at a gentleman's door, who had got the largest prize in the Dutch

Dutch lottery. Our Parisian wishing to be informed of the gentleman's name, he was still answered; '*Ik kan niet verstaan.*' Oh! said he, 'this is too great an accession of good fortune! Mr. Kaniferstane proprietor of such a fine house, husband to such a beautiful woman, and to get the largest prize in the lottery! It must be allowed that there are some very fortunate men in the world.'

'About a week after this, our traveller walking about, saw a very superb burying. He asked, whose it was? '*Ik kan niet verstaan.*' replied the person of whom he asked the question. 'Oh! my God,' exclaimed he, 'poor Mr. Kaniferstane, who had such a noble house, such an angelic wife, and the largest prize in the lottery. He must have quitted this world with great regret; but I thought his happiness was too complete to be of long duration.' He then went home, reflecting all the way on the instability of human affairs.'

Art. 69. *Journal of a Detachment from the Brigade of Foot Guards, during the Campaigns of 1793, 4, and 5.* By R. Brown, Corporal in the Coldstream Guards (with a map). 8vo. pp. 260. 5s. 6d. sewed. Stockdale. 1795.

The station which Mr. Brown held in the army necessarily prevented him from giving a particular detail of any operations, except those in which his own corps was personally engaged; and though nothing would be more tedious than to read a number of such accounts, yet occasional relations of circumstances, in themselves trivial, and which the historian passes by, or only notices in general terms, are often both curious and useful.

The work before us possesses every mark of authenticity and actual observation; nor do we think that the time spent in looking it over will be misemployed: especially with respect to that part of it which recounts the hardships sustained in the disastrous retreat from the frontiers of France to Bremen.

Art. 70. *The Life of General Dumouriez.* 8vo. 3 Vols. 1l. 1s. Boards. Johnson. 1795.

As a partial translation of these memoirs was noticed in our 14th vol. N. S. p. 397. it is the less necessary to dilate on this complete one. They will, moreover, be generally read; for Dumouriez is certainly no common man, and the events in which he was involved will long continue to be objects of universal curiosity. His political opinions are of little value, as he appears to be imperfectly acquainted with the theory of legislation: but his accounts of distinguished men are highly important, as he had much penetration and knowledge of the world. He espoused all parties, as his interests shifted. In Book 3. chap. 5. we find him for the second time admitted into the Jacobin Club. Book 5. chap. 4. he says he should willingly have favoured the plot of the Feuillans to superadd a house of peers to the constitution of 1791; and finally, book 6. chap. 2. he says that, if Vergniaux and Genoué had consulted him, he would have co-operated heartily with the Girondists.

The translation is unusually well executed: yet we doubt whether it be correct, after the manner of the Scottish writers, to translate the participle *constituante* by *constituent*, rather than *constituting*; and the word

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word *independants* (vol. 2. p. 185.) should be independent, as it is no party designation.

•• For a farther idea of the *character* and *conduct* of M. Dumouriez, and of his abilities as a writer, see our account of his *Memoirs* in the original French, given in the APPENDIX to our 18th vol. N. S. just published.

Art. 71. *An Address to the Public, on the Starch and Hair-Powder Manufactories*; obviating some late erroneous Statements, and Conceptions that these Manufactures considerably operate to the Consumption of Bread-Corn; and demonstrating their extensive Importance to Corn-growers, &c. and their Utility to the Public in general; with cursory Strictures on a late Publication by the Rev. Septimius Hodson, and Animadversions on another late Pamphlet entitled, "Hints respecting the Distresses of the Poor." By John Hart, Fenchurch-street. 8vo. pp. 113. 2s. Owen. 1795.

The purport of this publication is to shew that the discontinuance of the starch and hair-powder manufactures, during the present scarcity of bread-corn, is not necessary; because these manufactures consume only, in general, such corn as is unfit for the purposes of food; and consequently that they can neither increase the price, nor diminish the quantity, of bread. It is farther pleaded that bad barley, oats, and other grain, converted into starch, will make good hair-powder. The starch manufactories are said to be of great importance to the markets for meat, as they feed and fatten at least twenty thousand swine annually. It should be observed, however, that, though a part of the corn used in making starch and hair-powder may be unfit for bread, a considerable portion of it may be either good corn, or such as, though of inferior quality, or in some degree damaged, would still be very acceptable to a hungry man.

Art. 72. *Considerations on the Scarcity and high Prices of Bread-Corn, and Bread at the Market*; suggesting the Remedies, in a Series of Letters; first printed in the Cambridge Chronicle, and supposed to be written by Governor Pownall. 8vo. pp. 58. 2s. Wilkie. 1795.

A minute and accurate inquiry is here made into the present state of the supply and consumption of bread-corn and bread. The intelligent and well-informed writer (whom from internal evidence we conclude to be the gentleman mentioned in the title,) examines in detail the manner in which the public stock of corn is expended in consumption, pointing out the waste of bread-flour from its being applied to other uses than that of food; and its perversion by the divisions into which it is made by the general course of the meal-trade. He also distinctly states the defects of the laws on this subject, and shews that the whole evil has consisted in leaving the practice of the millers and mealmen out of the regulations of the said laws, and out of the assize, while they absurdly attempt to regulate the making, and to set the assize of bread. For the particulars of this interesting publication, our readers must consult the pamphlet: but we shall not discharge our duty to the public if we do not contribute to the circulation of some

some of the author's leading ideas, by making the following extracts:

' The people at large think (*and the people sometimes think right*) that they see the truth in the fact; not that they reason up to it, but that they feel it. They think and say that by the country being divided into *Great Farms*, and by the lesser farmers who used to be the regular suppliers of the country market, being driven off the land and the market, the produce has got into few hands: that the great farmers and wholesale dealers (whether cornfactors or mealmen) are in a situation to forestall and monopolize the corn; and to command the markets both as to the manner in which they manage the supply, and as to the prices which a few dealers set, not according to any rate which their due profits should demand, but, *according to the highest price which the country can be brought by distress to submit to.*

' The people think that this has been a growing practice for some time; and that it is at length brought to a regular system. They think that they see the first steps of this monopolizing system in the various ways by which the wholesale dealers (whether great farmers, cornfactors, or mealmen) get possession of the year's produce, is by a forestalling purchase, or agreement for it in the great, before it comes to market in retail: nay even making agreements, at high prices, *real or artificial*, for the crops on the ground: that being thus in possession of the bulk of the supply; being from their great capitals able to withhold it from the market, they feed the market scantily; are thus enabled to keep the price, at all times, above its fair level; and if there be any lesser farmers who, not in the secret, bring their corn to market and offer it at a lower price than these supposed monopolists think it should be, such farmers find no buyers. This is said to have been the case in many markets in the country since the beginning of the harvest: that having thus acquired the command of the market, and of its prices, the monopolists can create an artificial scarcity, whenever occasion offers; or can aggravate the evil, whenever a real scarcity approaches, so as to *raise the price on the distress of the people*, beyond all bounds of the scale of profit or wages; and the people at large will not be persuaded, but that this has been the case under the circumstances of the late alarm and distress.

' Finally, the people at large throughout the country are impressed with an opinion that this is an evil which requires redress; which may be redressed; and that, if those, who are to protect and govern them, do not redress it, distress and necessity will drive them to the extremity of attempts to redress themselves, and justify them, in their own eyes, in doing so, for the people in their hunger will not perceive that they are doing wrong.'

' The only way to meet this monopoly of the supply, and this monopolizing command of the market, *is by regulations of police.* Great cities, and great towns, such as London, Exeter, Bristol, Liverpool, &c. and districts wherein great manufactories are established, such as Leeds, Halifax, Wakefield, Sheffield\*, Manchester, Birmingham,

\* \* Something of this sort was done and proved effectual at Sheffield.'

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the Devizes, and the manufacturing districts of the West, should, as a measure of political œconomy, establish magazines so as to be enabled to meet an approaching scarcity and enhancing price, whether real or artificial, with corn, at all times *in sufficient quantity*, to prevent such scarcity; and at prices, proportioned to a due profit on one hand, and to the scale of the wages of labour on the other.

‘ The writer of this letter knows very well that the establishing these magazines as *dépôts lying dead*, is not so good a measure, as the *circulating ones*, the stores of the dealers; for by these latter ones the supply may be best served: but, when these go into a few hands, become the ground and means of a monopoly against the consumer, instead of being a due supply, which is supposed to be the case at present, they must either be met at market, by such magazines as are here recommended, or government must go into a total change of our corn-trade and corn-laws, so as to *establish in Great Britain the corn-market which Holland has lost*: and this must be done by *new regulations of importation, as to the entries and duties and the warehousing of foreign corn*, so as to render our market a FREE MART.

‘ The present system of our corn-laws was grounded on a relation, which the home-produce bore to the consumption, totally different to the state in which it now stands. There had been for many years a great surplus of corn and grain, which was annually exported at the period in which the system was in contemplation, this surplus began to diminish, and an alternate importation became necessary at times. The present system of our corn-laws was framed upon a plan to accommodate this oscillation between a surplus and a deficiency, so as first to secure within the country, a sufficiency, for the home-consumption; and yet so as to encourage the agriculture of the country, as that the grower might always be sure of a market, at home or abroad, for any surplus which he might raise.

‘ The case has been now for seventeen or eighteen years quite changed. The consumption has forced every year to seek aid from a foreign importation.

‘ He therefore, although he framed the present system of our corn-laws, is free to declare, that this system, formed for other circumstances, can no longer answer its purpose under the present. Cobbling and mending will only add confusion and obstruction to imperfection: no half-measure will do. The system must be totally changed. Nothing now but a FREE MART of corn and grain can give an assured, uniform, adequate supply of bread-corn and bread to the country.

‘ An objection to this measure will be raised on this ground — that it would discourage, depress, and injure our own agriculture. If our agriculture, after all the encouragements given to it and all the boasted improvements in it, is still so deficient that it cannot assuredly supply the market without risque of a scarcity at times; that it cannot be carried on without a monopoly of the market; if it comes to the market so charged with artificial and exorbitant prices, as that it cannot meet foreign corn there, which comes loaded with the charges of commission, with the expences of long carriage and freight, with insurance, duties, and warehouse rent; the country is still in the situation in which it was before these encouragements and improvements took

took place; and will be still liable to repeated scarcities, and enhanced prices. And hence it appears that no objection can be made to this measure but what recoils upon itself, and, from the very premises whereon the objection is grounded, proves the necessity of it. E.

Art. 73. *A Picturesque Guide to Bath, Bristol Hot-Wells, the River Avon, and the adjacent Country: Illustrated with a Set of Views taken in the Summer of 1792. By Ibbetson, Laporte, and J. Hassell, and engraved in Aquatinta. 4to. pp. 266. Price, 4to. 2l. 8s. 8vo. 1l. 1s. Hookham.*

There are two kinds of travellers or tourists, those who travel to make and those who travel to spend money. The former are of considerable use to the latter, and serve them in the capacity of agreeable *avant couriers*. He whose object it is to profit by his excursion must be diligent in his researches, and must collect all necessary information concerning every thing that merits notice, in or contiguous to the line of road which he pursues; that he may be able on his return to furnish a *comes in via* to him who travels at his ease, and is ready to part with his money to have his trouble abridged and *the lions shown* to him as pleasantly as possible. Books in abundance have been written with this view; and that now before us must be added to the number. According to the modern fashion, it unites pictorial embellishments with verbal description, and is designed to apprise those who may be disposed to quit town on a journey to Bath and Bristol of what is worth seeing on the road, and in the vicinity of these cities. In some measure, the authors have been guilty of a work of supererogation. They have entered on their office of *guides* much sooner than was necessary. An inhabitant of London might well dispense with a description of Hyde Park, Knightsbridge, and Kensington Gardens; and we are under the necessity of adding that, had we not been obliged to accompany these gentlemen to the end of their tour, the very first specimen of their descriptive talents would have made us throw aside their book. It thus begins: 'Leaving London by that beautiful and elegant outlet from it, Piccadilly, we are tempted out of the high road through Knightsbridge, by the attractions of Hyde Park, a spot that boasts a superiority over most others of the same description, by offering to the spectator, in defiance of all seasons, incessant though varied loveliness. It is the resort of fashion, as the *promenade* of the town; but to fashion all crowded places are equally acceptable. The contemplative mind will, however, gratefully acknowledge the salubrious luxury of such an expanse of verdure and foliage, and will thank at least the benevolence of the *rural deities*, who, to counteract the evils of a populous metropolis, extended their dominions and their cares to its termination.'

A tourist, thus walking to the end of a long journey on bad Johnonian stilts, must wear out the patience even of a reviewer. The *incessant though varied loveliness*, the *salubrious luxury*, and the *rural deities* of Hyde Park, to say nothing of *their benevolence* in getting so near the smoke of the city, made us dread a surfeit at every description. It is, however, but justice to add that the style improves; and, though in some places it exhibits rather too much of the cant of the picturesque artist, it on the whole is pleasing, and the work may be found an

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amusing companion. We must, nevertheless, remark, to these gentlemen, and to other writers and compilers of *guides, tours, &c.* that they should consider themselves obliged to acquire, if possible, the information which those who purchase their books have a right to expect from them; and that such an apology as that contained in p. 112, '*We were too late to see the house,*' is not admissible. What ought to be described ought to be seen; and if it should be too late to see it in the evening, it should be visited on the next morning. *psi*

The work is divided into three sections: The first includes the road to Bath, the 2d contains a description of this elegant city, and the 3d that of Bristol, the Hot-Wells, and places which lie within a moderate distance, and to which excursions are usually made. In their accounts, the authors have frequently availed themselves of former publications; not, however, without acknowledging their obligations. They have collected, within the compass of a few pages, various information to gratify the curiosity of the passing traveller; and, that we may not leave on the mind of the reader an unfavourable impression of their style by the first specimen, we will extract their account of Piercefield, as a proof of their ability.

Piercefield is deservedly an object of every stranger's attention; but it is to be seen only on Thursdays. It is about four miles from Chepstow by the road. The estate commences near the three miles stone, beyond which, a road leads through the grounds up to the house, where the names of all visitors are registered. We entered the shrubbery by a wicket at the west end of the lawn before the house, from whence we were conducted through a wilderness to the summer house, where a scene burst suddenly on our sight that cannot fail of enrapturing every spectator. The town and castle and bridge of Chepstow were beneath us; the rocks opposite to them ranged themselves so as to appear over the town, above which, and in an intervening space, we could trace the Wye to its junction with the Severn, which exhibited an immense sheet of water and was bounded by the Gloucestershire hills. The composition of this landscape and the fore ground are well adapted for a picture.

From hence the path, now rising, now descending, is continued through a wood; when, from an opening, we are presented with a rock scene, but more contracted than that we have described. The path, then ascends abruptly and we continue our shady walk near a mile. From an avenue, we look down the river and see a beautiful hanging wood. Above this rise the highest rocks on the Wye. Nothing can be grander than this scene; but we, who stood three hundred and seven feet above the level of the river, lost much of the effect such stupendous heights must produce when viewed from their bases. From hence we gradually ascended to an eminence commanding the most extensive views.

All that had before charmed us in detail, was now collected in one grand whole; rocks, woods, hills, vales, lawns, and rivers, blended in the most graceful confusion. The hills of Somersetshire, the Bristol channel, the Denny rock in the mid-channel of the Severn, and the beautiful peninsula of Llanctôt, were all within view; and contributed to form a picture, which can neither be conceived nor described, without detracting infinitely from its charms.

\* Having

'Having gazed with rapture on all that furrounded us, we reluctantly declined towards the house, which is but an indifferent building for so grand a situation. The grounds were laid out at an enormous expence by the late Mr. Morris, and are receiving daily improvements from the present proprietor.'

The views which embellish this work are sixteen in number, and are taken from copper-plates tinted to represent nature. In many of them, there is a harshness of outline which we do not admire. We are assured, however, by the artists, that the views are taken as they really exist; and that they have aimed at nothing more than to make the most of them, by choosing good points of view.

Art. 74. *The Repository of Arts and Manufactures*: consisting of original Communications, Specifications of Patent Inventions, and Selections of useful Practical Papers from the Transactions of the Philosophical Societies of all Nations, &c. Vol. 8. 8vo. 9s. 6d. Boards. Wilkie, &c. 1795.

Of the first volume of this curious and useful collection, we gave an account in our Review for February 1795, with a detail of the general design of the undertaking. It is with pleasure that we infer, from the appearance of this 2d volume, that the work meets with that acceptance from the public to which it is certainly entitled from its natural importance, and the probability that by its circulation, and the collision of ideas, the knowledge of many useful inventions and improvements of the highest consequence in arts and manufactures will be greatly extended. The present volume, like the first, is enriched with engravings, to illustrate the papers on mechanics, &c. &c. A 3d volume, we believe, is published.

## SINGLE SERMONS.

Art. 75. Preached at Worship-street, Shoreditch, Oct. 18, 1795: being a sincere Tribute of respect to the Memory of the Rev. Samuel Stennet, D. D. the Rev. Andrew Kippis, D. D. F. R. S. A. S. and the Rev. Rice Harris, D. D. to which are prefixed a few Particulars of their Lives and Writings. By John Evans, A. M. 8vo. 1s. Crosby. 1795.

The decease of valuable men, who have distinguished themselves in a public capacity, is an interesting event which may properly furnish an occasion for pathetic declamation, and moral instruction. Mr. Evans has in this discourse made a pertinent improvement of the recent death of three eminent ministers. One principal part of the office of a christian minister he understands to be the defence of evangelical truth. He observes a particular necessity for the diligent discharge of this duty in the present time, when not only heresy, but infidelity, is making a rapid progress, and, as he intimates, is occasioning some young ministers of considerable talents and acceptability to decline the honourable work of the sanctuary.

The discourse is methodically constructed, is written with animation, and discovers a laudable, and not illiberal zeal for the interests of religion. The memoirs prefixed are brief, but candid and interesting.

Art. 76. *The Love of the Brethren, proceeding from a Perception of the Love of God*; occasioned by the Death of the Rev. Samuel Stennet,

D. D. who departed this Life, Aug. 24, 1795. Preached in Little Wild-street, Lincoln's Inn Fields, Sept. 6, 1795. By Joseph Jenkins, D. D. Together with the Address at the Interment. By Abraham Booth. 8vo. 1s. Cadell, &c. 1795.

After a very orthodox discourse, according to the common acceptance of the epithet, in which the mysterious doctrine that *God* laid down his life as a *substitutory sacrifice* [we use the author's own phrase] for man, Dr. Jenkins introduces a respectable memorial of the life of Dr. Stennett; who was a very worthy and eminently useful man, much esteemed not only among the Baptists, (to which body he belonged,) but among Christians of other denominations. **E.**

Art. 77. Preached in the Cathedral Church of Hereford, Oct. 25, 1795. By Hugh Morgan, M. A. Canon Residentiary of the Cathedral Church of Hereford, and Chaplain to H. R. H. the Duke of Gloucester. 4to. 1s. Payne.

The text is "My son fear thou the Lord and the King, and meddle not with them that are given to change;" and the Sermon is such as might be expected from so orthodox a text. We observe, with pleasure, that there is none of that flaming Bigotry in this discourse, which is of late become but too fashionable. The principle of non-resistance is the leading thought, but the language is unexceptionable. **A. Ai.**

Art. 78. Occasioned by the Death of the Rev. Rice Harris, D. D. Preached at Hanover-street, Long Acre, London, Oct. 25, 1795. By James Manning. 8vo. 1s. Johnson.

Without attempting to perplex his hearers with profound disquisitions on matter and spirit, for which the text (Eccles. xii. 7,) presented an opportunity, this preacher takes occasion from it to expatiate in general on the practical doctrines of Death and a future state; to which he annexes such reflections as must be acceptable to serious Christians, and such a tribute to the talents and virtues of Dr. Harris as must be very satisfactory to his surviving friends. **Moo-y.**

Art. 79. *England's Friend*. By the Rev. Richard Taprell. 8vo. pp. 30. 1s. Matthews. 1795.

Though not distinguished by depth of research, nor by splendor of diction, this discourse appears to proceed from the heart, and may be productive of good effects on those who entertain similar theological opinions with the author. It is our sincere wish, that every endeavour to instruct and reform mankind may be abundantly successful. **A. Ai.**

## CORRESPONDENCE.

*To the EDITOR of the MONTHLY REVIEW.*

SIR,

I did not profess to write an answer to Mr. Edwards\*. I aimed only at the making him answer himself. All my materials are drawn from his book. I am not conscious of having misquoted his words, or misrepresented his meaning, either actually expressed, or fairly to be implied. He reprobates the evidence adduced before the British Parliament. I have not argued from it—I have called but one

\* See Mr. Edwards's letter, in the *Correspondence*, Rev. for October.

witness,

witness, B. B. Esq.—If he can explain his own sentiments and statements, expressed in different parts of his work, so as to make them all consistent with each other, let him do so in God's name;—but, if he shall plainly appear inconsistent with himself, let him not take advantage of that very inconsistency, and make it a pretext for unsaying his words, or explaining away their obvious import.

‘I have said, that “Mr. E. is an advocate for the continuance of the negroes in slavery, and that one of his arguments is drawn from the supposed inferior nature and perverse disposition of the slaves.” He complains that I have here misrepresented him. I shall trespass on you with a few extracts, and leave this charge of misrepresentation to the candour of the public.

“The negroes, in general, in our islands, such of them, at least, as have been any length of time in a state of servitude, are of a distrustful and cowardly disposition. Their propensity to conceal the truth is so general, that I think the vice of falsehood *one of the most predominant features* in the character of a negro. If he is asked even an indifferent question by his master, he seldom gives an immediate answer. The proneness to theft has been already noticed, and I am afraid that evil communication makes it almost general. The softer virtues are seldom found in the bosoms of the enslaved Africans; give them sufficient authority, and they become the *most remorseless of tyrants*.—When it is necessary to instruct young negroes in certain trades, they are put under the care of old ones; the harshness with which these people enforce their authority is extreme; *it serves, in some degree, to lessen the indignation which a good mind feels at the abuse of Power by the Whites; to observe that the negroes themselves, when invested with command, give full play to their revengeful passions, and exercise all the wantonness of cruelty without restraint, and without remorse*. Their treatment of cattle under their direction is *brutal beyond belief*:—the useful and social qualities of the dog secure to him no kind usage from an African master; although there is scarce a negro that is not attended by one, they seem to maintain them solely that they may have an object whereon to exercise *their caprice and cruelty*.—The animal itself betrays, at first sight, to whom he belongs: for, losing his playful propensities, he seems to feel the inferiority of his condition, and crouches before such of his own species as have been used to better company. With the manners, he acquires the cowardly, thievish, sulken disposition of his African tyrant.” Mr. E. allows the negroes but two virtues, and even these introduced with an *only*, that negatives every other good quality. He says the detail of the qualities of the negro is merely descriptive and historical; and that he dwells with pleasure on their virtues. He seems to dwell with at least equal pleasure on their faults;—tell me candidly—is the foregoing picture so highly laboured, and so studiously heightened, in the language of sober narrative or declamatory exaggeration? and why is the negro presented to our contempt and abhorrence, as an apology for his continuance in slavery?

‘Hear Mr. E. speak for himself—“*I have asserted, that a general emancipation of the slaves would answer no one good purpose; and am still of opinion, that such a measure in their present state of barbarity and ignorance, without the capacity of self government, would prove to them, instead of a blessing, the source of misfortune and misery*.”—Thus, the reciprocation of cause and effect must go on to a hopeless eternity. Slavery degrades the nature, and brutalizes the mind of the *negro*—and slavery, generating the cause of its own continuance, has so degraded and brutalized the negro, that he is incapable of Freedom!

‘As to the second supposed misrepresentation that Mr. E. considers the negroes as mere animals, it might suffice to call on him for those passages, in which he speaks of the negro in any other light, or takes the feelings

feelings of the mind into the account of his sufferings—here the sin of omission is a sin of commission. Does he not, in the way of narrative, try to set a relation of facts against all principle and probability, and to persuade us that the negroes, though human, have no feeling of calamity?

Mr. E. is almost silent on the subject of the free negroes. He only tells their numbers, and that they became free by treaty. He gives no account of their mode of life, habits of industry, regulations of police and government. He does not contrast their state and character with those of the slave; yet here was a subject of some curiosity almost forced on him by the course of his narrative: the spectacle of a few slaves contending for freedom, securing it by treaty, remaining freemen amidst myriads of their enslaved countrymen, must be interesting to a liberal mind, and would not (one might think) be lightly passed over by a writer who dwelt with pleasure on the virtues of the negro, or wished to consider him in his capacity of a human creature. Alas! here was a fact in stubborn opposition to Mr. E.'s assertion that a *negro slave* cannot be entrusted with freedom, without injury to himself and the community.

"Though it is impossible to conduct the business of a house or plantation without a number of females, yet the nature of the slave service, being chiefly field labour, requires a greater number of males. The European trader would wish of course to purchase his *assortment* according to the proportion wanted. It is admitted, on all hands, that the men slaves are secured in irons when they first come on board, but Sir G. Young, a captain in the King's service, who appears to be well acquainted with the trade in all its branches, says this is not practised more than necessity requires. The mode is by fastening two men together, the right ankle of one being locked, by means of a small iron fetter, to the left of the other. If marks of turbulence appear, an additional fetter is put on their wrists. The *West India* planters, ignorant of the manner in which slaves are procured, have no other interest therein, than becoming purchasers. I never could perceive, except in the case of a *scramble on shipboard*, that the negroes themselves were oppressed with any of those painful sensations which one would naturally ascribe to such apparent wretchedness. They display, on being brought to market, few signs of lamentation for their past, or apprehension of their future condition; they express much joy at being sold." See the whole account of the negroes going to labour, &c. &c. "The absenteees are punished with a few stripes of the driver's whip;" but enough of these details\*; let me not be told that he who can enter into them with *sang froid* considers the negro as a human creature.

Mr. E. talks of his own humanity; the public have nothing to do with his private conduct as an individual; they are to consider the tendency of his book. *Affronius*, an obscene writer, has said—*Lasceiva Pagina—Vita proba*:—was the regularity of the latter a good apology to the public for the impurities of the former? I have the honour to be,

Gloucester-street, Dublin,  
Dec. 20, 1795.

S I R,  
Your most obedient servant,  
WM. PRESTON.\*

\* The Editor could have wished that an epithet or two, (which he has presumed to strike out,) had not fallen from the pen of our present Correspondent; as they appear to be wholly unprovoked. Mr. Edwards's letter was respectful throughout towards Mr. Preston, or it would not have obtained admission in the *Monthly Review*. Having inserted it, we think ourselves, in point of candour, obliged to find room for Mr. Preston's answer; which we give without farther alteration: but the contest becoming acrimonious, we must now request that the war may no longer be continued in our borders.

We

We are obliged to the learned and pious author of 'Christian Knowledge, in a series of extracts, &c.' for a copy of the first vol. of his well-intended publication, (received Dec. 21.) That work was briefly announced in our Review for October, p. 232; on which occasion, it was observed that 'it did not suit the editor to exceed the limits at that time prescribed to his work'. Hence we were led to conclude that any *continuation* of his collection was not then to be expected. We now find, by a letter with which the author has recently favoured us, that materials are in preparation for a *second volume*; and perhaps it may not be uninteresting to his readers to know somewhat of the particulars. They are extracts from the Mediator of Dr. Scott, on "Christ's Sacrifice," and "Priestly Office;" and on the *Resurrection and Judgment of the Dead*, under the head of "Christ's Regal Acts." An Explanation of the Prophecy of *Dan. ix. 24—27*. An Exposition from different Authors of the Prophecies of our Blessed Saviour concerning the Destruction of Jerusalem, and the Dissolution of the Jewish State. An Exposition of *Isaiab. lii. and liii.* abridged from Dr. Gill; being a minute Investigation of the Text, though not with the Copiousness of the Original. Some other Extracts from the same scarce and learned Author\*. A *Selection of Prophecies with brief Notes*, in a Manner conceived to be rather new. A Chapter on *Mahometism* from Bryant's Authenticity of the Scriptures; and a Sketch from Dr. Stackhouse, of the History of the *Ishmaelites or Hagarenes*; who by the Distinction of their 12 Tribes according to *Gen. xxv. 16.* and by the exact Accomplishment of the Prophecies of *Gen. xvi. 12.* and *Chap. xvii. 20.* may be considered in Conjunction with the dispersed State of their Brethren the Jews, as a *Second standing Witness* in the World to the Oracles and Truth of Holy Writ.

We received Mr. Drummond's polite letter, relative to our account of his late publication, (see Rev. Dec. p. 402.) and shall be happy if any remarks of ours contribute, in a new edition, to the perfection of so respectable a performance. Mr. D. abandons his observation respecting Aristotle's opinion of Solon. We think that the first institution of the Areopagus is one of those historical difficulties which will never be solved, because it is totally impossible to reconcile the contradictory reports of otherwise most respectable authorities. We agree with Mr. D. that Socrates was not, according to the opinion of Meursius which had been generally followed, tried before the court of the Areopagus; and we think that he was really tried before the court of the Helieia, for the reasons stated by an author whom we before quoted as authority, Dr. Gillies, in his History of Ancient Greece, vol. iii. p. 131.—We had purposed to extend the article on Mr. D.'s work by a quotation carefully selected, as applicable in some measure to existing circumstances in a country, on whose fate the public affairs of Europe have no small dependence at the present crisis; and

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\* Whose excellent and best work (among others not all desirable) is his "*Answer to the Objections of the Author of a Scheme for literal Prophecy.*"



we much regret that the pressure of other articles prevented its admission.

Gil.<sup>5</sup>

In answer to Mr. Williams's complaint, that our account of "The whole Law relative to the Duty and Office of a Justice of Peace," (see our last vol. p. 321.) is partial, and contains merely a recommendation of Dr. Burn's work on the same subject, we must observe that the praise bestowed on Dr. Burn was in a great measure produced by the following sentence in Mr. Williams's Preface:—"as to its general accuracy, perspicuity, and utility, he trusts (that is, Mr. Williams) that time and investigation will establish its character in those respects; and evince that it possesses a decided superiority over every other work of a similar nature." The publication alone of a work on this subject would naturally produce the comparison in question; and we still abide, without any fear of our judgment being therefore called in question, by the preference which we before expressed for Dr. Burn's book.

It is true, as Mr. W. remarks, that his titles are more numerous, and he instances that of Settlements and Removals; we readily acknowledge this to be the case: but we are of opinion that this subdivision of the subject is inserted with more propriety by Burn under the head of Poor, than made a distinct title of itself, as is done by Mr. W. The same observation applies to the second instance produced by Mr. W. namely, the addition of the separate title *Smuggling*.—In Burn, all that is necessary for the information of a justice of the peace, on this point, is to be found under the article Excise: in Mr. Williams's book, it forms a separate title,

S.R.

We have never seen the publication mentioned by a Correspondent, who assumes the "questionable shape" of '*an inquisitive Female*;' nor had we before heard of it.—The same answer is applicable to another Correspondent, who signs '*Homo sum et Christianus*.'

We think our Correspondent J. W. H. very justifiable in his objection to the common phrase "We are much mistaken," the strict meaning of which undoubtedly is that *we are misunderstood by others*, though it is intended to signify *we much mistake*. This latter phrase, or "*we are much mistaking*," or "*we have much mistaken*," should certainly be used to express this idea.

The expression, concerning which W. C. has written to us, referred to circumstances of private history which we are not at liberty to divulge, and to ill-health and disappointed views of advancement.

R. W. will find an account of the Oxford edition of Professor WYRT-KEWICH's *Plutarch*, in the APPENDIX to our 18th volume, published with this Review.

Letters from Lord Mountmorres, Dr. Reid, B. S. R. juvenis, &c. &c. are unavoidably delayed.

P. 115. Art. 74. title, for *Repository*, r. *Repertory*.  
P. 118. l. 14. fr. 6th. for '*Ansonius*,' r. *Ansonius*.

# T H E MONTHLY REVIEW,

For FEBRUARY, 1796.

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Art. I. ΑΙ ΤΟΥ ΑΙΣΧΥΛΟΥ ΤΡΑΓΩΔΙΑΙ ΕΠΤΑ. *Glasgæ in Ædibus Academicis. Folio. 4l. 4s. Excudebat Andreas Foulis, Academicæ Typographus. Edinburgi, apud Gul. Laing; Londini, apud T. Payne, &c. 1795.*

**T**HIS very handsome and well printed book appears without the name of any editor in the title, without a line of preface, without a single note, without the scholia, and without the fragments.

It has been stated to us that Mr. Porson, the Greek professor at Cambridge, is the editor; and, from the internal evidence, there seems no reason to doubt the information.

The learned world, indeed, have for many years been in expectation of an Æschylus from the Glasgow press, printed by Foulis, from a copy corrected by Mr. Porson. It was originally intended, if our memory be correct, to have appeared in pocket volumes, and to have contained the *scholia*, the *fragments*, and *notes*, besides the plays. After minute inquiry, we cannot discover that these smaller volumes have ever been sent from Scotland, though we believe that the text was printed. Instead of them, this folio edition of the seven plays has arrived in London, in this bare and unadorned state: an edition which cannot be used, even by scholars, without much difficulty, from the want of notes; which, from the size and price, is placed beyond the reach of young students; and which comes into the world, as far as we can find, without the knowledge of the editor, or of the booksellers.

The loss of the notes is irreparable. In looking over this volume, we have discovered an infinite number of new readings: but, without examining the first six editions, (namely, those of Aldus, Robortellus, Turnebus, Stephens, Canter, and Stanley,) with the notes of the different commentators and critics, it is impossible to trace these admitted lessons to their source. Indeed, we have never read a single page, nor turned to a single passage, without lamenting this deprivation.

VOL. XIX.

K

It

It would be impossible to mention all the improvements which are introduced into the text, by the restoration of old readings,—by a change of punctuation,—by transposition,—by the introduction of indisputable corrections,—and by adopting new metrical arrangements in the choral odes. On several occasions, however, we have felt persuaded that, if the sheets had been submitted to the editor's eye and revision, many farther changes would have been made. Some of these we shall venture to point out.

We observe that Mr. Porson always reads αἰ, and never αἰεῖ, without attending to the *quantity* of the first syllable. In *κάν*, in *καπίλα*, *et in similibus*, there is never an *iota subscriptum*. In the second person singular of the indicative passive, the termination is *always* ει, and not η. Dawes has been followed in the word *ἀνῆρ*, which is constantly written for ὁ ἀνῆρ, and not ὠνῆρ.

We shall present our learned readers with a cursory examination of the principal variations of one tragedy. It must be remembered that we do not pretend to give every minute alteration, with that accuracy which Mr. Porson would doubtless have observed, if his notes had appeared. The list, however, will be such as to gratify the expectations of the Learned; and it will justify the very exalted, and, indeed, unrivalled station, which the editor holds among contemporary scholars.

#### ETMENIDÆΣ.

V. 7. δίδωσιν ἢ γενέθλιον δόσιν—Aldus δίδωσιν δ' ἢ—Robort. H. Steph. Cant. Stanl. δίδωσι δ' ἢ—Turneb. This reading, which is proposed as an emendation by Dorville, in his *Critica Vana*, p. 70, has been assumed by Mr. Wakefield; who has published this play in his *Tragædiarum selectus*. This rejection of δ' is right, as δ' follows in the next line.

V. 25. Ἐξ ὕγε Βάκχαις—The editions have: ἔξ ὕγε. Οὕγε is the emendation of the editor, and is right.

V. 28. καλῶσα—Δία. Ἐπειλα—καθίζανω. There is a full stop after Δία, where a *comma* only is requisite. Δια, Ald. Turn. Δια Rob. Δια. Cant. H. Steph. Stanl.

V. 65. Καὶ πρόσω δ' ἀποσλατῶν—Here we think Mr. Porson would have read *πρόσθ' απ.* which Mr. Wakefield conjectures, and says: "*Nauci non est illud δ'.*" The position of δ' after καὶ πρόσω rather should have been stated in vindication of the necessity of the correction. Mr. W.'s citation from Euripides, *Rhadam. fragm.* in which *προσθε* occurs, is not quite so the point. We want an instance of *πρόσθθε*, in Iambics.

V. 103. Καρδίας, σίθεν, the common reading, instead of Καρδία, which is in Robortellus, must surely be attributed to the

the printer, and not to the editor. Mr. Wakefield follows Pauw's advice, and publishes *καρδία*. His emendation we shall not mention.

V. 155. *ἐπαθόμεν πάθος δυσαχθῆς, ὃ πόποι*. Tryphiodorus, quoted by Mr. Wakefield, is a strange evidence in favour of *δυσαχθῆς*, in Eschylus. It spoils the metre to our ears, though *αθιον* in the antistrophe may be pronounced as a *diffyllable*. Robortellus gives *δυσαχῆς*. This word will render the two Trochaic dipenthemimers exactly correspondent.

V. 157. *μισοδαεῖν* in the strophe defends Mr. Porson's admission of *Φονολεῖν* into the text of the antistrophe, V. 164, instead of *Φονολεῖν*. The emendation is by D'Arnaud, though Pauw gives it in his notes as his own. The latter verse, however, is still wrong. We cannot subscribe to Mr. Wakefield's correction, the merit of whose *ὀρόμενον*, if it have any, belongs to Canter. The absence of the learned editor's notes is to be seriously lamented.

V. 169. *Ἐφείδην δὲ, μάνης ὦν, μιάσμαθ'*—thus Mr. Porson's text, instead of *μάνη σῶ*, which is the lection of Aldus and the other editors: an excellent correction.

V. 172. *Παρά νόμον θεῶν, βρόβειά μιν τιῶν*. The restoration of this reading from Robortellus is worthy of our editor. Abresch observed its excellence. Aldus also has *βρόβειά*: but the common lection is: *παρανόμων θεῶν βρέβειά μιν τιῶν*.

V. 175. *ὑπὸ τε γὰρ φυγῶν*.] The common reading *Φεύγων* destroys the metre. This correction is mentioned by Pauw.

V. 177, 8. *Ποκρόπαιος ὦν.—πείσαι*. Vulgo: Π. δ' ὦν, et *πείσαι*, duplici Σ. Mr. Wakefield proposes, in his note, to omit δ'. *Πείσαι* is the reading of Robortellus, and is well restored to Eschylus. Consult Valckenaer and Toup on the *Syracus.* of Theocritus, V. 90, about the verb *πείσασθαι*.

V. 186. *Ἀλλ' ὃ καρανιήρης*—Right. Aldus *ὃ καρανιήρης*. Robort. *ὃ, καρανιήρης*. Turneb. H. Steph. Stanl.: *ὃ καρανιήρης*. Stanley in his note on this word: "*Lege cum Iota, Καρανιήρης. Euripides Rhese* [820] *Ἦτοι μάρανα* [Musgr. *μαράγνα*] γ', ἢ καρανιήρης μόρος. *Analogia quoque id postulat.*" This emendation is commended by Pauw and Heath.

Mr. Wakefield edits *Καρανιήρης*, and adds: "*Καρανιήρης αἱ ἀποκεφαλίζουσαι: Scholiasies, ut Euripides in Rhese, v. 817. καρανιήρης μόρος. Mors ex amputato capite.*" Surely Stanley's correction, and Stanley's note, should have been mentioned. Musgrave in *Rhes.* l. c. quotes *καρανιήρης*, with an *iota*, as does Abresch, in Eschyl. p. 20, who also refers to the Rheseus.

V. 203. *πέμψαι τι μὴ*;—Here the printer has failed. There should be a colon after *πέμψαι*. *Τι μὴ*; is the correction of Canter, from the passages quoted in whose note, if evidence

were necessary, the want of the *stop* might be easily collected. The editions have—τιμῶν. Abresch proposes: τι μὴν; to whom we feel inclined to assent.

Mr. Wakefield reads *πειμνας τιμῶν*. *Mittens eum pati pœnas ob patrem*. We doubt the Greek of this correction; and *πειμνας* for *πέμψαι* should have been given to Heath, who proposes it, in *Æsch.* p. 123. V. 212, 213. Here again is an evident error of the printer. The E and A prefixed to these two verses could arise only from his mistake.

V. 215. Read γίνεσθαι, inserto γ, not γίνεσθαι.

V. 217. Ἐννὴ γὰρ ἀνδρὶ καὶ γυναικὶ μορσίμη  
Ὀρκου ὅτι μείζων τῇ δίκῃ φρεσμεμένη.

A noble reading, and worthy of a place in the text of Mr. Porson's Æschylus. He probably, however, would not reject *μόρσιμος*, the lection of Robertellus, at the end of the former line; as in Rhesus, 638.

—ἦκεις μορσίμευς φέρων σφαγὰς.

*Aldus* μόρσιμοι, ὅρκος τι μείζων in which *totidem literis* exists "Ὀρκου ὅτι. An eminent instance of the Professor's perspicacity.

*Robertell.* μορσίμος; "Ὀρκος τις. *Turneb.* μορσίμη, "Ὀρκου τὸ μείζων. Sic *H. Steph. Canter. Stanley.* μείζων adverbialiter, *Heath.*

: V. 224. — ἐμῶν ἐν τι μὴ λίγω πόλι. All the editions: λείπω. The emendation is from Mr. Porson, and, though apparently slight, has escaped all his predecessors, and may be considered as a mark of his accuracy. It is built on the following canon of Dawes: "*Exigit sermonis ratio, ut vocula αν μη vel cum futuro indicativo, vel cum Aoristo altero formæ subjunctivæ construantur.*" It is scarcely necessary to observe that α and ι are frequently confounded. Two examples from *Mulgrave* in *Eurip.* may suffice: *Helen.* 1501. *metri gratia* leg. λείψουσαι, for λιπύσαι. *Ion.* 572. πιθόμενος. *Legendum ut videtur* *Dactylus*, πιθόμενος.

V. 233. καὶ θεοῖς.] It should be κ'αν. The *Iota subscript*, is omitted, in other places, by Mr. Porson.

V. 252. ἐστὶ πᾶ καλαπτακῶν. Mr. Wakefield gives καλαπτακῶς. The Greek in both is right. The editions stand thus:

*Aldus* καλαπτακῶν. *Robertell.*

*Turneb.* καλαπτακῶς.

*H. Steph.* καλαπτακῶς. *Canter. Stand. Pauw* in text. et in notis, *Heath.* Scribe καλαπτακῶς.

Abresch, p. 36, wavers, and talks about *exemplum augmenti in Iambicis neglecti*.

Mr. Wakefield in his note says: *Non hesitavi rescribere καλαπτακῶς pro vitiosissimo καλαπτακῶν*. Heath's name should have been mentioned, as he proposes the same alteration.

On

On reviewing the different readings, we think Mr. Porson right in restoring the original lection of Aldus and Robortellus.

V. 266. *πώματος*; on just claims again appears in this verse. It is so given, with an Ω, by Aldus, Robortellus, and Turnebus; as *Πώματος*, with a short O, is by Canter, H. Steph. and Stanley, whom Pauw and Heath join, and whom Mr. Wakefield follows in his text; and in his note he says: "*Vel πώματος scribitur vel πομάτος, ad arbitrium auctoris.*"

*Πομα* with an Ο μικρον\* is a word unknown to the Attic writers, who use *Πώμα*. The tragedies, indeed, afford examples of both: but the O should always be lengthened.

ESCHYLUS. *Suppl.* 1034. *Sept. Theb.* 308. where Mr. Porson has judiciously substituted *πωμάτων* for *πομάτων*, the lection of Aldus, Robortell. and Turneb. from which corruption, however, Musgrave, in the supplementary notes to *Eur. Hippol.* 561. would read 'Ω *πόμα Δίρκας* for *σίμα*. *Choeph.* Ed. Ald. 8. *πόμα contra metrum* for *σίμα*.

EURIPIDES. *Hecub.* 392. Read *πῶμα αἵματος*.—*Hippol.* Read with Markland and Valcken. *πῶμα αἰνυαίμαν*, not merely *ut usitatus*, as the latter critic says, but to remove the *Tribrachys*, which vitiates the metre. Brunck prints it *πῶμα*.—*Bacch.* 279. Read *πῶμα ἔννε*. 708. *πώματος*.—*Iph. in Taur.* 959. *πώματος*.—*Cycl.* 123. 139. *πώμα*, where *πόμα* is inadmissible.—*Ion.* 1053. *πώμα*. 1214. *πώματος*. So 1218.—1231. *πώμα*; 1235. *πώματος*.—*Fragm. inc.* XIV. in *Stobæus* and other writers. *πώματος*.

SOPHOCLES *Philoct.* 714. *πόματος*. *Hæjus Cheri Versus Metrici cujusdam manu Apollinea indigent: sed omnino legendum πώματος, cui voci in Antistrophe respondent syllabæ:—θαις ἢ ἰ—quocunque modo versus constituas. Fallitur Brunckius:—sed drōs satis, superque.*

V. 356. *Τῆσδε ὦν, Φίλον ἔλη.*

Aldus *Πῆσας* ὦν. H. Steph.

Robortell. *Τῆσσοσ.* Canter, Stanl. Pauw, Wakef.

Turneb. *Τῆσας.* Heath. *πῆσας.*

The reading of Turnebus is indisputably right, and was approved by Scaliger. (Abresch, p. 49.) Aldus led the way, by the omission of one Σ. The word is a *Tribrachys*. Hesychius: *Ἡθαῖς. τῆσσοί.* *Ἡθαῖς. τῆσσοί.* So the manuscript of Hesychius, according to the elaborate collation of Schow, published at Leipzig, 1792. Musurus either copied it incorrectly, or published it injudiciously; for he reads *τῆσσοί*, and *τῆσσοί*, and is followed by the other editors.

\* It is to be observed that *ἑκπώμα* is ALWAYS written with a long O. The verse of Eubulus ap. *Athen.* p. 467. is wrong.

V. 358. Ὅμως Mr. Porson has published for ὁμοίως. The alteration is proposed by Abresch.

V. 368. *μαλα γάρ ἔν αἰωμένα*.—We suppose that Ω for O in this last word is a mistake of the printer, as it destroys the verse. It should be *αἰωμένα*, which may easily be formed from Aldus's *ἀλλομένα* and Robortellus's *ἀλωμένα*. In this choral song, Mr. Porson has adopted some transpositions: but still the metres do not completely correspond.

V. 376. Mr. Porson reads *ἐπιφθόνοις ποδός*, instead of *ἐπιφόνους π.* as Aldus, Turneb. H. Steph. Cant. Stanl. or *ἐπὶ φόνους* as Robortellus, given as an emendation by Abresch. The correction *ἐπιφθόνοις* is by Heath, and is assuredly necessary in the new arrangement of the metres.

V. 378. *Τόιον ἐπὶ*] Mr. Porson omits *γάρ*, *metri causa*, on the authority of Heath.

V. 387. *δυσοδοπαίπαλα*] Aldus *δυσόδω παίπαλα*. Robortellus *δυσοπαίπαλα*. Turneb. *δυσοδοπαίπαλα*. These variations in the early editions seem to point out some corruption.

V. 400. For *τὴν καὶαφθαλιμένην* Stanley proposes *γὴν καὶαφθαλιμένην*, which correction, approved by Abresch and Heath, we should have been glad to have seen in the text.

V. 408. *Καιτὴν δ' ὀρώσα τὴνδ' ὁμιλίαν χθονος*.—an emendation of Canter, sufficiently admirable and true to claim a place in the text of the Professor. It is well defended by Abresch, and approved by Heath. Pauw does not perceive its utility, and Mr. Wakefield does not even mention it. *Καὶ νῦν δ' ὀρώσα* is the reading of the texts, in which *καὶ*, with *δὲ* thus following it, seems strange. Mr. Porson has driven a similar blunder of the copyists from his edition, in V. 65, which has been mentioned.

V. 425. *Καὶ τῷ πλανόῳ πῦ τὸ τέρμα τῆς φυγῆς*; Aldus reads: *Καὶ τῷ πλ. τὸ τέρμα τῆς σφαγῆς*. So Robort. Turneb. H. Stephens, Canter, Stanley. The last four give *σφαγῆς*; interrogatively.

"Stanleius post Casaubonum emendat, *Φυγῆς, probante merito Arnaudtio, qui insuper egregie leg. vidit, πῦ το.*" ABRESCH in *Æsch.* p. 63. This short note sufficiently explains the source of the changes which Mr. Porson has introduced into his text.

Stanley's correction is justly commended by Heath's *Optime*; which word, however, Pauw affixes to the old reading *σφαγῆς*, with that perversity of judgment which is so conspicuous in his decisions. Mr. Wakefield also deems it *minus necessaria*, but prints *πῦ το* for *τὸ*, and tells us in his note: "*Dedi ex conjectura πῦ το pro τὸ, quæ satis se tuebitur divinitio.*" The emendation of Arnaldus should have been attributed to Arnaldus.

V. 438.

V. 438. — σίβησαι γ' ἀξίαν ἱπαξιῶν.

Aldus ἀξίαν τ' ἱπαξιῶν. H. Steph. Canter, Stanl.

Robert. ἀξίαν τ' ἐπ' ἀξίῶν.

Turneb. ἀξίαντ' ἐπ' ἀξίῶν.

Stanley conjectures, fortè ἀπ' ἀξίῶν, which is scouted by Pauw, who proposes—σ' ἀξίαν γ' ἱπαξιῶν, but appears in Mr. Wakefield's text, who thus speaks of it in his note: "*Interpretatur scholiastes: ἀξίῶν ἔσαν γονεῶν: unde statim vidi quod dudum Stanleius pro vulgato ἱπαξιῶν reponendum esse ἀπ' ἀξίῶν: et, cum illud τ' sit supervacaneum — non dubitavi rescribere σ'.*"—This σ' belongs to Pauw, whose σ' ἀξίαν γ' is better than γ' ἀξίαν σ'.—Abresch follows Pauw: Heath proposes ἀξίαι τ' ἱπαξιῶν. Of these lections, and of these emendations, no one satisfies us. We wish that Mr. Porson's notes had been published, as he would probably have given us some conjecture, which might have served as a kind of ἀναπαυσις in our wanderings and difficulties.

V. 474. φόνε] This is the reading of Robortellus. Aldus and the other editions give φόνες, which Pauw prefers. Casaubon, Stanley in his version, and Heath, favour φόνε, which Mr. Wakefield has rightly published, but with this note: "*Loco vulgati Φονες conjeceram legendum φονε quod alii præceperunt.*"

V. 494. Mr. Porson has printed δικά τε καὶ βλάβεα, instead of δικά καὶ. The addition of τε is from Heath. Mr. Wakefield's note, however, says: *Saltem corrigendum est ὅδ' Antistrophe:* δικά τε καὶ βλάβεα.

V. 530. Πανὶ μέσῳ τὸ κραῖος θεὸς ὤπασεν,

Ἄλλα δ' ἄλλ' ἰφορεύει.

The words θεὸς ὤπασεν ἄλλα are repeated in a distinct line, between these two verses,—by a blunder of the printer, assuredly. The metre even requires their absence; as the antistrophe exhibits:

Κέρδος ἰδὼν, αἰέθ' ποδὶ λαῖξ' αἰ-

σῆς· ποινὰ γὰρ ἐπίσται.

which, however, are improperly divided, by an error undoubtedly of the same original. In the first verse, Stanley gives ἀπανί, and measures the lines differently.—In V. 540 δὲ should have been omitted, in the *Dimeter Cretic*, which corresponds with

Μητ' ἀνκράϊον βιον

of the strophe.—H. Stephens's conjecture of παλῆσῃς for αἰύσῃς, which Canter approves, is very justly rejected.

V. 550. ἐπιστροφᾷς δωμάτων—These words the editor has transposed; and so, indeed, has Mr. Wakefield. Here, however, again the carelessness of the printer is censurable; for

K 4

Δωμάτων



Δωμάτων begins with a capital *Delta*; and in the strophe, V. 538, it should be:

Φρενῶν ὁ πᾶσιν φίλος,

and not πᾶσι,

V. 554. Πανυλθρος δ' ἔ' πόλ' αὖ γίνοίσι.] δ' is inserted *metri causa*. Mr. Wakefield has given γ'—The *strophe* and *anti-strophe* still do not correspond: but we would rather read θερμῶ with Pauw, in the latter V. 561. than admit οἶκος with Mr. Wakefield, into the former: Aldus and Robortellus read θερμωγῶ, instead of θερμυργῶ, as it is in later editions.

V. 555. Τὰ πολλὰ παύλοφυσ' ἄνευ δίκης, a foot is wanting, as the corresponding line is a complete trimeter:

Δύσας λείπαδον ὑδ' ὑπερθεοῖ' ἄκραν.

Mr. Wakefield supplies Τὰ πολλὰ φαντα π——but what is the difference between πολλὰ φαντα and πολλὰ ἄνευ δίκης? Pauw would read—παύλοφυσ' "AGONT" ἀνευ δίκης: Here again the absence of the editor's notes must be lamented.

V. 584.—Τῇδε κυρώσων δίκην.

It should doubtless have been

τῇδε κύρωσον δίκην,

the lection of Aldus and Robortellus.

V. 616. μάντις ὦν δ' ἔ. This is the correction of Canter. Aldus, Robortellus, H. Steph. Stanl. give μανύς δ' ὦν, a spondee in the fourth place: but Turnebus, in our opinion, rightly omits δ' entirely. Read—δικαίως μάντις ὦν ἔ ψ.

V. 618. ὁ μὴ κέλευσε Ζεύς,—

The editions have ὁ μὴ κέλευσει—Stanley says: "*Porte vel κέλευσε, vel κέλευει.*" Mr. Wakefield publishes, κέλευσαι, and remarks: "*κέλευσαι dedimus ex conjectura, pro κέλευσει librorum, ut tempora convenirent.*" We understand neither the note nor the alteration, and highly approve of the use which Mr. Porson makes of Stanley's observation.—An error of the same nature appears in the Equites of Aristophanes, V. 1230, where all the MSS. and editions have φράζων, ὑφ' ἧ δέησε μ' ἡτῶσθαι μόνου. The true lection is, beyond a doubt,

Φράζων, ὑφ' ἧ δέησε [pro ἐδεσε] μ' ἡτῶσθαι μόνε.

Brunck, however, starts into notice with:

Φράζων ὑφ' ἧ με δεῖ ποθ' ἡτῶσθαι μόνε;

and *ipse vir celeberrimus, Philippus Invernizius*, the late editor of Aristophanes, from the truly matchless Ravenna manuscript, aspires to future fame by restoring the old reading, and by thus *belabouring* Brunck:

"V. 1238.—ὑφ' ἧ δέησε μ' ἡτῶσθαι.] *Ita libri omnes veteres atque impressi, optime fluente versu. Brunckius tamen pro arbitrio suo numerorum restituendorum causâ, præter necessitatem, et contra*

contra librorum omnium auctoritatem, ita ex ingenio edendum sibi verum esse existimavit :

"Φραζων ὅφ' ἔμε δεῖ ποθ' ἠτιζοῦναι μόνον.

"Si versus hujusmodi emendandi essent, poetæ omnes magna in parte essent profecto labefactandi."

In future, ye nice and fastidious critics, trouble not yourselves about Iambics, in which Spondees occupy the fourth seat! Such over-delicate ears will incur the censure of this notable Aristarchus!—*Ἀλλ' ἐπέχω.*—a separate article will probably be devoted to this Leipzig edition of the comic poet\*.

V. 683. Ἐσθαι δὲ καὶ τὸ λοιπὸν Ἀργεὺς σφραῖψ

Ἀεὶ δικαστῶν τέλο βδελύκτριον.

The editions have in the former line : *Ἀργεὺς σφραῖψ*, and in the latter : *Ἀεὶ δ' ἐκαστῶν*. Mr. Porson has very judiciously admitted, into the text, the emendations of Scaliger and Canter. Of V. 683. Abresch, *Anim. ad Æschylum*, Vol. II. p. 98, tells us : *max pro* "Ἀργεὺς Scalig. legit Ἀργεὺς, and of V. 684. Canter in his notes : *Malim, si divinare liceat, αἰεὶ δικαστῶν.*—We have pointed out the source of these corrections, as Mr. Porson's notes are for the present lost to the learned world.—In Mr. Wakefield's observations, we find : *Legendum existimo* :

—το λοιπον Ἀργεὺς σφραῖψ—*ut Soph. O. C. 62.—Ἀργεὺς τῶρος.* and on the following verse : *Ineptum est illud δ' : repono : αἰεὶ ὅφ' ἐκαστῶν. Semper in causis singulis. Vel si malis : αἰεὶ γ' ἐκαστῶν.*

V. 693.—πολιτῶν μὴ πικαννύων νέμεις.

Mr. P. has admitted H. Stephens's conjecture into the text; which that mighty Innovator declined, in this instance, to insert, as he says, without the aid of MSS. Mr. Wakefield would read *μὴ πικρανοῦντων, non pollutentibus.*

V. 694.—βορβορῶ θ' ὕδωρ

λαμπρὸν μαιῶν, ἔ ποθ' εὐρήσεις πτόλον.

Thus this passage stands in all the editions; and it is thus quoted by Suidas V. *Βορβοροδίαρις*, and in the Proverbs from Suidas IV. 41. by Zenobius II. 76. Diogenianus III. 55. M. Apostolius V. 83. with the omission of θ' before ὕδωρ.—In the *Proverbia Metrica Trochaica*, at the end of Schottus's edition of the *Parœmia*, P. 638, the passage is read thus : *βορβορῶ πηγὴν μαιῶν ἔ ποθ' εὐρήσεις πτόλον, omitt. ὕδωρ, et pro λαμπρὸν legendo πηγὴν.* Thus the Iambic metre is changed into the Trochaic. We were, however, much surprised at reading the following passage in Mr. Wakefield's fifth and last part of the *Silva Critica*, p. 21.

"Porro in proverborum centuriis, Zenob. II. 76. Diogen. III. 55. Suid. IV. 41. substantivum ὕδωρ loco suo deturbari debet, ut legitimus trochaicus enascatur :

Βορβορῶ λαμπρον μαιων, ἔ ποθ' εὐρήσεις π.τον."

\* Only two Vols. have yet reached us.

As

As the substantive *πῶλον*, it may be remarked, remains, the passage does not answer the purpose for which it is altered by Mr. W. who seems to have forgotten this passage of a play which he so recently published. *Homines sumus.*

V. 710. 'Αἰδυμένως] 'Αἰδουμένοις, the lection of Aldus and Robortellus, seems preferable to 'Αἰδυμένως.

V. 751. Mr. P. has given: 'Ἀνὴρ ὅδ'—for the common reading 'Ἀνὴρ ὅγ'—

V. 773. 'Ορθομένων] Turnebus gives 'Ορθομένοις, which Heath approves, and which Mr. Wakefield has silently published. The Aldine lection requires no alteration.

V. 791 and 821. Mr. Porson has restored from Aldus and Robortellus, Μεγαλαῖοι, in one word, instead of the usual reading, Μεγάλα τοι, derived from Turnebus.

V. 837. θυη] This we suspect to be a typographical error. The true word is assuredly *θυη*, without an *iota subscript*. So it stands in Aldus and Robortellus. *Θυη* owes its birth to Turnebus. Mr. Wakefield properly reads *θυη*.

V. 863—ιδρύσας 'Ἀρῇ Εμφύλιον] Mr. Porson has justly assigned a place in the text to this palmarian emendation of H. Stephens. 'Ιδρύσῃ κόρη Ald. ιδρ. βαρὴ Robort. 'Ιδρύσῃ κόρη Turneb. 'Ιδρύσῃ κάρᾳ H. Steph. [in the text, but in a note he proposes ιδρύσας 'Ἀρῇ, and displays the glaring improprieties of the former lection.] Canter, [who adds in his note, without even mentioning H. Steph. *Puto Æschylum scripsisse ιδρύσας 'Ἀρῇ.*] ιδρύσῃ κάρᾳ, Stanl. but *statuas bellum*, in the interpretation. ιδρύσας 'Ἀρῇ, Wakefield, in his text: but in his note he says, after having commended H. Stephens's correction, "*Sed an dederit Æschylus? τ. ε. α. ιδρύσῃ χερα nam mediam formam hujusce verbi frequentant Tragici; et χερα ad Atticorum morem masculinum genere adjectivum baud ægre patietur.*"

We wish that Mr. Wakefield had established his alteration by a few instances in which 'Ιδρύσας χερα εμφύλιον, and χερα θρασυ, are thus, or similarly, joined.

V. 894. πάρος ἀπημον' οἰζύος.] Robortellus introduced οἰζύος, with the dissolved diphthong. Mr. Porson has properly restored the Aldine lection οἰζύος. So also he has published in *Suppl.* 873. 'Οἰζύος ὄνομ' ἔχων, where even Aldus has οἰζύος, and in *Agamemn.* 758. οἰζύν, which corresponds with αἰθος in the *strophe*; and in 1483 of the same play, οἰζύς. The word does not occur in any other place of Æschylus; and in all these the two points, which mark the dissolved diphthong, are placed over the *iota* in Stanley's edition\*.

V. 896. Ὡς μὲ τῷ οἴκῳ ἐυθενεῖν.] εὐθενεῖν Ald. Turn. Cant. Stanl. αἰθενεῖν Robortell. The last reading has un-

\* See Pierck in *Met.* 275.

doubtedly

doubtedly led the way to the word in the text: *ἰθνεῖν*. This verb occurs in V. 909, and in V. 945.

Μῆλα τ' ἰθνεῖντ' ἄγαν.

The emendation is by Pauw. It is given on V. 947.—Mr. Wakefield, it must not be forgotten, reads *εὐθνεῖν*, and in his note tells us: “*εὐθνεῖν—confidenter rescriptissimas ex conjecturâ pro vulgato εὐθνεῖν. Certissima est emendatio.——*”

We have observed that *ἰθνεῖν* in Robortellus's Eschylus probably gave birth to *ἰθνεῖν*. It may be proper to state that the permutation of *α* and *ευ* in MSS. is very frequent, as Montfaucon has noted in his *Palæographia Græca*, Lib. V. p. 343. His position is just, though his correction of Herodotus is not admitted by Wesseling.

V. 912—*ἀνδρὸς φιλυπομμενὸς δίκην*] Here again the Aldine lection *Φίλυπομμενός* is restored. So also Turnebus reads. The common lection *φῖτυ ποιμένος* is derived from Robortellus.

V. 914. *Τοιαῖλα σῶσι.*] The printer has omitted the stop after *σῶσι*.—*Σῶσι* for *σσι ἔσι*. We are glad to see this *crasis* correctly published. It is common enough in Aristophanes. In our account of Mr. Glasse's *Characterus*, [Monthly Rev. Sept. 1789, p. 249.] we examined a verse of this comic poet, in the Ecclesiæz. 410. in which *μεντοῦφασκεν*, the lection of the old editions, for *μενοι ἴφασκεν*, has been altered, from the *crasis* not having been understood, into *μὲντ' ἰφασκεν*; as if *ω*, as well as *ουκ*, could stand before *ἴφασκεν*, and elide the initial E. It is not the Greek, however, merely, that is wrong: the sense of the line is perverted.—Invernizius follows Brunck: but we must refer to the Review already cited for farther examples. In this line of the Eumenides, the editions stand thus:

*Τοιαῖλασ ἔτοι.* Aldus.

*Τοιαῖλα σῶσι.* Robortellus.

*Τοιαῖλα σ' ἔτοι.* Turneb.

*Τοιαῖλα σὲν ὄσι.* H. Steph. Canter. Stanley, Pauw, Glasg. and Mr. Wakefield; who, however, omits the accents. In a point apparently so simple, Mr. Porson appears to be the only editor of Eschylus who has fully felt and understood this union of the *Crasis* and *Synalæpha*.

V. 925. *Ἐπιστῆλος βίσι τυχὰς ὁμοίμης* does not correspond with the antistrophe

*Τρίφοι χρόνῳ τετραγμένῳ γόνος.*

Mr. Wakefield is inclined to throw out *βίσι*, *cum viro docto in Miscell. Crit. II. p. 168.* This *Vir Doctus* was Lewis Theobald, the editor of Shakspeare, who once intended to publish Eschylus. His learning, though many *parasangs* beyond that of Pope, who scouted him, was scarcely of a measure equal to such

such an undertaking. The note marked B. came from the pen of Philip D'Orville; as well as the others with the same signature, in the *Miscell. Observationes*. The letter A marks the observations of Peter Burman.

It is remarkable that Mr. Wakefield, who observes on the Verse of the *Strophe*, "*Facile carbit et sensus et metrum voce* ριου," in the next note is inclined to retain the word; and, when he comes to the corresponding line in the antistrophe, proposes to insert *πειδον*, after *τέταγμένω*. In the same sense, Stanley would add *Γαία* before *τριφοι*: but the correction, that makes a *Spondee* answer to an *Iambus*, is hazardous, though Pauw stamps it with *rectè*.—The editor leaves the passages unsettled; and so will the reviewer.

V. 935. ἀπλακχυμαία] All the editions, from the Aldine to Mr. Wakefield, give *αμπλακχυμαία*. Mr. Porson, *musis applaudentibus*, has restored the genuine and antient word to the text.

Mr. Wakefield says: "*Mallet scribere απλακχυματα*;" and Pauw, whom he ought to have mentioned, tells us, in his usual clumsy manner, that ἀπλακχυμαίων "*sane non est improbabilis conjectura*."

Pauw mentions ἀπλακχίων pro αναμαρτήριον in Sophocles: Mr. W. refers to this passage of the *Trachiniae*, in his own edition, V. 120. on which he quotes Hesychius: Απλακχίον. αναμαρτήριον. Σοφοκλής Τραχινιαίς. to which explanation Pauw alluded. In Hesychius, however, the interpretation should have been ἀμαρτόνια: for in the *Alcestis* of Euripides we find αμπλακχιν, as it is edited, and αμαρτριν used indiscriminately: 'AMITIAKEIN.

245. ἀρίστis αμπλακων ἀλόχis.

425 and 1104. Γυναικis ισθλῆs ἡμπλακis.

'AMAPTEIN. 349. Τοιδ' αμαρτρινουσι συζύγis.—

626. Εσθλῆs—καὶ σώφρονis

Γυναικis ἡμαρτρινas.——

896.——αμαρτριν Πιστῆs ἀλόχis.

In Euripides, *Iph. in Aulide* 224. Musgrave should have proposed —— *λεκτρων απλακων*, instead of λ. αμπλακων, and then his correction would have been infinitely preferable to the old reading, and to Markland's *λεκτ' [scil. κατὰ λεκτρα]* αμπλακων. This Ionic participle he is also desirous of introducing into *Alcestis*, 245.

Ὁs ἀρίστis αμπλακίων ἀλόχis,

which forms but a rough anapestic: the metre is not mended, and the dialect is violated. Musgrave's reading, ex MS., if he had omitted the M in αμπλακων, restores the verse:

Ὁστis ἀρίστis απλακων ἀλόχis.

as Mr. Wakefield has very judiciously published the line.

It

It may be worth observing that the passage in the *OEdipus Tyrannus* of Sophocles, mentioned by Abresch in his long note on the article of Hesychius, Ἀπλακῆλον, which has been cited, has been thus edited by Brunck, V. 472.

Κῆρες ἀπλακῆλοι,

which is to correspond with V. 480 of the antistrophe :

Ζῶντα περιπολάται.

so that in the second place of the one Ithyphallic there is a *trochee*, and of the other a *tribrach*; to which we might submit, if compelled στερρὰ ἀναρχῇ. Brunck's note stands thus :

472. Ἀπλακῆτοι. *Codd. veteres omnes, ut Aldus, ἀναπλακῆτοι. Triclinius et scholiastes ἀναπλακῆτοι. Ad metri rationem legendum ammino ἀπλακῆτοι, quæ vox exstat Trach. 120.*

*Ad metri rationem, and ad sensus rationem, the scholiast's reading should have been the reading of the text. Suidas also, it is evident ex ordine literarum, had this word ἀναπλακῆτοι in his manuscript: for it stands between Ἀναπλάσειν and Ἀνάπλασμα; and not ἀναμπλακῆτοι with a M as it is given in the printed copies. It is surprising that Abresch, l. c. should say: "dubium etiamnum [etiam nunc] utro modo scriptum inveneris Suidas."*

It may not be improper to mark the various readings of this passage in the earlier editions of Sophocles, as they now lie before us :

ἀναμπλακῆτοι Aldus; Junt. 1522. Colin. 1526. Hagen. 1534. Francof. 1544. Junt. 1547. Francof. 1555. 4to. Frankof. 1555. 12mo.

ἀναπλακῆτοι, Scholiast. Antiq. Romæ 1518. Turneb. 1552, Schol. Tricl. 1553. Turn. 1553. [edit eadem] H. Steph. \* 1568. Guliel. Canter. 1579. et 1593. Heidelberg. 1597. Paul. Stephani 1603. The readings of the later editions it would be useless to enumerate.

Such is the state of the metre, and such is the state of the editions. The manuscripts all favour the former reading; yet Brunck has decorated his text with the unsupported emendation of Heath, Ἀπλακῆτοι. This critic's name, however, he has not condescended to mention, though he has stooped to plunder his notes *sive lectiones* of the correction. If, however, there had been, in his opinion, any reason to censure our countryman, he would have darted on him, and feasted like Jove's eagle :

Βοσκόμενος λαγῖναν ἐγκύμονα φερμαλὶ γένναν.

Æschyli Agam. 119. Edit. Porsoni.

\* In the Index to his *Thesaurus*, p. 421, he mentions both readings, Ἀναμπλακῆτοι and Ἀναπλακῆτοι, without deciding which is preferable. The *Thesaurus* was printed 1552.

The observations on this line have extended beyond our wishes; yet we hope to be pardoned for mentioning that, in the *Supplices*, 238,

Καὶ δικάζει ταμπλακήμαθ', ὡς λόγος,  
*Aldus* reads: ταπλαῖ ἐμαβας λόγος: *Robertellus*, δικάζοντα, πλα ἐμαβας λόγος: *Turnebus*, δικάζει ταπλακήμα βας λόγος: but *H. Stephens* publishes: δικάζει ταπλακήμαθ', ὡς λόγος; which is the true reading. In his note, however, he wishes to insert M after A, as *Canter* has done: ταμπλακήμαθ'. though it is worthy of observation that the M is omitted in the different corruptions of the first three editions.

V. 946. Εὖν διπλοῖσιν ἰμβρυοῖς.

Διπλοῖς is the reading of all the editions: but *Mr. Wakefield* has silently edited διπλοῖσιν. The emendation is obvious: but we should have been told that it was proposed by *Stanley*. It is quoted Διπλοῖσιν by *Spanheim*, in *Callim. H. Apoll.* 54, p. 112. who reads ται with *Auratus* for τρεφοι.

V. 951. Οἱ ἐπικραίνει.

The editions give ἐπικραῖνι. *Pauw* first proposes οἱ γ' ἐπικρα- κῖ, ob *metrum*; to whom *Heath* assents: but *Pauw* in the note on V. 971. says, "*Etiam legi posset non incommode οἱ ἐπικραίνει.*"—*Mr. Wakefield* also publishes: ἐπικρανει, and on it this note: V. 953. "*In Musas peccat librorum lectio ἐπικρανει: quod edidi, ex conjectura est: ἐπικραίνει. perficit, i. e. in animo habet efficere.*" Why not ex *conjectura* ΠΑΥΩΙΙ? The reading might be οἱ ἐπικραειν, as it stands in an anapestic of *Sophocles*, *Phil. V.* 1468. and in *Æ. Sept. Th.* 887. and in other places.

V. 985. Χαρμαλα δ' ἀντιδίδουν.

Ἀντιδίδουν is the lection of *Robertellus*, which *Mr. Porson* has properly restored to the text. It is approved by *Pauw*, and by *Heath*, and is quoted by *Abresch*, p. 132. *Aldus* gives Ἀνιδουν, and is followed by *Turnebus*, *H. Stephens*, *Canter*, *Stanley*, and *Mr. Wakefield*. This last editor indeed tells us in his note: "*Neque discernere quomodo stabit metrum, nisi rescripseris ἀντιδίδουν. Error erat admodum in proclivi.*" So *Pauw* and *Heath* inform us, but both add that the word so stands in the edition of *Robertellus*.

V. 990. Ἄρα φρονῶσι γλώσσης ἀγαθῆς

Ὅδον εὐρίσκειν

Ἐκ τῶν φοβερῶν τῶνδε προσώπων

Μίγχα κέρδος ὅρῳ τοῖσδε ποδῶσι.

Thus *Mr. Porson* reads and stops this passage. *Aldus* gives φρονῶσιν, εὐρίσκει, and τοῖς δὲ. *Robert.* φρονῶσης, εὐρίσκεις, and τοῖς δὲ. *Turneb.* *H. Steph.* *Canter.* *Stanl.* φρονῶσι and εὐρίσκει.—*Pauw* says: "*Lege—εὐρίσκειν. Scilicet ἴσθι, licet,*"—and

*Heath*:

Heath: "*Restitit Pauwius — restituit — et constructionem exponit.*"—Mr. Wakefield reads *πρὸ φρονέει* and inserts Pauw's *εὐρίσκουσιν*, but does not mention his name in his note.—In all the editions which preceded the present, the sense of the verse is obscured by false punctuation.

*Φρονέει* is right. The final *I* is long, according to Dawes's Canon, before *ΓΛ*. This rule, it may be observed, is strangely violated by Musgrave, in his corrections of Eurip. Rhesus, 890, and Heracl. 665.

V. 1006. *Πρὸς φῶς ἱερὸν ταυδε προπομπῶν*  
*Ιτε.*

*πρίπομπον* is the lection of Aldus and of the other editions, and was probably favoured with the approbation of Mr. Boyle, and of Dr. Atterbury, the director of his studies; as it was afterward by Pauw. Stanley, however, conjectures: "*For-  
 san προπομπῶν*," which is sanctified by Bentley, on Phalaris, p. 140; is quoted by Abresch, p. 132; and now occupies its proper place in the text.—Mr. Wakefield mentions Stanley and Bentley in his note, and has edited rightly *προπομπῶν*; as he has in the next line but one *Ἀτηρον*, which has not escaped Mr. Porson. "For *ἀτήριον*, I correct it, *ἀτηρον*, which is a word of the same signification, but of more frequent use than the other," says the great Bentley, (*loc. citat.*) We suspect '*Ἀτηριος* to be *vox barbara*, and think Brunck wholly unjustifiable in giving it a place in the text of Antigone, V. 4. instead of *ἄτης ἀτερ*, a corruption that has defied the critical sagacity of all the editors of Sophocles.

V. 1015. *χαίρετε, χαίρετε δ' αὖθις [ἐπιδιπλοῖζω]* Mr. Porson has inclosed this last word within brackets, considering it probably as a mere gloss. Here again we lament the want of his notes.—See Canter on the passage. Mr. Wakefield omits the verb wholly, but mentions Pauw's and Pierfon's [in *Mœrid*, p. 275] reading of *ἐπιδιπλοῖζει*.

V. 1029. *Θησῆδος*] So Mr. Porson and Mr. Wakefield read, for *Θησῆδος* as Aldus and the editions have it. Valckenaer, in *Eurip. Phœnis*. V. 268, p. 95. remarks: *Θησῆδος in Eumen. Æschyli*, V. 1029. *ad istam normam fuerat à Grammaticis positum, ubi scribere debuit Æschylus Θεσῆδος*.

We are aware that this edition is entitled to an examination of more accuracy and care than we have been able to exert, and to an investigation of greater length than can be conveniently allowed in the Monthly Review. We trust that the learned Professor will view this slight attempt to point out the excellencies of his Eschylus, *φιλασιν ἑμασιν*. He will pardon, we hope, our announcing to the literary world that he is at present



present deeply engaged in preparing, for the Cambridge Press, an edition of the inedited Greek Lexicon of PHOTIUS, from the manuscript in Trinity College Library. It is a literary labour which demands the Herculean talents of the Greek Professor. May it speedily appear, and with favourable omens!

In the course of this article, we have found frequent occasion to mention Mr. Wakefield, and his edition of the *Eumenides* of Æschylus: sometimes, perhaps, *inconsulté aut intemperanter nimis, qui mos nostrorum hominum*. TOUR. *Epist. Crit.* We cannot therefore conclude our critique without acknowledging that we entertain a high respect for the private virtues and for the independent spirit of Gilbert Wakefield; nor without claiming a place among the admirers of his talents, his diligence, and his learning.

Dr. C. B. . . . y.

ART. II. *The Life of Hubert*: a Narrative, Descriptive, and Didactic Poem. Book I. [*Twelve others are designed to complete the Work.*] To which are added, some original and translated Poems. By the Rev. Thomas Cole, L. L. B. Vicar of Dulverton in the County of Somerset. 8vo. pp. 190. 5s. Boards. Law, &c. 1795.

TO compose verses requires no extraordinary powers of mind: but to write *poetry* is a favour conferred by nature on the fortunate *few*. Had Horace been a Reviewer, and consequently obliged to labour through the numberless pages of dulness which fall to the heavy lot of us pitiable disciples of Aristarchus, he would have added a little more acrimony to the well-known line which despises poetical mediocrity:

— “*Mediocribus esse poetis*

*Non homines, non Dî, non concessere columnæ.*”

Verily, however, we are not so fastidious as the Roman critic: we can make allowances, and by a long habit of patience can *endure*: nay, when inclined to be splenetic by puerility, pertness, dulness, &c. too often the attendants on an author, we have been *ourselves*, and with a truly Christian spirit have lifted our eyes, and ejaculated, “*speramus meliora*.” The poems before us, we confess, cannot boast much of Parnassus; they possess too little of the *aura divina* to excite envy; yet they have merit sufficient to secure them from creating disgust. The poem of Hubert is not characterised by that boldness of imagery and that elevation of sentiment, which should be perpetual concomitants of the higher species of poetry. To be spiritless in the thought, and tamely prosaic in the diction, forms the antipodes of the epic. A natural description, however, has now and then recompensed our labour of perusal. The writer puts us in mind of the ingenious and moral Cowper, whose

whose works will live longer and be more distinguished on account of their philanthropy and good tendency, than for sublime flights of imagination.

The principal merit of Mr. Cole's poem consists in the natural and descriptive; to which had a little more of the *ardent spirit* of the muse been added, it would by no means have suffered in its reputation.

Our readers will form some judgment of the general design of this poem, from what the author has said of it in his preface:

'The chief puerile diversions through the four seasons of the year, those of the Spring alone having been already described in the first book, accompanied with various domestic incidents. First departure from home, and introduction to a school in the neighbourhood: representation of scenes and events most remarkable during a few years residence there. Removal to Eton; with observations on the experienced advantages and defects of private and public seminaries. Admittance at the University: academical usages, some approved of, and others thought exceptionable; public lectures and disputations; studious pursuits, in private, on the subjects of abstract mathematical science, metaphysical theories, natural philosophy, and polite literature. Prudence and indiscretion in the choice of associates, and forming early connections of intimacy and friendship. Preferment; settlement in life; marriage; children, as objects of perpetual anxiety, and endearment, in a state of infancy; sickness, recovery of health; journeying. Rural retirement, with its appropriate society and sports: Residence in the metropolis, with its characteristic manners; most fashionable amusements, and modes of dissipation. Some episcopical adventures both of a serious, and ludicrous nature, occasionally introduced: and a conclusion, with suitable and summary reflections on the whole.'

In justification of our strictures, we shall make a few selections.

On the subject of the propensities of youth at a certain age, the Bard thus singeth:

'We boys now feel an impulse to desert  
Our frock-clad mates, and leaving to their choice,  
Unmeet for ours, how best to deck their dolls  
With female gear; rove boldly, at our will,  
O'er the farm-yard, and each adjacent field.

'We deem it fit our reader to apprise  
'Tis now, with us, the spring time of the year,  
As well as life; best suited seasons both  
To yield us much delight, whilst ev'ry hedge  
We search for eggs of vary'd hue and size;  
And haply found, are proud to string them out,  
In long and tap'ring rows, to be display'd  
O'er the hall chimney, stretch'd from wall to wall.

'Our eager eyes soon catch the obvious nests  
Of chaffinch and of goldfinch; both alike  
In outward form; both braided with gray moss,

'REV. FEB. 1796.

L

Completely

Completely round and compact ; but the first  
 Most neatly lin'd througho'ut with hair of cow,  
 The other bedded soft with thistles down.  
 Nor can the curious, swarm-like, pensile nest  
 Of little long-tail'd titmouse 'scape our view,  
 Or fail, when close examin'd, to excite  
 Our wonder at the vast collected store  
 Of well-mixt chosen feathers, to protect  
 From chilling blasts her eggs, or tender young.'

We shall pursue our extracts with the picture of the night-  
 ingale,

"The subject sweet of many a poet's song."

—— 'We, with most delight,  
 And fixt attention, listen to the strains  
 Of nightingales, secreted from our view  
 By verdant leafy screens, however near ;  
 E'en when the ear alone can ascertain  
 Their local site exact : there undisturb'd,  
 With seeming rival contest, they exert  
 Their vocal pow'rs ; now swelling wild their notes,  
 In thrilling rapture, then, by sweet degrees,  
 Still sinking lower with their jug, jug, jug,  
 To softest dying cadence scarce perceiv'd ;  
 Shorten'd by many a pause—as studious still,  
 By the most striking changes, to display  
 The endless compass of their warbling throats.'

The following lines will convey to our readers no unfavour-  
 able impression of the author's powers of description :

'The time allow'd for sleep at length claps'd,  
 We, quite refresh'd, awake at usual hour,  
 Greeted with usual sounds The swallow's wing  
 In chimney tunnel flutt'ring up and down,  
 And frequent twitt'ings sweet, as bis by bit  
 She plasters busily, with trowel bill,  
 The rough-cast layers of her mud-wall cell.  
 The close-group'd pigeons, on the sunny tiles,  
 Scrambling in languid luxury to bask ;  
 Or roving to and fro on flapping plumes,  
 In restless ardour to complete their loves :  
 Whilst, aided by our fancy's eye, we see  
 Each strutting Tom, with noddling head erect,  
 Inflated crop, and glossy neck, that darts,  
 At ev'ry turn, a change of rainbow dyes,  
 Oft as we hear him cooing to his mate.  
 The early mower of the dewy lawn,  
 With sandy stone of grating texture rough,  
 Whetting his scythe in shrill alternate twangs.  
 The lulling stroke, at true-tim'd intervals,  
 Of thrasher's flail, now sounding dead on straw,  
 And now sharp echo'd from elastic floor

Of

Of planced barn : a tell-tale task, most sure,  
 If long remitted; to his master's ear  
 The idle day-work lab'rer to betray.  
 The rumbling roll of heavy waggon wheels  
 O'er the rough pitching of the flinty yard;  
 With jingling bells from the head-tossing team,  
 And frequent crack resounding from the lash  
 Of carter's whip. Just risen from her nest,  
 The joyous cackling hen, from burden free  
 Of fresh-deliver'd egg. The bellowing cow  
 For calf pent up; bemoaning, in return,  
 Her cruel lot, at once of freedom robb'd,  
 And nat'ral bev'rage of a mother's milk.  
 The jostling herd of greedy grunting sows;  
 And eager squeaking pigs, when dairy-maid,  
 Her cheese-curd press'd, from loaded bucket pours  
 A copious tide of whey into their trough;  
 To their impure, voracious appetites,  
 Most sav'ry still, though smeared with mud begrim'd,  
 And dung-clad feet, plunge in at once to taint,  
 With compound filth, the sweetness of their mess.  
 The turkey-cock's loud hoggle-goggling throat,  
 When, 'midst his mates, he rears his fan-tail plumes,  
 Drops low his arched wings, in stately sweep,  
 To flirt their pinion quills against the ground.  
 The hissings fierce, the hoarse defying screams  
 Of gander, trusting in his potent wing,  
 When hogs, or dogs, or men, approach too near  
 His fav'rite goose, and yellow gosling train:  
 And then the earnest gabbling, twatling bills  
 Of old and young close met, with out-stretch'd necks,  
 To greet each other on their safe escape.  
 At greater distance, though not far remote,  
 The soften'd ceaseless lapse of rough cascade  
 O'er the shut sluices of the deep canal,  
 Well stor'd with carp and tench; while, near its banks,  
 From nests close-clust'ring on the topmost boughs  
 Of antient grove, or scatter'd wide on wing,  
 The long-establish'd colony of rooks  
 Their num'rous, ceaseless, vary'd cawings blend.'

The volume contains, besides the life of Hubert, some small poems and translations; from which we extract *Molinæus's cat*,—a poem of humour and fancy:

' *Mitiffa*, well-bred Puss, descended  
 From cats of Cyprus, much commended;  
 In whom more fondling arts are seen,  
 Than had that wheedling Cyprian Queen.  
 Thy beauteous coat unrival'd shines  
 With various hues in waving lines;  
 More soft and yielding than the vest  
 That warms the turtle's downy breast:

L 2

More

More delicate than virgin's face,  
 O'erspread with tender blooming grace.  
 A much more cunning thievish elf,  
 Than the sly pilf'ring fox himself,  
 A perfect monkey in disguise,  
 With tricks as droll, and looks as wise;  
 Nor less alert than squirrel sound,  
 To skip and frisk with nimble bound.

' When through my garden walks I stray,  
 How pleas'd art thou to lead the way!  
 How prompt to hint, by gestures courting,  
 Thy longings for a little sporting!  
 And when, in playful circles quick,  
 Around thy head I twirl my stick,  
 Close couching first, with wav'ring view,  
 Thy eyes alone its track pursue;  
 Then eager springing from the ground,  
 With greedy grasp thou hug'st it round.  
 Again, before thy sparkling eyes,  
 The flourish'd stick enticing flies:  
 And now with twisting, doubling pace,  
 Thou urgest true the giddy chase,  
 Till caught once more, 'twixt tooth and nail,  
 The prize is held, with wagging tail.

' I home return; close, side by side,  
 Thou trottest on with social pride.  
 Then to my study we repair;  
 But scarce I'm fixt in elbow chair,  
 To read or write one line scarce able,  
 Ere thou art perch'd upon the table;  
 As if, an owl since Pallas chuses,  
 A cat must needs attend the Muses.  
 And now, what purrings to express,  
 And sooth thy cherish'd love's excess!  
 What hasty struttings to and fro;  
 Thy joy's ecstatic height to show!  
 What urgent fits of fond caressing,  
 With nuzzling nose my face close pressing!  
 What pride display'd with back inflected,  
 And swelling tail in state erected!  
 I stroke thee now, sweet Puss, and prove  
 Myself infected with thy love:  
 Submitting with compliance bland,  
 Thou glidest smooth beneath my hand;  
 Returning quick, I stroke again,  
 But strive to satisfy in vain;  
 For thou again, these coaxings o'er,  
 Wilt still solicit more and more.

' Finding thyself, at length, neglected,  
 And my thoughts fixt where first directed;  
 Demure and grave thou canst retreat,  
 And near my elbow, take thy seat.

But

But though on folded paws tuck'd in,  
 And knuckled close beneath thy chin,  
 Yet still thy eyes, whate'er I do,  
 With active glance my hands pursue.  
 And hark ! my scribbling pen, with scratches,  
 Thy quick, attentive ear now catches.  
 Impatient quite, yet slowly rising,  
 Because intent upon surprising,  
 With gentle step, and cautious fear,  
 Thou creepest on—till station'd near,  
 With eager wriggings to express  
 Thy purpose and secure success,  
 Quick as at mouse in rustling straw,  
 Thou dartest underneath thy paw ;  
 Then rais'd erect, up goes my paper,  
 With gamesome cuff, and noddling caper.  
 But this rude trick, though far from pleasing,  
 Is yet so comically teasing,  
 That, quite unable to relent,  
 I laugh, and take it as 'twas meant,  
 And having plac'd all matters right,  
 Calmly proceed again to write.  
 And now each letter that I trace  
 Thou dost inspect with serious face ;  
 Musing, as if at loss to know  
 What such marks mean, and whence they flow :  
 But still perplex'd, and longing much  
 To feel, if palpable to touch,  
 Thy curious foot, to clear the doubt,  
 Whips in, and blots my writing out.  
 More teasing this ; but love prevailing,  
 I overlook this second failing.  
 But thou more bold, the more excus'd,  
 (And kindness thus is oft abus'd)  
 Some fresh assault hast soon devis'd,  
 And ere of thy intent appris'd,  
 Snatch'd from my hand, with flippant paw,  
 My mumbled pen I see thee gnaw.  
 Rous'd at a frolic so provoking,  
 And much too angry grown for joking,  
 I snatch my pen, and loudly scold,  
 Mynx, Hussy, Slut, let go thy hold !  
 What tug ? Take heed, for, if I catch thee  
 Once more at this, I vow I'll match thee.  
 These threats despis'd, I then repress,  
 With slip on nose, thy sauciness.  
 At this rebuff, thy neck close shrinking,  
 Thy whiskers flat, and eyelids blinking,  
 Thou sneakest back, with sad dismay,  
 And looks that conscious guilt betray ;  
 Looks sweetly aw'd, such looks as prove  
 Thy pertness lost, but not thy love.

L 3

And

And now, as griev'd for insults past,  
 On me thy pleading eyes are cast :  
 But, soon dispell'd each gloomy fear,  
 Fair gleams of hope thy aspect cheer.  
 And well, sweet Pufs, may'st thou believe  
 That, like thyself, I can forgive ;  
 For 'tis a doubt which most repents,  
 Or which most willingly relents,  
 And yet, methinks, I wish thee gone ;  
 I'm busy ; we'll be friends anon.  
 Come, Pufs, march down, and if this blow  
 Should fret and vex thee, when below,  
 Then show it, or on rat, or mouse,  
 Our common foes, within this house :  
 Thus may thy vented spleen be eas'd,  
 And thus my anger best appeas'd.'

We wish not to discourage our author by a severity of decision, but to stimulate exertion for a little more of the *jurar entheus*, an indispensable ingredient in the compositions of the Muse. *Difficile est propriè communia dicere* is a just observation, which ought to be kept in mind by such as are apt to mistake cold colloquial familiarity for easy and elegant simplicity.

A neat frontispiece decorates this volume. It exhibits a pleasing view of a country-house, farm-yard, &c. Walc.

ART. III. *The Works of Charles Vial de Sainbel*, Professor of Veterinary Medicine. To which is prefixed a short Account of his Life ; including also the Origin of the Veterinary College of London. 4to. pp. 450. and Plates. 2l. 2s. Boards. Martin and Bain. 1795.

THIS publication, we learn, is humanely intended for the benefit of the regretted Professor's widow ; from whom an appointment of 60l. *per ann.* made by the Veterinary College has been withdrawn, on account of the precarious income of that institution.

The biographical memoir respecting M. Sainbel informs us that he was born at Lyons, in 1753, of which city his grandfather was mayor. Losing his parents in his infancy, he was placed under the guardianship of M. de Fleffeille, with whom he remained till he was sixteen years old ; at which period, impelled by a decided natural inclination, he entered as a pupil in the veterinary school there, and soon distinguished himself by his talents and assiduity. In a short time, he became assistant surgeon and one of the public demonstrators ; and, on the breaking out of a very mortal epidemic among the horses in the neighbouring provinces, he was sent, together with five of the students, on a mission to check its ravages, which service he

he performed with great credit. Soon afterward he was sent to Paris, and appointed one of the junior professorial assistants to the Royal Veterinary College. In this situation, however, jealousies arose against him, and a plan was formed by the old professors to compel him to resign his post in Paris; which he did, and returned to Lyons, where he privately practised in his art for some time. From the patronage of M. de St. Priest, governor of Languedoc, he at length obtained the office of anatomical professor to the veterinary college at Montpellier, where he remained during five years. He then revisited Paris, and resided for three years with the Prince de Lambesc; during which time he was made equerry to the king, and chief of the manage of the academy of Lyons. Failing in his efforts to get reinstated in the veterinary college at Paris, he at length, by the advice of M. Broussonet, determined to visit England, and arrived here in June 1788. In the September following, he published proposals for instituting a veterinary school here, but without success. He returned to Paris: but the disturbances beginning there, and his first patron and guardian M. de Flelleille falling a victim to the revolution, he resolved on fixing his abode in England; where, in his first visit, he had married an English lady. By the dissection of the famous horse Eclipse, he obtained much reputation and several patrons; and in 1790 he again brought forwards a plan for a veterinary school, which now began to attract the attention of the public. The Odiham society for agriculture, who had particularly attended to the improvement of farriery, made him an honorary member, and appointed a committee to confer with him, which was joined by some gentlemen in London. In 1791 the scheme of the college near London was fully digested and decided, and M. Sainbel was desired to undertake the office of professor. In 1792 the erection of temporary stabling near Pancras was begun; and thenceforwards the institution made a rapid progress, till it became involved in some of the pecuniary difficulties under which it now labours, from injudicious expences. M. Sainbel continued with great reputation to discharge the duties of his office there, till August 1793, when he was seized with a fever which proved fatal on the 21st, after an illness of 17 days.

Of the contents of this volume, the greater part consists of the *Essay on the Proportions of Eclipse*, and the *Lectures on the Elements of Farriery*, formerly printed, and of which we have given accounts in our 8th and 12th vols. N. S. The *Posthumous Works* are,

*General Observations on the Art of Veterinary Medicine*. These are rational and sensible, but are too general to afford many new ideas.



*An Essay on the Grease, or watery Sores in the Legs of Horses.* This was a prize performance, written a short time after the author's entrance on the study of the veterinary art; and therefore cannot be expected to add much to the stock of former knowledge on the subject. There is, however, a good history of the disease in its several stages; and the method of cure laid down appears to be founded on just principles. An instance is given in which the disorder was communicated to a number of subjects by infection.

*Experiments and Observations made on glandered Horses.* Here are some good remarks concerning the history and diagnostics of this terrible disease, though not unmixed with dubious and obsolete theory. An anatomical description is given of the cavities of the nose, and the pituitary membrane; which, together with the lymphatic glands in the neighbourhood, appear to be the original seat of the disease. A number of cases of the experimental treatment of the glanders follow, conducted by the author at the veterinary school at Lyons: but, under all the varieties of method, the result was constantly (except in one slight case) unfavourable,—the disease returning after the most promising appearances of its removal. A few facts are subjoined, concerning its mode of communication.

*Short Observations on the Cholick or Gripes* conclude the volume. In these we find nothing so important as some strong censure on the mode of giving violent purgatives to race-horses, when in health, in order to render them lighter and swifter.

On the whole, we cannot say that, as a *medical* writer on the diseases of horses, M. Sainbel appears to us superior to several of our countrymen who have written treatises on farriery, and have shewn themselves at least equally well acquainted with the nature and operation of medicines. We conceive that his chief superiority consisted in anatomical and mechanical knowledge, and in the practice of surgery. He was certainly an ingenious man, and merited great praise on account not only of his professional skill, but of his unwearied application in the course of his practice.

*Ai.*

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ART. IV. *Philosophical Transactions of the Royal Society of London,* for the Year 1795. Part I. 4to. 8s. sewed. Elmsley. 1795.

ASTRONOMICAL PAPERS.

*On the Nature and Construction of the Sun and fixed Stars.* By Dr. Herschel.

THE principal subject of this paper is the physical construction of the sun; and the author's theory for explaining it is ingenious and plausible. It is suggested by a variety of observations

servations on the solar phænomena, and confirmed by additional arguments deduced from analogy. The sun, he supposes, has an atmosphere resembling that of the earth; and this atmosphere consists of various elastic fluids, some of which exhibit a shining brilliancy, while others are merely transparent. Whenever the lucid fluid is removed, the body of the sun may be seen through those that are transparent.

‘ If an observer were placed on the moon, he would see the solid body of our earth only in those places where the transparent fluids of our atmosphere would permit him. In others, the opaque vapours would reflect the light of the sun, without permitting his view to penetrate to the surface of our globe. He would probably also find, that our planet had occasionally some shining fluids in its atmosphere; as, not unlikely, some of our northern lights might not escape his notice, if they happened in the unenlightened part of the earth, and were seen by him in his long dark night. Nay, we have pretty good reason to believe, that probably all the planets emit light in some degree; for the illumination which remains on the moon in a total eclipse cannot be entirely ascribed to the light which may reach it by the refraction of the earth’s atmosphere.’

In proof of this fact, Dr. H. alleges the observation of a lunar eclipse in 1790, in which there could be no illumination from rays reflected by our atmosphere; the focus in which they would meet being more than 189 thousand miles beyond the moon. He also ascribes the faint illumination, which is visible in the unenlightened part of the planet Venus, to some phosphoric quality of its atmosphere.

By changes in the atmosphere of Jupiter, Dr. H. accounts for the phænomena of its belts; and on the same principle he illustrates the various appearances of a spot, which he observed on the sun in 1779. This spot extended above 50 thousand miles; and he says that ‘ the idea of its being occasioned by a volcanic explosion, violently driving away a fiery fluid, which on its return would gradually fill up the vacancy, and thus restore the sun, in that place, to its former splendour, ought to be rejected on many accounts.’ The appearances of this spot, he thinks, may be easily and satisfactorily explained, if we allow that the real solid body of the sun itself was seen on this occasion, though we rarely see more than its shining atmosphere. This hypothesis is ingeniously accommodated to the solution of a variety of phænomena, that were exhibited by other spots, which our author had an opportunity of observing.

Dr. H. apprehends that there is a considerable inequality in the surface of the sun; and that there may be elevations not less than 5 or 600 miles high. ‘ A very high country, or chain of mountains, may oftener become visible, by the removal of the obstructing fluid, than the lower regions, on account of its  
not

not being so deeply covered with it ;' and 'some of the solar mountains may be high enough occasionally to project above the shining elastic fluid, when, by some agitation or other cause, it is not of the usual height ; and this opinion is much strengthened by the return of some remarkable spots, which served Cassini to ascertain the period of the sun's rotation.'

According to our author's hypothesis, the black spots are the opaque ground or body of the sun ; and the luminous part is an atmosphere, which, being interrupted or broken, gives us a transient glimpse of the sun itself. These spots appear, with a 7-foot reflector, much depressed below the surface of the luminous part. The *faculae*, as Hevelius calls them, are elevated bright places, which appear at different times, and in different circumstances, of very various figures. All the phenomena of the spots, of the *faculae*, and of the livid surface of the sun, which the author has very accurately observed and very minutely described, concur to establish the existence of a solar atmosphere of very considerable extent, and to evince its composition of various elastic fluids, that are more or less lucid and transparent : but the lucid one is that which furnishes us with light. The generation of this lucid fluid in the solar atmosphere is a phenomenon similar to the generation of clouds in our atmosphere, which are produced by the decomposition of its constituent elastic fluids : but with this difference, that the continual and very extensive decompositions of the elastic fluids of the sun are of a phosphoric nature, and attended with lucid appearances, by giving out light. To the objection that such decompositions and the consequent emission of light would exhaust the sun, the author replies 'that, in the decomposition of phosphoric fluids, every other ingredient but light may return to the body of the sun ; and that the emission of light must waste the sun is not a difficulty that can be opposed to his hypothesis.' This waste, however, must be immaterial even in a very long period, if we consider the extreme subtilty of light ; and it may possibly be supplied by those telescopic comets, many of which are frequently observed, which have no appearance of any solid nucleus, and seem to be mere collections of vapours condensed about a centre.

The sun, contemplated with the assistance of the author's theory,

'Appears to be nothing else than a very eminent, large, and lucid planet, evidently the first, or, in strictness of speaking, the only primary one of our system ; all others being truly secondary to it. Its similarity to the other globes of the solar system with regard to its solidity, its atmosphere, and its diversified surface ; the rotation upon its axis, and the fall of heavy bodies, lead us on to suppose that it

is

is most probably also inhabited, like the rest of the planets, by beings whose organs are adapted to the peculiar circumstances of that vast globe.'

Should it be objected that the heat of the sun renders it unfit for a habitable world, the author answers, 'that heat is produced by the sun's rays only when they act on a caloric medium,' and that 'they are the cause of the production of heat, by uniting with the matter of fire, which is contained in the substances that are heated.' Dr. H. suggests other considerations, that sufficiently invalidate this objection. He then deduces from analogy a variety of arguments, in order to confirm the notion of the sun's being habitable; and if the sun be capable of accommodating inhabitants, the stars, which are suns, may be appropriated to the same use; and thus 'we see at once what an extensive field for animation opens itself to our view.' Many of the stars, which compose these clusters that occur in Dr. H.'s catalogues, are so close together, 'that it will be hardly possible to assign any sufficient mutual distance to such as compose these clusters to leave room for crowding in those planets, for whose support these stars have been, or might be, supposed to exist. It should seem, therefore, highly probable that they exist for themselves; and are, in fact, only very capital, *lucid*, primary planets, connected together in one great system of mutual support.' The same remarks may be also applied to the number of very close double stars, 'whose apparent diameters being alike, and not very small, do not indicate any very great mutual distance.'

We shall close this detail of conjectures, and not suffer our imagination to range any farther, with the author's general inference: 'it seems, therefore, on the whole, not impossible that, in many cases, stars are united in such close systems as not to leave much room for the orbits of planets or comets; and that consequently, upon this account also, many stars, unless we would make them mere useless brilliant points, may themselves be lucid planets, perhaps unattended by satellites.'

*New Observations in further Proof of the Mountainous Inequalities, Rotation, Atmosphere, and Twilight, of the Planet Venus.* By J. J. Schroeter, Esq.

The principal subjects in dispute between the author of this paper and Dr. Herschel are the height of the mountains of Venus, the extent of its atmosphere, the time of its rotation on its axis, the magnitude of its apparent, and, in course, its real diameter. Mr. S. persists in maintaining the accuracy of the conclusions which he had deduced from his former observations, (see Rev. N. S. vol. ii. p. 85.) and he here recites a variety of others which afford the same result. He alleges in opposition to

to Dr. H. (see Rev. N. S. vol. xiv. p. 69.) that his observations were not sufficiently numerous; and that they were made at times and in circumstances different from those which Mr. S. has recorded. It appears, however, from the concurring testimony of both these observers, that Venus has an atmosphere of very considerable height and density; and that it has also inequalities on its surface resembling those of other planets, though Mess. H. & S. are not agreed as to their altitude. With regard to the period of the revolution of this planet on its axis, Dr. H. expresses his opinion with diffidence: but he thinks it cannot be so great as 24 days. Mr. S. assigns it, with a considerable degree of confidence, at 23 hours 21 minutes. According to Dr. H. its apparent diameter at a mean distance from the earth is  $18''.79$ : but our author hesitates in admitting the accuracy of this measure, and inclines to adopt the statement of M. de la Lande at  $16''.7$ ; and in course he concludes that 'we may continue to reckon Venus of about the same size as she has hitherto been estimated.' He informs us that he is in possession of no less than 24 different measurements, which he has made since the year 1788, sometimes when Venus was at a greater and sometimes at a less distance; and that these measurements were repeated 6, 7, or more times, with different telescopes, magnifying powers, and projection-micrometers. The result of these measurements, and the mode of applying them in determining the precise diameter of Venus at a mean distance, are reserved for a future memoir.

The observations recited in this paper are illustrated by a number of figures, which exhibit the various appearances of Venus when they were made.

#### PHILOSOPHICAL and MEDICAL PAPERS.

*An Account of the late Eruption of Mount Vesuvius.* In a Letter from the Rt. Hon. Sir William Hamilton, K. B. F. R. S. to Sir Joseph Banks, Bart. P. R. S.

This paper contains a minute recital of the principal phenomena, that attended the tremendous eruption of Mount Vesuvius in 1794. If we except the eruption of 79, which destroyed the towns of Herculaneum and Pompeii, and that of 1631, this seems to have been the most violent and formidable of any which history records. For some days before this eruption commenced, a thick vapour surrounded the mountain, the water was sensibly diminished in the adjacent fountains, puffs of smoke, attended with slight explosions, issued from the spot on which one of the craters was formed, and subterraneous noises were heard in the neighbourhood of the mountain. The atmosphere had been for a considerable time calm, and the weather

weather dry and sultry ; and the electricity of the air was observed to be positive for some days both before and during the eruption. In the morning of the 12th of June, there was a violent fall of rain ; and, about 11 o'clock at night the shock of an earthquake was felt, not only by the inhabitants of the towns and villages which are near the foot of Vesuvius, but by others at the distance of more than 30 miles. The royal palace at Caserta, at the distance of 15 miles from Naples, the walls of which are 18 feet thick, was shaken in such a manner as to cause great alarm, and to produce a ringing of the bells in all the apartments. This earthquake was succeeded by a slighter shock on the 15th of June soon after 10 o'clock at night ; and 'at the same moment a fountain of bright fire, attended with a very black smoke and a loud report, was seen to issue, and rise to a great height, from about the middle of the cone of Vesuvius.' Fresh fountains of a similar kind succeeded one another with rapidity, and the matter flowing from them descended in a direct line, for about a mile and a half, towards the towns of Resina and Torre del Greco.

'It is impossible, (says Sir W. H.) that any description can give an idea of this fiery scene, or of the horrid noises that attended this great operation of nature. It was a mixture of the loudest thunder, with incessant reports, like those from a numerous heavy artillery, accompanied by a continued hollow murmur, like that of the roaring of the ocean during a violent storm ; and added to these was another blowing noise, like that of the going up of a large flight of sky-rockets, and which brought to my mind also that noise which is produced by the action of the enormous bellows on the furnace of the Carron iron foundery in Scotland, and which it perfectly resembled. The frequent falling of the huge stones and scorizæ, which were thrown up to an incredible height from some of the new mouths, and one of which having been since measured by the Abbé Tatta (who has published an account of this eruption) was 10 feet high, and 35 in circumference, contributed undoubtedly to the concussion of the earth and air, which kept all the houses at Naples for several hours in a constant tremor, every door and window shaking and rattling incessantly, and the bells ringing. This was an awful moment ! the sky, from a bright full moon and star-light, began to be obscured, the moon had presently the appearance of being in an eclipse, and soon after was totally lost in obscurity. The murmur of the prayers and lamentations of a numerous populace forming various processions and parading in the streets, added likewise to the horror.'

About two o'clock in the morning of the 16th, the fiery vapour seemed to have obtained free vent through various parts of a crack of more than a mile and a half in length ; whence issued, without interruption, a quantity of inflamed matter and black smoke ; which formed an enormous and dense body of clouds over the whole mountain, and which exhibited signs of being

being replete with the electric fluid, by flashes of zig-zag lightning, called in the volcanic language of the country *serilli*; though there was not the smallest appearance of either fire or smoke from the crater on the summit of the mountain. The discharge of the electric matter from the volcanic clouds caused explosions like those of the loudest thunder; 'and indeed the storms, raised evidently by the sole power of the volcano, resembled in every respect all other thunder-storms; the lightning falling and destroying every thing in its course.' For several days, while these storms lasted, the inhabitants at the foot of the volcano were often sensible of a 'tremor in the earth, as well as of the concussions in the air, but at Naples only the earthquakes of the 12th and 15th of June were distinctly and universally felt;' and they were so violent that, if they had not been of short duration, the city must have been destroyed. 'Throughout this eruption, which continued in force about 10 days, the fever of the mountain, as has been remarked in former eruptions, shewed itself to be in some measure periodical, and generally was most violent at the break of day, at noon, and at midnight.'

About five o'clock in the morning of the 16th, the lava, which had broken out from new mouths on the south side of the mountain, reached the sea, 'and was running into it, having overwhelmed, burnt, and destroyed, the greatest part of Torre del Greco; the principal stream of lava having taken its course through the centre of the town.' Soon after the beginning of this eruption, ashes fell thick at the foot of the mountain all the way from Portici to Torre del Greco; and though there were no clouds in the air except those of smoke from the mountain, these ashes were wet, and the large drops of water that accompanied them were salt to the taste. This water was probably produced by a mixture of the inflammable and dephlogisticated air. Although the mountain was completely involved in darkness for several days, yet the activity of the fire was perceived in the red tinge of the clouds which were collected on the top of it, and by the dreadful noise which was heard at intervals. 'The breadth of the lava that ran into the sea, and has formed a new promontory there, after having destroyed the greatest part of Torre del Greco, having been exactly measured by the Duke DELLA TORRE, is of English feet 1204. Its height above the sea is 12 feet and as many feet under water; so that its whole height is 24 feet; it extends into the sea 626 feet.' The sea-water, where it washed the foot of this newly-formed promontory, boiled as in a cauldron; to the touch it was literally scalding-hot, and it melted the pitch at the bottom of the boat in which Sir W. H. was observing it. The descent of the

Lava was so rapid and violent, that the inhabitants of Torre del Greco, amounting to about 18,000, had scarcely time to escape alive; and they were under the necessity of abandoning all their property to the spreading and destructive torrent. It is a circumstance worthy of notice, that the bells in the upper part of the tower belonging to the cathedral, which rises above the lava, although they were neither cracked nor melted, are wholly deprived of their tone, as much as if they were cracked; an injury which is probably owing to the action of the acid and vitriolic vapours of the lava. Notwithstanding the dreadful calamities which involved the town of Torre del Greco, plunderers were busily employed in the midst of its ruins, and risked their lives in endeavouring to seize whatever was of any value.

On the 18th of June, a great part of the crater on the top of Vesuvius appeared to have fallen in; and the cloud of smoke, mixed with ashes, which ascended from it, was not less than two miles in circumference. One cloud rose above another and formed a column, of which the elevation Sir W. H. conjectures was not less than 25 miles. 'The storms of thunder and lightning, attended at times with heavy falls of rain and ashes, causing the most destructive torrents of water and glutinous mud, mixed with huge stones and trees torn up by the roots, continued more or less to afflict the inhabitants on both sides of the volcano until the 7th of July, when the last torrent destroyed many hundred acres of cultivated land.'

'The rich vineyards belonging to the Torre del Greco, and which produced the good wine called *Lacrime Christi*, that have been buried and totally destroyed by the lava, consisted of more than 3000 acres; but the destruction of the vineyards by the torrents of mud and water at the foot of the mountain of Somma is much more extensive.'

'These torrents were irresistible, and carried all before them; houses, walls, trees, and, as they told me, not less than 4000 sheep and other cattle, had been swept off by the several torrents on that side of the mountain. At Somma they likewise told me that a team of eight oxen, that were drawing a large timber tree, had been carried off from thence, and never were more heard of.'

The curiosity of Sir W. H. induced him to ascend Vesuvius on the 30th of June, and, with no small risk to himself, to examine seven of the most considerable of the newly-formed mountains and to look into their craters, some of which appeared to be little short of half a mile in circumference; and the perpendicular depth of their inverted cone was not less than 600 feet.

The darkness occasioned by the fall of the ashes extended itself to a very great distance. At Caserta, 15 miles from Naples, the inhabitants were obliged to light candles at mid-day;



day; and at Taranto, about 250 miles from Vesuvius, they were involved in a thick cloud of minute volcanic ashes.

After every violent eruption of Mount Vesuvius, a mephitic vapour is observed to proceed from under the antient lavas, and to fill the cellars and wells of the houses situated at the foot of the volcano. The first appearance of this vapour or *mosete* was on the 17th of June, and since that time it has greatly increased and extended itself. Whenever this vapour penetrates to the roots of the vine, the plant gradually fails; and some thousands of acres of vineyard have been destroyed by it since the last eruption. It has also destroyed more than 1300 hares, and many pheasants and partridges: the fish likewise feel its stupifying and fatal influence. During the late eruption, the fish totally abandoned the coast from Portici to the Torre dell'Annunziata, so that the fishermen could not take one in their nets nearer the shore than two miles. This *mosete* is generated by the action of the vitriolic acid on the calcareous earth, both which abound in Vesuvius: several hundred weight of sal ammoniac have been collected on the mountain since the last eruption.

Considering the danger that attends the neighbourhood of this mountain, we may be surprised that it should be so populous. From Naples to Castel-a-mare, about 15 miles, the country is so thickly spread with houses, that they form one continued street; and on the Somma side of the volcano, the towns and villages are scarcely a mile from one another: so that for 30 miles, which is the extent of the basis of Mount Vesuvius and Somma, the population may be perhaps more numerous than that of any spot of a like extent in Europe, in spite of the variety of dangers attending such a situation.

The principal phenomena of this eruption are illustrated by a number of drawings, which will give the reader a clearer idea of them than any words can do.

*The Bakerian Lecture. Observations on the Theory of the Motion and Resistance of Fluids; with a Description of the Construction of Experiments, in order to obtain some fundamental Principles.*  
By the Rev. Sam. Vince, A.M. F.R.S.

Although we cannot allow, with this ingenious author, that there are no decisive experiments which prove the compressibility of fluids, after those of the late Mr. Canton, which have always appeared to us to deserve this appellation, we coincide with him as to the difficulty that attends the investigation of the laws of motion pertaining to fluids, and the adjustment of theory to experiments in estimating their action. Their constitution is very different from that of solid bodies; and on this account the principles of hydraulics are less clearly and certainly

tainly established than those of mechanics. Mr. Vince submitted the theory of D. Bernoulli, and that of M. d'Alembert, with respect to the motion of a fluid through an orifice at the bottom of a vessel, to the test of experiments, and he found a considerable difference in the results of both. He states, in this paper, the manner in which they were estimated, and their amount in the particular circumstances which he describes. He also examines the velocities of fluids spouting upwards through an orifice or pipe, which had not been considered by Bernoulli; and it appears that, as far as the theory can be applied where the fluid descends perpendicularly, it is also applicable to the case of its spouting upwards. By other experiments, he shews how to determine what is the pressure of a fluid on the bottom of a vessel, compared with its whole weight at the time of the fluid running out. His apparatus is well adapted to the purpose, and furnishes an accurate solution of this problem.

He next describes a machine which he has constructed, with a view of determining the resistance of bodies moving in fluids, and the laws of its variation under different degrees of velocity. He shews how this machine is applied in different circumstances, and what conclusion it affords:—but, without the annexed diagram, it is not easy to give our readers a satisfactory idea of its construction nor of its use. This, indeed, is the less necessary at present, as we shall probably have an opportunity of directing our attention to the subject on some future occasion: since the author informs us that he is pursuing his experiments with this machine, and that he proposes to lay them before the Royal Society.

*The Croonian Lecture on Muscular Motion.* By Everard Home, Esq. F. R. S.

There are two papers under this title. The first was read in 1790, and the second in 1794. In the former lecture, the author has endeavoured to shew the most simple structure that is capable of muscular motion, and to point out the advantages intended to be produced by the different complications which occur in an animal body. The subject of the first part of this inquiry is that genus of animals called hydatids, which, from the apparent want of muscles and other parts generally constituting an animal, were for a long time excluded from the class of animals, and considered as the mere productions of disease. The species which Mr. H. particularly examined was that called *tænia hydatigena*. It is commonly found in the brain of sheep, and brings on the disease denominated the staggers. If this animal be taken from the brain, (immediately after the sheep is killed,) and put into warm water, it will exhibit alternate

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contractions and relaxations, which are similar to the action of muscles in the more perfect animals. The coats of the hydatid, on the organization of which these motions depend, exhibit no appearance of fibres in their recent state:—but, when dried and examined by glasses of a high magnifying power, they resemble paper made on a wire-frame. From this simplicity of form in their muscular structure, the author infers that the complex organization of other muscles is not essential to their contraction and relaxation, but superadded for other purposes; and that this power of action in living animal matter is more simple, and more extensively diffused through the different parts of the body, than has been generally imagined.

‘To prosecute an inquiry, (says the author,) into the cause of muscular motion, with the greatest probability of success, recourse should be had to muscles, which are in themselves the most simple; and we should endeavour to ascertain what organization, or mechanism, is essential to this action in living animal matter; by which means we should acquire a previous step to the investigation of the principle itself.’

This principle, on which muscular motion depends, he conceives, is not owing to the complex structure of muscles: but ‘these complications are necessary to supply the muscle with nourishment, for the continuance of its action; to give it strength; to enable it to vary its contraction from the standard or ordinary quantity; and to increase the effect beyond the absolute contraction of the muscle.’ How these different purposes are effected is the subject of inquiry and discussion in the sequel of this paper, to which we refer the reader for farther satisfaction.

The *second* lecture recites a variety of experiments, ingeniously designed and pursued in concurrence with Mr. Ramsden and Sir Henry Englefield, with an attention to every circumstance that could prevent error in the conclusions which they furnish. Their first and principal object was to ascertain, whether the crystalline lens serves to adjust the eye to different distances; and then to examine the structure of the cornea and the changes which it undergoes, while the eye is adapting itself to the view of different objects.—It would far exceed our limits to give a detail of these experiments, and of the diversified and minute circumstances that attended them. We shall therefore only recite the following facts, which are deduced from them, and which are considered as sufficiently ascertained.

1<sup>st</sup>. That the eye has a power of adjusting itself to different distances, when deprived of the crystalline lens; and therefore the fibrous and laminated structure of that lens is not intended to alter its form, but to prevent reflections in the passage of the rays through the surfaces

surfaces of media of different densities, and to correct spherical aberration.

2. That the cornea is made up of laminæ; that it is elastic, and when stretched, is capable of being elongated  $\frac{1}{11}$ th part of its diameter, contracting to its former length immediately upon being left to itself.

3. That the tendons of the four straight muscles of the eye are continued on to the edge of the cornea, and terminate, or are inserted, in its external lamina; their action will therefore extend to the edge of the cornea.

4. That in changing the focus of the eye from seeing with parallel rays to a near distance, there is a visible alteration produced in the figure of the cornea, rendering it more convex; and when the eye is again adapted to parallel rays, the alteration by which the cornea is brought back to its former state is equally visible.

The author subjoins some observations on the muscular and elastic power, by which so very curious an effect as the adjustment of the eye is produced. He apprehends that the change which takes place in the eye at an advanced period, by which it loses its adjustment to very near and very distant objects, is not owing to any defect in the muscles: but that it is brought on by the cornea losing its elasticity as we advance in life, neither contracting nor being elongated to its usual extent, but remaining in a middle state.

*Experiments on the Nerves, particularly on their Reproduction; and on the Spinal Marrow of Living Animals.* By William Cruikshank, Esq.

This paper was read so long ago as June 1776. The nerves on which the experiments, recited in it, were made are the par vagum, and intercostal. The subjects of them were dogs; and we must freely confess that we have some doubts, perhaps suggested by sympathy, whether the utility of these experiments counterbalances the severity of the operations in which they consist. We shall not wound the feelings of our readers by any detail, but content ourselves with mentioning a conclusion or two, which the ingenious author has deduced.

One of his experiments shews that dividing the spinal marrow on the neck, below the origin of the phrenic nerves, will not, for many hours after the operation is performed, destroy the animal; and yet instant death is known to be the consequence of dividing it in the upper part of the neck. This fact is conformable to the opinion of the late Mr. HUNTER, who observed that "animals who had the spinal marrow wounded in the upper part of the neck, did not die from the mere wound; but that in dividing it so high, we destroyed all the nerves of the muscles of respiration, and reduced the animal to the state of one hanged; whereas in dividing it lower, we still left the phrenic nerves,

and allowed the animal to breathe by his diaphragm." Another of the experiments confirms those made by Mr. HUNTER, in which he recovered the animals by inflating the lungs, and on which his method of recovering apparently-drowned-persons principally rests.

*An Experimental Inquiry concerning the Reproduction of Nerves.*

By John Haighton, M.D.

Whether an animated body possesses, in every case, the power of completely repairing the injuries which it suffers, is a subject of controversy among anatomists and physiologists. It is allowed that a bone, when fractured, fills up the chasm by a substance of its own kind, and that the parts of a divided tendon are reunited by a substance resembling itself: but, in the case of a divided nerve, some have affirmed, and others have denied, that the new-formed substance possesses the characters of the primitive nerve. In order to decide this controversy, on both sides of which appeals have been made to microscopical observation and to experiment, Dr. Haighton recurs to physiology. Hence he learns 'that, if the action of a nerve be suspended by a division of it, and if that action be recovered in consequence of a union of its divided extremities, such medium of union must possess the characters and properties of nerves.'

Having selected the eighth pair of nerves for the subject of his experiments, he found that 'whether these be divided in immediate succession, so as to deprive an animal of their influence suddenly, or whether this deprivation be effected in a more gradual way, the consequences are in the end equally fatal.' He next proceeded to inquire whether, by suspending the division of the second nerve for a much longer time than he had before done, the existence of the animal could be preserved. Accordingly, he allowed an interval of six weeks to elapse between the separation of one nerve and that of the other; and the event was that the animal was less injured than in the former case, and recovered his health in about six months. During the interval of six weeks, our author supposes that the first nerve had been reproduced; and during the gradual union of the second nerve, the reproduction of the first became more perfect, and the vital organs at length recovered their healthy state. In order to evade the evidence of a reproduction, which this experiment furnishes, it may be alleged that the functions of the stomach, larynx, &c. were carried on by anastomosing nerves: but, if this be the case, it must follow that the eighth pair should now be entirely useless, and that both of them may be divided a second time, without injuring any of the functions of the animal: whereas, if the united nerves had recovered

recovered their original importance and use, the medium of union must possess the same properties as the original nerve. Having thus circumscribed the field of inquiry, our author imagines that a single experiment may determine the question.

'If now the eighth pair be divided a second time in immediate succession, and the animal sustain it with impunity, I conceive it right to conclude, that the actions of those organs, which originally were carried on through the means of the eighth pair, are now performed by other channels, and that the true substance of the nerve is not reproduced. But, on the contrary, if the animal die in consequence of it, then I think it equally just to infer, that the new-formed substance is really and truly *nerve*, because we know of no other substance which can perform the office of nerve.'

These premises being laid down, the author proceeds to what he calls his *experimentum crucis*. Having in his possession the dog whose eighth pair of nerves he had divided nine months before, he cut through both of them in immediate succession. The usual symptoms immediately appeared, and continued until the second day, when the animal died. Hence he concludes 'that nerves are not only capable of being united when divided, but that *the new-formed substance is really and truly nerve*.'

The Meteorological Journal for 1794 is annexed to this volume: the second part of which is published, and we shall shortly attend to it.

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ART. V. *The Age of Reason*. Part the Second. Being an Investigation of true and of fabulous Theology. By Thomas Paine. 8vo. pp. 107. 2s. 6d. Symonds. 1795.

**B**EFORE we enter into an account of this publication, we ought to preach to ourselves patience and self-possession; for never were we more strongly impelled to violate the decorum appertaining to true criticism, than on the present occasion: not that we have any fears and apprehensions for the fate of revealed religion, in consequence of the reiterated attacks of any champion of modern deism, but because such confidence, dogmatism, and indecent levity \* as Mr. Paine not infrequently displays, are irritating at all times, and hardly to be tolerated on a subject so highly interesting and important as that which he professes to discuss.

In this second part, Mr. P. seems to consider all believers in revelation as a herd of fools; and himself as a clear-sighted individual, capable at one glance of detecting all the cheats and fallacies, by which men through a succession of ages have been deluded and led astray. He wrote his first part without con-

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\* See what he says of Mary Magdalene, p. 74.

sulting the Bible at all; he now has read it, he tells us; and the result of his perusal is the production before us, by which he thinks he has completely demolished it *as a sacred book*. While, however, we were examining his premature attack on the Old and New Testament, we were surprised that it should never have occurred to this sharp-sighted assailant, that his objections to their authenticity were too superficial and too easily made to have any real weight and effect. What would he say to a critic who should assert that the commentaries of the celebrated Roman could not be the work of Julius Cæsar, because the writer speaks of himself in the third person? It is, however, on this shallow pretext that he denies the genuineness of the five books of Moses. He adds also this exulting demonstration:—These books relate the death of Moses, and Moses could not narrate his own death.—True: but where, in all his travels, did Mr. Paine ever meet with a Jew, or Christian, who professes to believe that the concluding verses of the book of Deuteronomy came from the pen of Moses? This is an evident *addendum*, and in no respect invalidates the credit of the preceding books. Most of Mr. P.'s objections must be termed superficial. Had he consulted scripture-critics, they would have explained to him the state of ancient MSS. and how so many marginal notes and scholia have crept into the text; and, as soon as this is explained, the ground of his boasted discoveries, by which all scripture is to be invalidated, slides from under him.

Supposing that the Pentateuch, in its present form, was not written by Moses, (and it is no where said that he was the author,) does this destroy its value as an antient record? Dr. Geddes, in the preface to his translation of the Bible, observes that "from intrinsic evidence, three things appeared to him indubitable. 1st, the Pentateuch, in its present form, was not written by Moses. 2dly, It was written in the land of Canaan, and most probably at Jerusalem. 3dly, It could not be written before the reign of David, nor after that of Hezekiah. The long pacific reign of Solomon (the Augustan age of Judæa) is the period to which he would refer it: yet he confesses there are some marks of posterior interpolation. He is persuaded, however, that it is compiled from antient documents, some of which were coeval with and some even anterior to Moses." Had Mr. Paine read this passage, he would have seen that a belief in Moses as the author of the Pentateuch was not necessary to a belief in revelation.

Voltaire, Mr. Paine's predecessor in anti-scriptural criticism, proceeded in the same expeditious manner against the credit of the Bible history. The very titles of the five books attributed to Moses, and the mention made in 1 Samuel, chap. 28. v. 7. in  
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the French Bible, of the Witch of Endor, as "une femme qui a un esprit de Python," furnished him with an indisputable proof that these books, with the subsequent history, must be a forgery of the Greeks, long after the æra of Moses and Samuel. So Mr. Paine, taking up the English Bible, and finding the Greek names of the constellations in the book of Job, viz. *Orion*, *Pleiades*, and *Arcturus*, pronounces it to be a palpable cheat. Had these gentlemen, to whom the task of discrediting the scriptures is the most easy thing imaginable, given themselves the trouble of consulting the originals of those ancient writings against which they declaim, they would have seen how necessary it is to listen to the old adage "understand first, and then rebuke;" for in the Hebrew Bible there are no Greek titles, such as our Bibles contain, to the *Pentateuch*, but the first book or section is intitled not *Genesis*, but *Beresith*; the Witch of Endor is not mentioned as a *Pythonesse*, but as a woman who had the spirit of אוֹרֹב or *Ob*; and as to the names of the constellations mentioned in Job ix. v. 9, they are as unlike the Greek names which stand in our translation as possible; the word rendered *Arcturus* is חַסְרִי *Hus* or *Os*, that rendered *Orion* is כֶּסֶל *kesil*, and that rendered *Pleiades* is כִּמָּה *kima*. We have given the pronunciation in English letters, that the common reader may see how unfounded are the objections of these sagacious writers, and with what hesitation their statements ought to be admitted.

Mr. P. boldly asserts that the book of Job carries no internal evidence of its being a Hebrew book: but every scholar knows the contrary. The very structure of the sentences, in what Bishop Lowth\* calls *parallelisms*, is a proof of its being an original Hebrew work, and not a translation.

The instances, however, of Mr. P.'s rash and impotent attacks on the scripture are too numerous for us to notice: we must therefore consign their author to those who have more leisure to expose his errors.

Mr. P. tells us in the preface that, after having furnished himself with a Bible and Testament, he found them much worse books than he had conceived. It is evident, however, that he does not understand them, and that his remarks in general rather affect the doctrine of *inspiration* than the doctrine of *revelation*. Few if any among learned Christians consider the scriptures as *the word of God*, in the sense which Mr. P. would affix to the phrase, i. e. every syllable dictated by immediate inspiration. Such an interposition cannot be at all necessary. Admitting the fact that divine communications have been made to

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\* In his preliminary dissertation to his new translation of Isaiah.



mankind, the question is how can the knowledge and effect of these be preserved to posterity? Is it necessary that a miracle should be miraculously recorded? Or do the little varieties in the narratives of historians, relating the same facts, tend to destroy all faith in their testimony? In our opinion, religion is always more injured than benefited by attempting to prove too much. There are some books which future Christians will most probably consent to expunge from the canon of scripture, and in those which will be retained there may be some errors and interpolations: but the great cause of revealed religion will never be destroyed by the accident of a scholium, or marginal note, being by mistake transferred into the text, nor by the illiberal strictures of half-informed deists.

Mr. Paine mentioned, in the first part, his hope of immortality; in this second part he states his reasons for this hope; and, as they are ingenious and curious, we will lay them before our readers:

‘Who can say what exceeding fine action of fine matter it is, that produces a thought in what we call the mind? And yet that thought, when produced, as I now produce the thought I am writing, is capable of becoming immortal, and is the only production of man that has that capacity.’

‘Statues of brass or marble will perish; and statues made in imitation of them are not the same statues, nor the same workmanship, any more than a copy of a picture is the same picture. But print and reprint a thought a thousand times over, and with materials of any kind, carve it in wood; or engrave it on stone, the thought is eternally and identically the same thought in every case. It has a capacity of unimpaired existence, unaffected by change of matter, and is essentially distinct, and of a nature different from every thing else that we know of, or can conceive. If then the thing produced has in itself a capacity of being immortal, it is more than a token that the power that produced it, which is the self-same thing as consciousness of existence, can be immortal also; and that independently of the matter it was first connected with, as the thought is of the printing, or writing, it first appeared in. The one idea is not more difficult to believe than the other; and we can see that one is true.’—

‘In the former part of the *Age of Reason* I have called the creation the true and only real word of God; and this instance, or this text, in the book of creation, not only shews to us, that this thing may be so, but that it is so; and the belief of a future state is a rational belief, founded upon facts visible on the creation: for it is not more difficult to believe that we shall exist hereafter in a better state and form than at present, than that a worm should become a butterfly, and quit the dunghill for the atmosphere, if we did not know it as a fact.’

*Fas est et ab hoste doceri*; and in this extract there is certainly good sense.

The preface to this second part contains an interesting account of Mr. Paine's imprisonment, and of his dangerous situation

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ation during the reign of Robespierre. He attributes his escape from the guillotine to a fever, with which he was seized when in the prison of the Luxembourg, and which was supposed to be mortal: but, before he went to prison, he had an opportunity of finishing his "Age of Reason," and in his way thither he was permitted to call on Mr. Joel Barlow, with whom he deposited the MS.

For our account of the First Part of "the Age of Reason," see M. R. Augst, 1794.

Mo-y.

ART. VI. *A Reply to Thomas Paine's Second Part of the Age of Reason.*

By Gilbert Wakefield, B. A. 8vo. pp. 60. 1s: 6d. Symonds, 1795.

MR. Wakefield is not, like us grey-beards, *tam ferreus ut tenet se*. He is provoked beyond measure by Mr. Paine's arrogance and self-conceit, and, while he replies to his arguments, does not forget to throw in of contemptuous epithets *quantum sufficit*: indeed, we apprehend, *more than* sufficient; for, though he may think that he "does well to be angry," it would have been no detriment to the cause which he so virtuously espouses, had he suffered the first ebullition of wrath to have subsided before he took up the pen. Calm reasoning produces a surer and more lasting effect than violence; and he who argues in a serious cause ought not to suffer the levity and intemperance of the adversary to seduce him from his proper ground. Mr. W. is conscious of this; yet he could not prevail on himself to blot out the epithets of contempt and indignation which he bestows on the author of the "Age of Reason," and therefore he attempts to justify. "I neither esteem myself, nor do I wish to be regarded, as one of your cold-complexioned mortals, who can endure to hear a silly blockhead, blind with ignorance, and besotted with conceit, foaming out his own shame upon subjects infinitely beyond his acquirements, in a spirit of most audacious dogmatism, without rising into indignation at the thought, and yielding to such animated expressions of his feeling, as that indignation must supply." Some of these expressions are in that style of vulgar indignation which, for the credit of Mr. W. and his cause, we could wish had not appeared: but he thinks all fair, as Thomas Paine drew blood first.

As to the argument of this pamphlet, it evinces Mr. W.'s superiority of learning, and deserves the consideration of the advocates of the Age of Reason. In reply to what Mr. Paine has objected to that difficult part of scripture-history—the extirpation of the Canaanites by a divine command; he offers several distinct remarks; the third of which, wherein he cuts the knot, instead of untying it, is the most to the purpose, and is perhaps

perhaps what the cause absolutely requires. He meets the deist's loose and general attacks on the Jewish revelation by simply stating its evidences :

' A numerous race of men during a period of *three thousand three hundred years*, amidst the revolutions of empires, and the vicissitudes of time, during a transient sun-shine of national prosperity, and a long storm of exile, poverty, and persecution, have adhered with unshaken steadfastness to a system of religious polity, which they pretend was delivered to their legislator in the days of their forefathers from the Divinity himself. The notoriety and renown of this people with the celebrated nations of antiquity does not depend for credibility on the solitary evidence of their own annals, but is attested by a long series of ancient writers high in reputation, neither connected with their religion, nor friendly to their race. Many of these curious and striking testimonies, whose entire existence has been long lost in the darkness of oblivion, are now found only in the body of those works, which are indeed devoted to the cause of revelation; but whose fidelity is assured, not only by the acknowledged survival of the writings under contemplation, at a time when these extracts were exhibited in confirmation of the points in question, but is most satisfactorily ascertained by the accuracy of those quotations, preserved in the same repositories, from authors still in being, and become thereby standing vouchers for the general sincerity of these advocates of revealed truth. The perseverance of such a host of people to a system of faith, with inseparable association, under such circumstances, and for such duration, is a fact unparalleled in the history of the human race; and as it is perfectly unaccountable, I trust, by any wit of man, upon any principles of analogy, philosophy, or tradition, without some original authentication proportionate to such a consequence, and therefore it should seem an authentication from divine interference: this union and perseverance may be reasonably regarded as an earnest of some important dispensation in reserve for the consolidation of this people into one united body: a consolidation rendered practicable at any time, by the most extraordinary preservation of the same customs, the same detachment from extraneous connection, and the transmission of the same language. This subject is in truth pregnant with curiosity and wonder. Should you say, (for what will you not say?) that this pertinacity in their superstitions is the mere result of early education and rooted prejudice, without any respect to a providential economy, in their former aggregation, and their future disposal; I would ask, where those ten tribes of Israel, who had imbibed the same prejudices of education, are existing at this day? *They* are no more known: though abundant in number above the chosen tribes, they are long since dissolved and lost in the vast ocean of mankind; whilst this slender rivulet, conducted by the hand of God, has transmitted, like the fabled river of poetical antiquity, a pure and unmingled current, through the stream of time, and the torrent of revolutions, to the present age.'

We were sorry to find these remarks followed by the superstitious notion concerning alphabetical characters—that their invention transcends the powers of human sagacity; or, in other

other words, that they must have been originally a divine discovery to man. Walton, in one of his Prolegomena to the Polyglot, makes the following observation: "*Quam stupendum est inventum verbaet sonos, quæ auditu percipiuntur, oculis visibilia reddere, et per paucas literas, quasi magica incantamenta voces a proprio auditus sensorio ad visionis organum transferre.*" To go farther than this, and to make the discovery miraculous, is to multiply miracles unnecessarily, and to assert that of which revelation give us no intimation. Besides, why talk to Mr. P. of the divine origin of letters? Mr. Wakefield speaks more to the purpose on the topic of the sun and moon standing still. Mr. Paine, in his expeditious way of arguing down all faith in scripture history, says;

"This tale of the sun standing still upon Mount Gibeon, and the moon in the valley of Ajalon, is one of those fables that detects itself. Such a circumstance could not have happened without being known all over the world. One halt would have wondered why the sun did not rise, and the other why it did not set; and the tradition of it would be universal: whereas there is not a nation in the world that knows any thing about it. But why must the moon stand still? What occasion could there be for moon-light in the day-time, and that too while the sun shined?"

Mr. Wakefield meets these *gigantic* difficulties, made more gigantic, as the deist no doubt thought, by his manner of stating them, with the following satisfactory remarks:

"I believe no more than Thomas Paine believes, that the sun and moon, either in the apparent or philosophical acceptance of the phrase, actually stood still on this occasion, at the command of Joshua; and I entertain this belief, not from the greater difficulty attendant on such a miracle, if required by a concurrence of important circumstances, than what accompanies the consideration of the original formation of these glorious luminaries by the eternal Architect, or a thousand other perpetual exhibitions of inconceivable omnipotence; but because there seems, to my apprehension at least, no sufficient reason for such supernatural appearance in this instance; and because a rational explication appears practicable without so violent an hypothesis. It is an excellent rule of the poet, and worthy of regard in all scriptural interpretations, as well as ordinary criticism,

'Nec deus interit, nisi dignus vindice nodus  
Inciderit.

'———— Nor let a God appear,  
Unless for business worthy of a God.

"But let the passage itself be first fairly displayed for our contemplation. "Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel, Sun! stand thou still upon Gibeon; and thou, Moon! in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the  
book

book of Jashir? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

"And there was no day like that before it or after it, that the Lord hearkened to the voice of a man: for the Lord fought for Israel."

"Now this book of Jashir is again mentioned in 2 Samuel i. 18, and may probably have been a collection of poetic songs, in celebration of the extraordinary achievements of the Israelitish armies. The words before us are of a poetical complexion in the original language, as those acquainted with the Hebrew will immediately acknowledge; and the detached manner, in which this passage is exhibited, neither interfering with the former nor the subsequent parts of the surrounding narrative, gives great countenance to the supposition of its insertion in later times from the book of Jashir, to adorn this feat of heroism. On such an acceptance, therefore, this entire passage is nothing more than a sublime exaggeration of an enthusiastic poet indulging those fervors of rapturous invention conceded to his art: and the beauty, propriety, and conformity of the imagery in this view is strikingly apparent, not only from the customary ascription of all events by the Jews to the immediate operation of the Deity, but from a similar effusion of uncommon magnificence in a Roman poet\*.

\* Te propter gelidis Aquilo de monte procellis  
Obruit adversas acies, revolutaque tela  
Vertit in auctores, et turbine repulit hastas.  
O! nimium dilecte Deo; cui fundit ab antris,  
Æolus armatas hiemes; cui militat æther,  
Et conjurati veniunt ad classica venti.

\* For thee the north from frozen mountains blows,  
The whelming stores of winter on thy foes;  
In mid career the furious lance arrest,  
And whirl retorted on it's owner's breast.  
O! lov'd by heaven! for thee in icy showers  
The Lord of winds his wrath tempestuous pours:  
Fierce in thy cause, conspiring skies engage,  
And wait thy clarion to stream forth their rage.

\* If we suppose now, which is a very venial postulatium, that the time of this battle coincided, or nearly so, with the summer solstice, we shall discover a very probable source of such an hyperbole to the poet's fancy: nay, this circumstance would be adopted with no hesitation, and without much appearance of singularity even to modern readers, by a *historian* of those countries, as by no means incongruous to the fervid imaginations, and sublimer flights, of oriental genius and phraseology. This supposition is much assisted also by the words, *And the sun hasted not to go down about a whole day*; which represent that luminary lingering as it were through the longer period of a summer's diurnal revolution, to second the exertions and complete the victory of the pursuing armies of Jehovah. And certainly neither historians nor poets expect such swelling fancies to be cramped down and crippled by the literal restraints of vulgar application.'

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\* \* Claudian, de tert. conf. Honor. verse 93.

In various other instances, Mr. W. exposes the impotency of Mr. P.'s attacks on the scriptures: but while we respect his talents, and commend his honest indignation at the style of the second part of "the Age of Reason," we think that his reply would have been more valuable, had it contained more close argument, and less digression and declamation.

Mr. W.'s examination of the First Part, of "the Age of Reason" was reviewed in November 1794.

Mo-y.

ART. VII. *A Vindication of the Age of Reason, by Thomas Paine; in Answer to the Strictures of Mr. Gilbert Wakefield and Dr. Priestley, on this celebrated Performance. By Thomas Dutton. 8vo. pp. 131. 2s. 6d. Griffiths and Co. 1795.*

APPRISED of the prevalence of infidelity, we expected to see champions start up and hasten to the assistance of the author of "the Age of Reason," whose attack on revealed religion has brought out its friends in force against him. Nor have we been altogether deceived. Mr. Dutton offers himself as an admirer and vindicator of that deistical performance, and he is equal to its author in his enmity against revelation. He appears much better acquainted with the scriptures than Mr. Paine, but he seems to have read them with a jaundiced eye. He adopts all his favourite author's sentiments of their demerit: but, having more learning, he is forced to allow that Mr. P. has fallen into some mistakes. In noticing the strictures mentioned in the title, he expresses a disapprobation of the manner in which Mr. Wakefield has treated his author, and of course is more severe on him than on Dr. Priestley: but he will not allow the reasoning of either of these gentlemen to have any force; he retorts the accusation of quibbling, which they have brought against Mr. Paine; and he gives, as may be supposed, the most uninviting views of Judaism and Christianity.

Mr. Dutton dwells on the flimsy objection to the scriptures, drawn from their description of God as "visiting the sins of the fathers on the children." He pronounces it a glaringly impious doctrine: but, if this gentleman looks into *his own word of God*, i. e. the *volume of nature*, will he not find something of the same kind? Do the effects of vice always cease with the criminal? Are there no such things as hereditary diseases? Do not the consequences of bad as well as of good actions often extend to the third and fourth generation? We have not space left for the discussion here; nor will it, we presume, be necessary, as Mr. D.'s pamphlet must provoke a reply: otherwise, we might shew that this objection of deists is not well considered, and that their reasoning, if it lead any where, leads to downright atheism.

ART. Mo-y.

ART. VIII. *Essays on Subjects connected with Civilization.* By Benjamin Heath Malkin, Trinity College, Cambridge. 8vo. pp. 293. 4s Boards. Dilly. 1795.

THIS publication contains ten essays; the first of which, being introductory to the rest, serves to explain the views and objects of the author, and to point out the scope and tendency of his work. He begins by observing that 'there is no source of error more copious than an excessive latitude in the use of terms.'—To guard against the possibility of error from such a cause, in the present instance, he thinks it necessary to ascertain, at the outset, the precise meaning of the word *civilization*; without which the whole drift and purpose of his labour might be misunderstood, and his time and pains absolutely thrown away. With Harris he appears to censure Johnson's definition of this term, not as being false, but defective, and confining it to a merely legal sense. It may not be improper to shew how our author defines it, as on *his* sense of it all his observations and arguments are founded.

'The primary meaning of civilization, (says he,) or as Johnson writes it, civility, is freedom from barbarity; the state of being civilized. Johnson takes his example from Spencer's state of Ireland. "The English were at first as stout and warlike a people as ever the Irish; and yet now are brought unto that civility, that no nation in the world excelleth them in all goodly conversation, and all the studies of knowledge and humanity."

'The definition and the example taken together explain in the fullest, most correct, and unequivocal manner, the nature of the civilized state. It consists in relinquishing all the ferocious pursuits of men, who live in the early and uncultivated periods of society; as war, hunting, plunder, migrating from place to place, promiscuous concubinage, and a course of action, unrestrained by settled rules; all of which the savage is well contented to resign, when he becomes acquainted with the advantages, resulting from a change of condition. To these succeed peace, agriculture, security and regulation of property, fixed habitations in cities or villages, the ordinances of marriage, and permanent laws for the direction of human conduct; licence is improved into liberty, and the rights of nature confirmed by the sanctions of the social compact. In this situation, the faculties of the mind begin to develop themselves; the fountains of knowledge are discovered, and its stream diffused; goodly conversation and the studies of humanity exalt the citizen above the barbarian.'

Mr. M. then observes that the progress of the effect of civilization has not hitherto been proportioned to the potency of the cause.

'One would naturally have supposed, that as soon as mankind were initiated in the arts of cultivated life, all further difficulties would vanish, and the philanthropist might sit down before the pleasing prospect

spect of continual approximation to perfection. How does it happen then, that such frequent derelictions of the principle occur, among nations professing the practice of civility? The horrors of war are continued, but methodized into science; the tyranny of the few is exercised over the many, but dignified by the name of government; the plunder of the governed is perpetuated to the governors under the specious title of taxation; the minds of the multitude, which ought to have been impressed with the characters of refinement and virtue, are debased by depravity and corruption; in short the transition has as yet only been from complete barbarism to a barbarous species of civilization; and in many instances has only contributed to embellish vice, or blazon with fictitious lustre the dawn of human improvement.'

In the above passage, there is unquestionably, and unfortunately for mankind, but too much truth:—yet may there not also be great exaggeration, and censure too general to be just? The author does not single out for reprehension this or that nation, this or that government or form of government: but he involves the whole human race in indiscriminate condemnation. In *every* country, he exhibits only two classes of people—the oppressors and the oppressed. In *every* country, the governors are represented as tyrants, and the governed as slaves; while government itself is described but as an instrument of oppression, and taxation as a system of plunder. That all this may be true in *many instances*, and in *many countries*, no one can honestly deny: but that it is true in *every instance* and *every country*, no one will admit, who is not prepared also to admit consequences that would drive society into despair.

Were the grounds of our author's censure as universal as he asserts, it would follow that there was an incurable defect in human nature; and that it would therefore be impossible to constitute any society of men consisting of others than executioners and victims: for, unless the fault were in our nature, it could not happen that *all mankind*, with one common accord, would consent to live in a state in which only two classes of people should be found,—oppressors and oppressed. To prove too much may be worse than to prove nothing; and a too widely-extended censure of established forms of government may not lead to improvement, but to anarchy. In this kingdom, for instance, were it to be inculcated that taxation was another word for plunder, and that the people were compelled to pay taxes merely to feed their tyrants, the doctrine might be as fatal in its consequences to the peace and tranquillity of the country, as it would be unfounded in fact. Abuses undoubtedly prevail in the collection, management, and expenditure of public money: but it is certain that a great deal more than one half of the revenue paid into the Exchequer of England is levied for the purpose of being paid, not to the rulers of the nation, but



to a very numerous body of the people, the national creditors; into whose pockets the government every year returns full ten 18ths of the treasure arising from the taxes; and when it is considered that, out of the remainder, the army and navy are to be supported, the dock-yards supplied, and provision made for a civil establishment and administration of justice, without which Society could not exist, it is but fair to say that taxation is *not* a specious title for plunder.

In the passage on which we have been animadverting, our author starts difficulties which he afterward endeavours to remove in the following manner:

‘To account for the inadequacy of effect to cause, we must have recourse to a second sense, in which the term under consideration is adopted; viz. politeness; complaisance; elegance of behaviour. Example. *Shakespeare's As You Like it.*

Art thou thus bolden'd, man, by thy distress;  
Or else a rude despiser of good manners,  
That in civility thou seem'st so empty?

“He, by his great civility and affability, wrought very much upon the people.” *Clarendon.*

‘Here a more contracted meaning is annexed to the word. It is understood to influence only the exterior manners, and renounces its original connection with the operations of the mind; it regards the mode in which the action is to be performed, not the nature and propriety of the action itself; its powers are exercised in investing the sopperies of life with importance, and in its highest perfection it aspires but to be the counterfeit of benevolence.

‘It is this imposture of modern days, which has limited the circulation of the genuine principle, and persuaded men to combine the solitary feelings of barbarism with the catholic professions of society: it has led them into the error of believing, that they have reached the summit of human refinement by an easy ascent; instead of that remedy for the evils of savage life, to which their search was directed, it has palmed upon their senses a sickly weed,

Which will but skin and film the ulcerous part,  
While rank corruption, mining all within,  
Infects unseen.’

Though Mr. Malkin may occasionally use the language of those who inveigh against authority merely because it is authority, he by no means agrees with them in principle; it is no more than justice to say that his object is not to treat the subject of these essays as a party-man or bigot, but as a philosopher; who, in search of truth, cares not what men or set of men may be injured by the discovery. His aim is evidently to benefit mankind in general, and not this or that portion of the species; to shew men what they are, without meaning to compliment one description of them at the expence of another; and to point out

out what they should be. In so philosophic a pursuit, he disdains to court popularity by flattering the multitude, and by ascribing to them every virtue, while he imputes every thing that is bad to their rulers: on the contrary, he deals out his rebukes with scrupulous, honest, and manly impartiality. He asserts, it is true, that many of the grievances of society are to be laid at the door of governments: but at the same time he acknowledges and insists, that much remains to be reformed in the opinions and conduct of the people. 'The ignorance of the multitude (says he,) is the bulwark of tyranny; nor could the most flagrant enormities of established systems be supported in their perpetration, unless they were countenanced by popular depravity.'

He concludes his introductory essay with the following intimation, explanatory of his general purpose:

'To delineate prejudice and corruption in their true colours, and to place in a clear point of view the importance of first principles, is the design of the present work: to enforce the superiority of freedom from barbarity, the state of being civilized, consisting in goodly conversation and the studies of knowledge and humanity—to the mere politeness, complaisance, elegance of behaviour, which marks the frivolity of the present age. At the same time, I do not affect to despise the latter: yet I would not have it originate from the precept or example of the dancing master or foreign hireling, but from genuine urbanity of character: for it is an undisputed maxim, that artificial accomplishments can never conceal the defects of an uncultivated understanding; it is equally certain, that true liberality of mind dignifies the performance of duties the most solemn, and lends a grace to actions the most indifferent.'

As his object was to destroy the empire of prejudice and corruption, Mr. M. naturally turned his eyes to the rising generation, and made EDUCATION the subject of his second and his third essays. Some of the principal defects in the education of youth, he tells us, and tells us truly, have their origin not in the public seminaries, but in the paternal house: it is under the roof of our nativity, he says, that we sometimes contract the most inveterate of our mental diseases. On this head, his observations are extremely just, and ought to be carefully perused and treasured up for the benefit of the rising generation, and of posterity. Some few extracts on this important subject, we are sure, will be acceptable to our readers.

'It is painful to observe how many parents, by the continual fluctuation of indulgence and severity, by the effervescence of their own passions in the presence of their children, kindle such a blaze of vicious emotions in the susceptible breast of infancy, as not all the efforts of succeeding life are able to extinguish. Who is there, who has not seen a mother, encouraging those bursts of youthful spright-

liness at one moment, which at the next she depresses; or granting to importunity, what she would have denied to a modest request? Can we suppose the mind to be at any period so destitute of observation, as not to imbibe the lesson of caprice from so striking an example, as not to draw conclusions unfavourable to the necessity of settled principles?

The ceremonial observances of polished society, as it is called, are peculiarly detrimental to the interest of a rising family. Children, whose natural guardians are bound in the spells of fashionable dissipation, must be entrusted to the care of persons in a servile condition; nor do I except the generality of those female superintendants from that description, who relieve their employers from the fatigues of domestic duties, and the troublesome demands of affection. Under such circumstance, those unfortunate children are at once the tyrants, and the slaves of their servants; and whether the one or the other is likely to be most ruinous to their happiness, it would puzzle the ingenuity of the casuist to determine. Can we wonder that the heirs of wealth and rank grow up with minds assimilated to the vulgar, when the most abject of the vulgar have been their earliest instructors, their most intimate companions? But though they never attain that elevation of thought, which science and literature confer, they become sensible betimes of that general eagerness, with which fortuitous distinctions are courted. They soon begin to think themselves the lords of the creation; the impetuosity of their juvenile passions, and the servility of their associates preclude them from perceiving the equality, and the reciprocal dependence of man.

It is owing to causes like these, that domestic education has fallen into discredit; the evils of such a plan are universally felt and acknowledged; nor can it ever be attended with success, till the calls of business and of pleasure are at times allowed to give way to the duties incumbent on a parent. But some few years must necessarily elapse, before the fragility of childhood is capable of being launched upon the turbulent ocean of a school. That this period should not be so entirely neglected, as it usually is, most thinking people will allow. Tender as is the age of the pupil, some instruction may be conveyed through the medium of precept, and much through that of experience. In this department of education, Locke's *Treatise* may be consulted to considerable advantage; and Rousseau's work is replete with excellent maxims, as far as the physical treatment of infancy is concerned. With regard to the latter writer, visionary as his general system may be, in this branch of it he may be followed with the happiest consequences; nor does he yield to any of his competitors, in an accurate knowledge of human nature in its earliest stages. His prevailing foible is an attempt at brilliancy and novelty of thought, to the prejudice of sober and useful discussion: but through the greater part of his introductory books, he abounds in real information, and sacrifices the love of singularity to the pursuit of valuable truths. His description of the various melancholy consequences which arise from the neglect of the maternal duties, should be perused betimes and unceasingly, till it obtains a permanent hold on the female imagination. Let the glare of fashionable pleasure be contrasted with the chafter colours, in which Rousseau delineates domestic felicity, and the illusion must  
vanish

vanish from before the eye of taste and liberal sentiment. But when he recommends it to his readers, to direct all their attention to the culture of the corporeal powers, and even to repress the expansion of the mental faculties, I discover him tottering on the precipice of paradox, and caution his unwary followers, how they commit themselves to the perils of an untried path. The grounds on which he argues against the expediency of infantine instruction, appear to be the following; that the mind, not as yet sufficiently discriminative, is incapable of distinguishing the true tendency of precept; that it is therefore the best policy, to preserve the tablet of the mind free from any impression, till it can receive its appropriate character, rather than hazard the contraction of prejudice, by bewildering the senses with too remote propositions. But I cannot conceive it possible at any age, that the mind can continue a blank; if then we would prevent the intrusion of false opinions, we must furnish those which are just; and though childhood may not be competent to fathom the depths of recondite philosophy, it may be taught to discern the obligations of morality, and the force of obvious truths. In the progress of education, difficulties multiply; but in its first periods, the rules to be observed are simple and easy, if steadily pursued. To dedicate a close attention to such a regimen, as may promote the health, strength, and unembarrassed growth of the body; to operate by gentle progression upon the tender intellect; to exhibit the equability of an amiable temper, and preclude the approach of dangerous example; above all, to persevere in a calm and uniform method through the course of didactic and moral discipline; these are the requisites for discharging the parental office with fidelity and success.

‘Principiis obsta: sero medicina paratur,  
Cum mala per longas invaluere moras.’

Having pointed out how the child should be treated while under the paternal roof, the author proceeds to consider what is done, and what ought to be done, when he is to be sent out to some public seminary. Here he takes occasion to animadvert, with some severity, on the motives which generally induce parents to send their children to endowed schools and universities. He professes, or rather he affects, in one place, neither to approve nor condemn our national seminaries: but it appears to us, if the consequences which we draw from his doctrine flow naturally from it, that they do not meet his approbation. The first motive which he censures is the wish of giving young men, of slender expectations, an opportunity of forming connexions with others, of rank and fortune:

‘Should conversation (he says,) turn on the subject of education, and some hardy disputant be bold enough to censure the economy of our public schools, it would be extraordinary, if some of the company were not so sapient as to discover, that there is no other medium equally advantageous, through which young men of moderate expectations may commence an intimacy in the families of the great. Here is a preponderating argument, worthy of an ingenuous mind! It were a

hard case indeed if the heir of such noble sentiments should disappoint the expectations of his friends ! They train him to the occupation of a sycophant, and it is barely within the verge of possibility, that he should not attain the perfection of his art.'

Having reprobated this motive, he proceeds to another, more rational, but, in his opinion, not less censurable :

' But there are other reasons, unconnected with interest or vanity, which attach sober men to endowed schools and universities : they think that the independent provision, allotted to instructors, insures the choice of suitable persons, and an able and diligent performance of the duties annexed to the office. It is needless for me to refute the fallacy of this opinion.

' Adam Smith, in his *Wealth of Nations* \*, has devoted a chapter to its investigation ; and his remarks on the tendency of these endowments are distinguished by an acuteness and solidity, rarely exceeded in the best compositions of our language. Nor would the good sense of parents in general suffer in the estimation of the judicious, if they were not to lay so much stress on the proof of excellence, derived from the antiquity or celebrity of institutions. Yet multitudes are duped by the speciousness of the considerations above suggested : by bending the course of education to their own prejudices, or to the future aggrandizement of their children, they become accomplices in the cruelty of early temptation, and entice the objects of their anxious cares from the path of virtue and genuine refinement.'

Mr. M. next gives a fair scope to the argument that, at least to men of fortune and fashion, a well bred teacher is necessary, and that such an one is to be found principally at the universities ; in the end, however, he labours to refute it :—

' But, (says he,) it is not uncommon for men of rank and fortune to adopt the opinion of Locke, that " to form a young gentleman, as he should be, 'tis fit his governor should himself be well-bred, understand the ways of carriage, and measures of civility, in all the varieties of persons, times, and places ; and help his pupil, as much as his age requires, constantly to the observation of them." They say, " that the character of a sober man, and a scholar, is what every one expects in a tutor. But when such a one has emptied out, into his pupil, all the Latin and Logick he has brought from the University, will that furniture make him a fine gentleman ?" For reasons like these, and not on account of the serious objections which arise from laxity of morals and negligence of discipline, are many in high station induced to decide against public seminaries. In this case, they enquire for some discreet clergyman, whose pliant manners are in perfect unison with the delicacy of their own feelings. He only condescends to direct the studies of the chosen few ; and perhaps consents to devote his attendance to one precious family, and becomes an inmate of his patron's mansion ; here, but in a subordinate capacity, he is to unite

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\* See *Wealth of Nations*, Book v. Chap. 1. Article ii. Of the Expence of the Institutions for the Education of Youth.'

his efforts with those of professors in fiddling, dancing and the whole circle of fashionable accomplishments; nor is the scheme of privacy adopted, that the pupils may be educated in the innocence of retirement, but that they may be preserved from the rust of scholastic erudition, and be sooner qualified to assume, with facility and grace, the manners of the sphere in which they are to move.\*

The following severe attack on our lettered academies, which it is their and not our province to repel, will serve at once to shew the estimation in which Mr. M. holds our antient seats of learning, and how little he dreads the hornets which he may set in motion;

\* It may be said that men, who have passed their lives in the pursuit of literature and philosophy, will surely be exempt from the hazard of error, though the vulgar and the great may have yielded to its seductions. Happy would it be for them, if this assertion could with safety be credited! But they are not less exposed to weakness and delusion, than the rest of their species; and the framer of ingenious theories and curious speculations, when called from his closet to the active scenes of life, often betrays more than the ignorance of childhood. The literary tribe, to be admired, should be viewed at a distance; on a near approach, the coarseness and imperfection of earthly materials is visible in their composition. I have occasionally met with persons of this class, who have been so far dazzled by genius tinctured with singularity, as to adopt the ideas of Rousseau in their most visionary extent, and even to snatch the prize of eccentricity from the grasp of so formidable a competitor. Now though I have freely acknowledged, that the system of this ingenious philosopher in many respects merits commendation, and if pursued in some of its branches, will probably be attended with beneficial effects; yet it is interspersed with such absurdities, as will cause a smile in the countenances of the judicious, but can never excite a serious thought in any brain, but one which has bid defiance to the powers of even three Anticyræ. But the deviation of these speculatists from the path of sober sense is not to be attributed to any attachment to the frivolities of modern manners; it seems to originate in a decided enmity to civilization, whether false or true; or, if they are not all prepared to go the length of declaring for the blessings of barbarism, they are guilty of an almost equal incongruity; that of expecting the fruits of civility, without the trouble of sowing the seed. I would, however, willingly attempt to assign some reason for this strange perversion of understanding. They are frequently disgusted with the purposes, to which superior learning and ability is applied, among their contemporaries; they see it employed, to lend respectability to causes, which their own merit will not support, or plausibility to schemes, which shrink from the test of examination. "Où est le Philosophe, qui, pour sa gloire, ne tromperoit pas volontiers le genre humain? Où est celui, qui dans le secret de son cœur, se propose un autre objet, que de se distinguer? Pourvu qu'il s'élève au dessus du vulgaire, pourvu qu'il efface l'éclat de ses concurrens, que demande-t il de plus? L'essentiel est de penser autrement que les autres \*."

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\* Rousseau.

‘ The ideal value of rank and fortune, with which the mind is impressed under the parental roof, is enhanced by the habits of scholastic life to a degree, which cannot fail of being highly detrimental to morality. It occasions an early propensity, to form a false estimate of good and evil; it blasts the manly spirit of independence in the bud, and cherishes the too rapid growth of interested and selfish passions. I know of nothing more pernicious, than to habituate youth, to weigh every thing in the balance of splendor and of greatness. In this view, I vehemently disapprove, what some may consider as of trivial consequence; the application of titles to juvenile nobility. I do not here enter into the expediency of privileged orders: but however politic it may be, that men in a legislative capacity should be addressed by respectful appellations, it never can be necessary or proper, that young persons, from whom obedience and subordination is required, should be pampered with a species of flattery, which directly leads to make them forget the inferiority of their situation. Yet this is a general practice, the bad tendency of which is not less certain, than its absurdity is apparent. To observe a reverend preceptor, denouncing the misdemeanors, and at the same time soothing the ears of an illustrious little personage with courtly epithets, would destroy the respectability of the pedagogical character, in the opinion of every reflecting man. It is by such inversion of dignity as this, that the minions of fortune are accustomed from their infancy, to pride themselves on adventitious circumstances: and such of the rising generation, whose descent should induce them to support the claims of the popular interest, are taught by those, who should have reproved the meanness of such sentiments, to acquiesce in the pernicious assumptions of an overbearing aristocracy. In our public schools however, this vice is not carried to its most dangerous extent: the rank of the offender is no shield for the infraction of established rules. But what shall we say to the example of our Universities in this particular, where these evils obtain without any restriction, and are the more pernicious, as youth, approximating to manhood, becomes more susceptible to the emotions of vanity and pride? Who can behold some Prince or Nobleman, “not yet old enough for a man, nor young enough for a boy;” taking precedences of the principal officers and dignitaries of the learned body, without exclaiming against a system, which levels all the distinctions of talents and of virtues, and substitutes the frivolity of etiquette for the just and honourable gradations of age and character. But should it be our lot to see these same nobles or wealthy commoners, beaming on the Sages of the place with a gracious smile in public, receiving and returning their visits, and, what is not impossible! staggering between the confines of conviviality and debauchery in their company; we should be at a loss which most to admire, the crouching servility of the one, or the unblushing impudence of the other. Relaxation of discipline like this, while it violates decorum, prevents the acquisition of knowledge; so that the generality of the privileged orders retire from the University, without any sensible improvement of manners or understanding. It may perhaps be thought idle, to dwell so long on so incorrigible a class of society; and it would be so, were it not that the example of these silken-robed votaries of pleasure spreads a contagion through the

the whole atmosphere: and while the student of humbler pretensions copies on a less extensive scale the dissipation of his superiors, the future deputy of clerical indolence gazes with envy at luxuries, which are strangers to his garret, and sighs at the malice of the fates, which have doomed him to a curacy and twenty pounds a year.'

A few pages farther on, our author throws out some observations respecting editions of the classics, which prove him to be a lover of purity and morality. They are contained in the following passage, which we strongly recommend to all who are entrusted with the education of youth:

'There is a point of decorum, in which the Masters of schools are in general too negligent; I mean the expurgatory revision of those authors, whose works they adopt for the purposes of instruction. Some editions of the Classics have been published, in usum scholarum, with the objectionable passages expunged; but I do not believe they meet with so general a reception, as so laudable a design might have been expected to ensure. There seems to be no particular reason, why the Epistles of Ovid should be selected, for the purpose of initiating the beginner in the construction of Latin; or if the simple elegance of the Poet should be considered as peculiarly adapted to that end, there can be no necessity for pursuing the train of his ideas as closely, as if he had written a systematic treatise of philosophy; nor would the progress of a boy at twelve years old suffer any impediment, from the omission of such a line as,

Parque mei lateat corpore testa tuo:

'Yet are such lines as these translated audibly and without shame; and indeed boys never can learn their lessons with more glee, than when they expect such an opportunity of *roasting* the gravity of their Tutors.'

[To be continued.]

Sh.....n.

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ART. IX. *Q. Horatii Flacci quæ supersunt, recensuit et notulis instruxit Gilbertus Wakefield, A. B. Coll. Jes. Cantab. nuper Socius.* Crown 8vo. 2 Vols. 10s. 6d. Boards. Kearsley.

WE know not that any antient writer, Greek or Roman, has been so often edited as Horace: nor is this matter of wonder; since no antient author is so uniformly pleasant and so universally instructive;—we may say of him what he says of Homer:

"Qui, quid sit pulchrum, quid turpe, quid utile, quid non,

"Planius ac melius Chrysippo et Cræatore dicit."

Horace was the delight of his own age; and, since the revival of letters, he has been the delight and the constant companion of every polite scholar. Even the rigid fathers of the church have borne testimony to his great merit, in spite of his unchristian-like gallantry. The severe bishop of Hippo recommends his works to be read, as containing an excellent system



of justice, magnanimity, frugality, patience, and piety; while they expose almost every sort of vice to ridicule and contempt. Yet all this is done with so much temper and good nature, that the vicious man himself can scarcely be offended;

*Omne vaser vitium ridenti Flaccus amico  
Tangit; et admissus circum præcordia ludit,  
Callidus excusso populum suspendere naso.*

PERs.

The dress in which he clothes his moral precepts, also, is so simple, yet so elegant, that nothing has equalled it: hence *Horatii curiosa felicitas* is become proverbial.

Horace was the first Roman who rivalled the Greeks in lyric poetry through all its varieties. In satire he surpassed Lucilius, and divides the palm with Juvenal; and in the familiar epistolary style he has no competitor. If he attempted not the high epic, it was not, we think, because he wanted powers, but because he possessed not that patient perseverance which an epic poem requires. Horace loved his ease, and wrote only by starts. He indeed calls his compositions *operosa carmina*, and they are evidently highly finished pieces: but still they seem originally to have been the fruit of some immediate impulse of no long duration, and to have been afterward touched and re-touched into their present perfection. His *Epistola ad Pisones*, commonly called his Art of Poetry, is the most admirable composition of the kind in any language. The finest taste, the most delicate expression, and the most exquisite judgment, are discoverable in every line. If some moderns have been more methodical and comprehensive on the same subject, how far are they not behind in every other respect?—In short, we venture to assert that, in no language, is there such purity of style, such a fund of good sense, and such happiness of expression, as in the works of Horace!

Every new edition of so inestimable an author is, therefore, a general benefit; especially if the editor be a man of learning and taste. That such attributes are possessed by Mr. Wakefield, no one will deny; and we must attend to him with interest, whenever he proposes to alter, or attempts to illustrate.

Mr. W. does not tell us what exemplar he followed, nor whether he followed any particular copy: but, having compared a considerable part of his edition with that of Bond, we have not found much difference; except in the orthography and punctuation. To the latter, Mr. W. has paid great attention; more, we think, than any of Horace's editors. By some, perhaps, he may be thought to point rather too strongly: but, perhaps, we *can hardly* point too strongly.

We proceed to Mr. Wakefield's *notes*, which are added to each volume; and which are short, elegant, and pithy.

In

In the first ode of book I. Mr. W. has *restored*, he says, the true reading in l. 29, *TE doctarum bedere*, &c. Mr. W. is not the primitive restorer of this reading. It was restored long ago by a German editor, Rutgerfius; and it is copied from him by Francis. Whether it be, *procul dubio*, the genuine reading, we will not determine: but one of Mr. W.'s reasons against the common reading, namely, the poet's great modesty and humility, we think ill-founded.—Had he forgotten *Exegi monumentum* &c. and

“*Non usitatâ nec tenui ferar*

“*Pennâ, biformis*” &c.

We can only say that we wish Horace had written *TE*: but, all the MSS. that have any initial letters to the line, we believe, have *ME*.

On ode iii. l. 6. our editor makes this remark:

“*Mirari satis nequeo, neminem editorum, rectam hujusce loci rationem arripuisse. Erat Virgilius scilicet in ‘fines Atticos’ navis deferendus, unde in patriam reditum tutum dilectissimo poetæ precatur Placcus: cui scriptoris scopo manifestè per nostram interpunctionem consultum ivimus.*”

We cannot possibly *admire* this remark. We are fully convinced that *reddas* has nothing to do with Horace's safe return from Athens, but altogether refers to his safely landing on the Athenian shore. The prayer is addressed to the ship that carried Virgil thither, which he entreated to *render*, not to *restore*, the debt that she owes to *Athens*, not to *Rome*. Indeed we are much inclined to think that Mr. W. himself, on re-perusing the whole passage, will be of our opinion.

We much approve Mr. Wakefield's punctuation of l. 26. of ode vii.

“*Ibimus: O socii, comitesque,*

“*Nil desperandum,*” &c.

We think not so highly of that in l. 25, notwithstanding the encomiums which Mr. W. bestows on its inventor. We deem the old punctuation at least equally elegant.

In ode xxxv. l. 17. we prefer, with Mr. W., the reading *serva necessitas*; though we would not affirm that Horace wrote not *seva*.

Ode xxxvii. l. 24. “*Vulgatam lesionem [reparavit]* (exclaims Mr. W.,) *quis audebit in se suscipere defendendam?*”—We know not whether any one will be so hardy: but we think that *repetivit* is a better substitute than *repedavit*.

We embrace, with both arms, Mr. W.'s distribution of the points in l. 26. [not 46.] of the same ode;

“*Fultu sereno; fortis et asperas*

“*Tractare serpentes,* &c.

No one, unless devoid of taste, would join *fortis* with *sereno*.

We

We are pleased with "*sedulus curæ*" in ode xxxviii. v. 6. although we would not presume positively to say that the old reading is not the true one. We may say the same of "*fulgur*" substituted for "*fulgor*", in book II. ode i. v. 19.

In v. 37. of the same ode, we adopt Mr. W.'s punctuation, but would add another comma after "*jocis*."

Ode ii. v. 5. "*Vivēt extento Procleius ævo*  
"*Notus,*"

Is right: but we have seen other editions so pointed.

Mr. W.'s emendation, and his distribution of the words and points in ode v. stanza 4. are excellent. He has placed no title at the head of this ode. It is commonly denominated *In Lalage*. We would call it *De Lalage*.

In ode vi. v. 18. Mr. W. adopts very properly the emendation of Heinſius, "*amicſus*" for "*Amicus*."

In ode x. v. 9. "*ſæpius*" is preferable to the common reading "*ſæpius*."

We doubt not that "*munera*" was the original reading of ode xiv. v. 10.

In ode xvi. v. 19. Mr. W. by a better reading, and more accurate punctuation, in our opinion, has reſtored Horace to himſelf:

— "*Quid terras alio calentes*  
"*Sole mutamus patriâ? quis exſul*" &c.

In ode xvii. v. 6. we prefer the common reading "*quid moror altera*" to Mr. W.'s adopted reading, "*quid moror alteram*."

In ode xx. v. 30. Mr. W. adopts Bentley's conjectural emendation *tutior*, for *ocor*.

Book III. ode xi. v. 18. Mr. W. has inserted in the text his conjectural emendation "*æſtuetque*," for "*ejus atque*."

In ode xvi. v. 32. Mr. W. thinks he has done ſome ſervice to Horace, in a very difficult paſſage, by pointing thus,

"*Fallit: ſorte beator,*  
"*Quamquam*" &c.

We ſee no new light admitted by this change; nor any good reaſon for changing "*NE*" into "*EN*," in ode xxix. v. 6. nor do we think that *ſemper* ought to be joined with *udum*. We will, however, give Mr. W.'s note in his own words;

"*Sane permirum accidit, et Horatio ſummopere infelix, tot criticos, Lyceis oculis inſtructos, latere potuiſſe tam incongruam et procul dubio depravatiffimam ſcripturam. Acutè vidit Nicolaus Hardinge, collegio noſtro quondam innutritus, cabèrere voces "ſemper-udum." Egomet immutavi conjunctionem NE\*, tranſponendis tantummodo literis; quod faciſſimas videtur ratione viri ſagacis modo memorati, qui voluit—ut ſemper-udum. Enimverò, EN! hortantis eſt: ut Virg. Georg. iii. 42.*

— "*En! age, ſeques*

*Rumpes moras.*"

\* *Silius, x. 441. "Ocius, en! teſtare deos."*

• *NE* is here not a conjunction, but an adverb of prohibition.

## Book IV.—Mr. W.'s punctuation of ode iv. v. 29:

"*Fortes creantur fortibus; et bonis*

"*Est in juvenis;*" &c.

appears to us to be much more in the spirit of Horace, than the common distinction

"*fortibus et bonis;*"

\* *improbantibus nonnullis*, says Mr. W., *qui, nisi quod ipsis in mentem primis venerit, nihil feliciter excogitatum putant.*

On v. 53. of the same ode, we have this note "*Ita interpungendum diximus ad Virg. Geor. iii. 30.; ut participium jactata respiciat omnes substantivos periodi.*"—We confess that we do not understand this. We have always thought, and still think, that the substantives of the whole period are governed, not by *jactata*, but by *pertulit*; and that the stanza cannot be better pointed than it is in the common editions; only, we would place a comma after *Illo* \*.

On ode x. v. 7. Mr. W. adopts Bentley's emendation, *bruma*, for *pluma*. Although this be ingenious, it is not, to us, satisfactory. We would retain *pluma*, but give to it the signification of *lanugo*; as we know the Greeks gave to its equivalent word *πιλον*. In general, we are not for removing from the text of any writer, without manuscript authority, a single word that can be explained without a conjectural substitute.

In epode ii. v. 28. although Mr. W. admires and adopts the conjecture of Markland, *frondes*, instead of *fontes*, we are not willing to part with the latter: nor do Mr. W.'s quotations from Ovid and Terentius Maurus convince us that *obstreperunt* demands any other nominative than *fontes*. See Epode xvi. v. 48. We do not, however, dictate: but we leave the admirers of Horace to choose for themselves, between the reading of MSS. and the conjecture of, sometimes, daring critics.

In epode iii. v. 20. *jocosa* seems better than *jocosè*; whether we consider it as an invocative, or as an adverb: although we think it should be considered, and may pass, as the latter.

We are still less inclined to expel the word *frangit* in epode x. v. 8. for Mr. W.'s conjecture *plangit*. "*Divinationem propriam in textum importavi. Statim præcesserat vox 'fractos'; et quorsum fides 'tremere,' si frangantur?*"—Why? the reason is obvious; trees must tremble before they can be broken by the storm.

Mr. W. divides the stanzas of epode xiii. into two lines instead of three. To this we have no great objection: any more than to the introduction of *et* in the last line before *dulcibus*: although we think the passage more poetical without it. It is one

\* We have some doubt whether *substantives* can be used to denote what is called a *substantive*. We believe that the word *nomen* is always understood; and therefore we should say *substantivum*.

of those harmless emendations which affect not the sense of the author.

In epode xiv. v. 7. Mr. W. thinks the first comma should be placed after *olim*; and we are inclined to think so to; although it is of little importance whether the *iambics* be said to have been formerly begun, or the promise made long ago.

In epode xvi. v. 41. we think the common punctuation preferable to Mr. W.'s.—“ *Arva, beata*

“ *Petamus arva*, &c. have an emphasis far beyond

“ *arva beata*

“ *Petamus; arva*,”—i. e. in our apprehension: for, we repeat it, we never mean to dictate.

The transposition of verses 61 and 62,

“ *Nulla nocent pecori*” &c. to before v. 52,

“ *Nec vespertinus*,” &c. appears to be absolutely necessary; and, we think, all future editors will place them there.

We come now to Mr. W.'s remarks in the second volume, In sat. i. b. i. v. 4. he reads “ *gravis armis*” instead of “ *gravis annis*.”

In sat. vi. v. 4. we like Mr. W.'s conjecture *regionibus* for *legionibus*: which conjecture, being, as he tells us, made in his childhood, shews that Mr. W. was no ordinary child.

We are also well pleased with *comes libellos*, in sat. x. v. 41. and with Markland's *combustum*, in v. 64.

Book II. sat. ii. v. 10. “ *Lassus ab indomito*,” &c.

“ *Hunc locum*, (says Mr. W.,) *quo statu invenerim reliqui, futuris editoribus rectius constituendum; quum constructionem ipse quidem nunquam valuerim expeditam dare.*”

We never thought the passage difficult to construe. There is indeed an apparent pleonasm in the first *seu*, but it is only apparent. The double *seu* distinguishes the two sorts of exercise; the previous *vel* relates to both. There is indeed a *reticentia poetica* in v. 50: but there seems to be no error in the text.

The change from *et ludere* to *effundere* in sat. iii. v. 172: is a happy conjecture.—No less happy is the substitution of *pater* for *parens* in v. 215.

“ *Tu nive Lucanâ duras*,” in v. 234. is plainly more poetical than “ *In nive Lucanâ dormis*,”—but we cannot approve of “ *ducas opus*,” in v. 152. “ *Ludas opus*” is, in our opinion, far more poetical, and more in the manner of Horace.

In sat. v. v. 14. Mr. W. has inserted his own conjectural reading *mente*, for *gentis*.

In sat. vii. v. 73. he changes *sapiens* into *patiens*:—Not very happily, we think: certainly not necessarily.

First Book of Epistles.—We greatly approve Mr. W.'s punctuation of the first three verses of Ep. i.—and, indeed, as we have already observed, his punctuation is generally most judicious,

dicious, and contributes not a little to set off the beauties of Horace. Examples are to be found in every page.

In Ep. ii. for *pacantur*, v. 45. Mr. W. reads *placantur*;—and in v. 52. *tomenta* for *fomenta*. This is a happy conjecture, and the more likely to be the true reading, as, in the MSS. of certain ages, *f* and *t* are very similar.

In Ep. vii. v. 42. we do not like the *sapientis* of Markland, adopted by Mr. W.—so well as the old reading *patientis*.

In Ep. xviii. v. 37, he reads, with Bentley, *illius* for *ullius*.

Second Book of Epistles.—In Ep. i. v. last, Mr. W. substitutes, happily enough, *inemptis* for *inemptis*.

In Ep. ii. v. 105. For *obturem* Mr. W. reads *obtundam* \*.

In v. 114. he reads *ut* for *et*.

We are now come to the Art of Poetry;—and, as Mr. Wakefield's *notulæ* are not long, we shall infer them in his own words.—They will prove, to the attentive reader, that Mr. W. is an ingenious, learned, and *bold* emendator.—We wish indeed that he had, for the most part, been contented to place his conjectures at the bottom of the page, and had left it to his readers to adopt them or not. Others, however, may be of a different opinion; and opinion ought to be free.

\* Ver. 5. p. 151. “*Speclatum admissi risum teneatis? amici*,” &c. Itâ distingui oportere rectè admonuit Marklandus.

\* Ver. 60. p. 153. “*Ut silvæ foliis*.”—Locum planè conclamatum, et neque vi neque peritiâ ad sanas dicendi leges et veram constructionem redigendum, rectè constitui, nî fallor, emendatione facili, et in maximè probabilibus. Ordo est: “*Ut prima ‘folia’ silvæ, mutantis foliis in pronos annos, cadunt; itâ—*.” Noster, Sat. ii. 7. 63.

..... illa tamèn se

Non “*habitu mutasve loco*.”

Plin. nat. hist. xxxvii. 17. Donec “*mutare oculis*” gemmas.—Porro, de “*neutro*” usu verbi “*muto*,” adeundus est Drakenborchius, ad Liv. iii. 10. Venustior scilicet vocis color minus sagaces oculos scribarum videtur sefellisse.

\* Ver. 65. “*Regis opus*.”—Cum nefas sit suspicari vulgatæ lectionis sordes, quæ tam diu Flacco adhæserunt, ab ipsius manu chartis ejus illitas; in textum admissi conjecturam, verisimillimam ob scripturæ compendium: quo errorem inferente, ut expleret versum, intrusit scriba vocem otiosam et ineptam “*diu*.” Video et Cuninghamum prius incidisse in hanc emendationem.

\* Ver. 69. Hujusce versiculi constructionem parùm perspectam habuerunt editores, quæ ex nostrâ distinctione statim elucescet. Ordo est: “*Nedum bonos et gratia sermonum stet vivax* :” i. e. maneat, floreatque.

\* Ver. 72. “*Quem penes*.”—Nostro poetæ sanè permirum accidit nomen editorum animadvertisse locutionem, quam respuit linguæ Latine ratio. Quis enim aut unquam sic locutus est, aut loqui potuit, “*Quem penes arbitrium jus loquendi est?*” Nimum vellem boni viri nobis expedisent sensum

\* It is printed in Mr. W.'s text and in his note *obtundem*: but, in the *errata*, admonished by Dr. Parr, he desires us to read *obtundam*. Q.

et constructionem hujusce orationis ! At inanem operam procul dubio insumptum essent. Restituimus, opinor, indubitata Horatii manum : nam syllabam secundam dictionis 'arbitrum' produci posse clamat analogia, et demonstrat Terentius, Hec. iv. 1. 14, ubi non finit aliud 'tetrameter iam-bicus acatalecticus :

'Credo ; neque adedò 'arbitrari' patris est aliter : sed demiror— : et Silius Italicus, xv. 112.

'Testes factorem stare 'arbitrari' divos.

Nobis persuasum est haud aliter legisse scholiasten Acronem ; neque enim stabit, nisi hoc admiseris, ejus interpretatio : hoc autem concesso, videbis optime procedere. "Quem penes (Conversio est. i. penes quem. 'Arbitrum') id est 'judicem' : cujus in potestate est usus (lege 'jus') et vis loquendi."

'Si 'arbitrium' voluisset 'Venusinus,' quàm proclive fuerit scribere ad hunc modum ?

'Cui' penes 'arbitrium' est et jus et norma loquendi.

'Ver. 114. p. 155. 'Intererit multum.'—Nulli dubitamus de lectionibus, quas prætulimus. Apertissimus poetæ scopus effragitas eas personas, quæ merito inter se componi possint : quàm verò iniquè committantur 'Divus' et 'Heros,' satis ostendit per se, ver. 227.

'Ne quicumque 'Deus,' quicumque adhibebitur 'Heros :' qui planè consociantur, ut ejusdem prorsus characteris.

'Ver. 253. p. 160. 'Nomen lambeis.'—Melioris ope distinctionis, verè restituisse nobismetipsis videmur hujusce loci sensum, ad Virg. Georg. iii. 147.

'Ver. 337. p. 163. Propendo equidè in Bentleii sententiam, obelo hunc versiculum damnantis : cui verò retinendum placuerit, huic nostram interpunctionem commendamus ; undè hæc exoritur sententia : "Ut animi citò dicta percipiant dociles, et teneant ; 'ità' omne nimium solet effluere." Sæpè omittitur 'ità' in apodofi.

'Ver. 384. p. 165. 'Summam nummorum.' Nullus dubitari propriam divinationem in tex. admittere, quam facillimè poterant librarii minus elegantes, utpote vocem exquisitiorem, in vulgarem lectionem sensum depravare. Nunquàm intelligere potuit, nec interpretes me certiores faciunt, undè homo 'vitio remotus' ad poeseos officia fit instructior ; et quomodò esatum non sit penitus ineptum atque importunum. Otiosum verò, nec majoribus negotiis districtum, poeticis lusbis mentem dare ; id demùm justum est et opportunum. Ità judicabat Martialis.

'Dic mihi quid melius desidiosus agam ?

Quid autem ! Noster Flaccus ipso teste mediocribus vitiis tenebatur : anne ob hanc rem scriptor mediocris haberi debeat ? Denique, hanc locutionem aliàs adhibuit : epist. i. 7. 67.

..... ille Philippo

Excusare laborem, et mercenaria 'vincla.'

'Ver. 395. 'Saxa movere.'—Interpunctio nostra venustatem haud vulgarem, quæ prorsus perierat, resuscitat Horatio. Sic od. i. 12. 11.

'Blandum' et auritas fidibus canoris

'Ducere' quercus.

Et epist. ii. 1. 135. pari venustate :

..... doctâ 'prece blandus.'

Quod elegantissimè quidè exprimit Valerius Flaccus, i. 187.

..... non clamor anhelis

Nauticus, aut 'blandus testudine' defuit Orpheus.

• Ver.

'Ver. 423. p. 166. 'Et spondere levi.'—*Lubens admisi Bentleianam emendationem, quam et egomet extuleram. Alibi turbant in his vocibus scriptores librarii.*

'Ver. 440. p. 167. 'Bis terque.'—*Ope punctorum videmur aculeos loco addidisse, consentientes etiam Marklando.*

This edition of Horace is executed with uncommon accuracy and elegance, and is much ornamented by two elegant engravings prefixed to each volume. We advise every gentleman of taste, who is not already in possession of a pocket edition of this admirable poet, to augment his library with these beautiful little volumes.

An edition of Virgil, by Mr. Wakefield, on the same plan with this of Horace, is just come to our hands.

Ged..s.

ART. X. *Medical Histories and Reflections*. Volume Second. By John Ferriar, M. D. Physician to the Manchester Infirmary, Dispensary, Lunatic Hospital, and Asylum. 8vo. pp. 263. 5s. Boards. Cadell jun. and Davies. 1795.

THIS learned and ingenious author, whose first volume was noticed in our Review for August 1793, here lays before the public the fruits of two more years' practical observation in medicine, conducted on the same plan of remark and experiment, without attachment to any particular system or theory. His first topic is the *Conversion of Diseases*, or 'the appearance of those new symptoms in the progress of a disease which require a different designation, and which either put a period to the original disorder, or, combining with it, alter the physician's views respecting the prognostic or the method of cure.' It is not to be supposed that the circumstance itself should have escaped the notice of those writers who have given accurate descriptions of diseases; on the contrary, their works are full of examples of it:—but the subject has not hitherto been treated separately, except in two or three brief and defective dissertations. Dr. F. refers all the cases of conversion to four heads, each of which he illustrates by various histories and observations. There is much curious and useful matter in this enumeration, but such as will not admit of abridgment. We imagine, however, that, in several instances, the term *conversion* will be thought rather strained in its application; and that the fact related will seem no more than the exemplification of one symptom rising out of another, from the continued operation of an evident common cause.

The paper on *Insanity* displays much accurate observation on the nature of that most unhappy malady. We copy the following passage:

'In



• In maniacal cases, false perception, and consequently confusion of ideas, is always a leading circumstance; as far as I could ever learn from maniacs, surrounding objects appear to them to be on fire, at the beginning of their disorder; and like wild animals they are sometimes disagreeably affected by particular colours, which excite their indignation to a violent degree. In consequence of these sensations, added to their own hurry and confusion of thought, they are by turns timid and outrageous. When a lunatic attempts to strike, it is generally by surprise, or when he expects no resistance; a determined opposition disarms him:

“Man but a rush against Othello's breast

“And he retires.”—

• The confusion of thought may be traced in all its degrees, in different cases, from a want of the common power of concluding, to an inability of completing a single sentence. In many maniacal cases, the disease seems to consist in incitation, and, as it were, inflammation of thought, so that the mind is not allowed leisure to form any judgment concerning the ideas presented. A similar state of the faculties is experienced, on the morning succeeding a debauch in wine. In other cases, every past idea is recollected with great accuracy, and the patient repeats long trains of occurrences, or of arguments, either in soliloquy, or in reply to something said by the attendants. I have often witnessed astonishing exertions of memory, carried on in this manner, for several hours without interruption. There appears, in such cases, little more incoherence than would be found in the discourse of a rational person, if he were to utter all his ideas aloud, without reserve.

• There are inferior degrees of mania, in which the patient preserves a strong command over himself, though disposed to use violence against individuals. I have seen a maniac, after committing a single outrage, master himself so completely, that no signs of his disorder could be detected during six months confinement; but from the moment that a fall of passion threw him off his guard, he became furious and ungovernable.

• Even in the frantic state, attention and memory are not always abolished; a furious maniac will sometimes throw out a smart retort upon those who address him, which proves that he knows his own situation, and that of his attendants.

• The obstinacy of false perception, once admitted, is incorrigible. A maniac, confined in a house situated on a small brook, fancied himself the owner of several vessels which were daily expected in port. Though he saw patients, who were allowed more liberty, step over the brook many times in the day, he always rose when the moon shone, to see whether his ships had entered the river. Upon similar occasions, persons unaccustomed to lunatics, expect to do some service, by trying to convince them of their error; but the attempt is always unavailing; the patient will even admit some distinction, yet recur to his favourite idea. A gentleman now under my care, believes himself to be of royal extraction; when I accost him by name, he says, that to his physician he is indeed Mr.—, but to all others he is the prince-royal of Spain, and from them he expects the ceremonies due to his birth.

• When

• When lunatics attempt to write, there is a perpetual recurrence of one or two favourite ideas, intermixed with phrases which convey scarcely any meaning, either separately, or in connection with the other parts. It would be a hard task for a man of common understanding to put such rhapsodies into any intelligible form, yet patients will run their ideas in the very same track for many weeks together.

• If the violence of any passion has been among the immediate causes of insanity, that passion is brought into action with great fury, at some period of the disease, and pride, anger, or love, becomes a distinguishing feature. Fear produces an immediate expression of the strongest kind, deprives the maniac of speech, and renders his countenance a hideous caricature.

• The contrary state to false perception, is an intensity of idea, which constitutes melancholy. The maniac, as Mr. Locke has observed, reasons justly, though from false premises, being deceived in his first impressions: the melancholic, on the contrary, perceives, not wrongly, but too intensely regarding some objects, which induces him to grant them an exclusive attention, and leads him to reason improperly, even concerning his truest perceptions.

• A melancholy patient, despairing of his circumstances, without foundation, was persuaded with much difficulty to draw up a short statement of his affairs, which he did with great accuracy. He placed his debts in one column, and his property in another, opposite. But no arguments nor intreaties could prevail upon him to compare the columns, by which it would have appeared that he was master of a considerable sum: his attention was wholly occupied with the list of his debts, and he obstinately averted his eyes from the other column.

• There is a case in which melancholics appear to have false perceptions, but I think it resolvable into intensity. This is when such patients accuse themselves of murder, or some other enormous crime, which they have not committed. This may happen in two ways: 1. Many cases of insanity consist of a mixture of mania and melancholy, in their commencement; in this state of the disease visions are common, which are referred to the prevalent ideas in the patient's mind, and are remembered as real occurrences, when pure melancholy has predominated. 2. Even in cases purely melancholic, the patient may mistake a dream for a real event.

• Melancholics are always apt to impute their uneasy feelings, especially those arising from flatulence, to demoniacal action, and they will form the most extravagant suppositions, to account for the entrance of the demon into their bowels. Upon this subject it is vain to reason, and whoever attempts to ridicule the patient, loses his confidence entirely.

• One of the most unhappy states of melancholy, is that in which the patient suspects an intention to poison him. With this impression, he obstinately refuses every kind of nourishment, and, unless managed by skilful attendants, dies of famine. I once saw a patient, who had passed a fortnight without food, and who died of mere inanition: he resisted, to the last, every attempt to force a little wine into his mouth.

In the remainder of the paper, the medical treatment of maniacal disorders is briefly touched, and the author more particularly gives the result of his own observations respecting the use of mercury; which, on the whole, are not favourable to that remedy.

The account of *remedies of dropsy* is continued from vol. I. It consists of a number of cases arranged under the head of the principal remedy used. The results afford a decided preference to cream of tartar. The success of the digitalis, given alone, appears very unfavourable: but the Doctor thinks that it may be usefully employed as a secondary remedy. The other medicines tried were principally Bacher's tonic pills, bark with tincture of cantharides, and mercurial friction. The results of 56 cases are exhibited, in a tabular form, at the conclusion.

The next article relates to *the prevention of fevers in great towns*. Part of this consists of the republication of a paper addressed by the author to the committee of police in Manchester, which is replete with valuable remarks, but most of them of a local nature. The whole of this article well deserves the attention of those who are concerned in the regulation of manufacturing towns and districts: but the friend of humanity will feel much pain from the view of misery and wretchedness that it affords, and most of which he will fear to be *inseparable* from that prodigious extension of trade and manufacture which is supposed to constitute the prosperity, and which now seems essential to the existence, of this state.

A few cases of *dilatation of the heart* are given in the next article; and these are succeeded by some observations on *the effects of pneumatic medicine*. From the trials made by this physician of the inspiration of factitious airs in consumption, asthma, cough, palpitation of the heart, and peripneumony, no encouragement is derived to expect more than temporary relief at best from this practice, and frequently not even that. The number of the cases, however, as he acknowledges, is too small for a positive inference; and he means to continue his experiments on proper occasions.

A short Appendix to the volume contains some remarks on *Dr. Tatterfall's brief view of the anatomical arguments for the doctrine of materialism*, intended as an answer to a paper by Dr. F. in the 4th vol. of the Manchester Transactions. We are sorry to find that this dispute on a merely speculative topic has called forth no little personal asperity of criticism; which, however, Dr. F. represents as only retaliation on his part. As to the point in debate, we must repeat our conviction that nothing decisive can possibly accrue from a mode of argumentation, which either party may plausibly turn to his own advantage.

Al. Art.

ART. XI. *The Rudiments of Ancient Architecture*; containing an historical Account of the *Five Orders*, with their Proportions, and Examples of each from Antiques; also Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Eleven Plates. The second Edition, much enlarged. Royal 8vo. 6s. Boards. Taylor, Holborn. 1794.

NOTHING conduces more to the success of the arts, than taste in those who have the means of encouraging them; and a reciprocal communication between the amateur and the artist tends greatly to their advancement. The former attains, through these means, the pleasing satisfaction of tracing the labours and the studies that produce many of his principal enjoyments; and the latter, by elegant intercourse, acquires an enlargement of ideas, otherwise too much restricted by an habitual attention to the practice of his art. Architecture, not only as it respects the elegancies and pleasures communicated in common with the kindred arts, attaches with it also a tendency to our comforts and conveniences, and is therefore, certainly, a study of great importance to men of taste and property. Besides the advantage attending a knowledge of its utility, an acquaintance with the subject is necessary to assist travellers in forming a judgment of the most remarkable edifices in foreign countries; and, on classic ground, the pleasure of viewing with intelligence the remains of the most elegant structures in the world would be lost without this qualification.

A knowledge of this great *necessary* and *luxury* of life would doubtless become the occasional study of gentlemen, could it be cleared of the immense load of technical terms and artificer's phrases, which usually crowd the voluminous treatises on the subject. Such appears to have been the present author's view in offering to the public a concise and portable volume, exhibiting all that seems to be necessary in forming a judgment of the art, and clear of every exuberance that might retard the reader's progress.

We took notice of the former edition of this work in our Review for December 1789; and with pleasure we announce its re-appearance, with many additions.

The author informs us, in the preface to this edition, that  
 "The history of the progress of architecture, and of the five orders, is considerably augmented, and will, it is hoped, be found a pretty accurate sketch of the subject. The description of the Greek and Roman houses, and villas, has never before been collected into one point of view; as the subject is interesting, it will be entertaining, perhaps useful."

To the dictionary, besides many other articles, is added, an accurate ichnographical description of the most celebrated Greek and Roman structures; to render which completely useful, the proper names of parts are retained, and printed in italics: for this part of the work I have been under the necessity of consulting many authors, and there is no point of any consequence on which I have not examined most of the books on the subject. This part therefore, as it may be relied upon for its accuracy, will, I am persuaded, meet with respect.

To this edition is added a plate of the modern Ionic capital, according to Scamozzi.

On a work of science, in the nature of a compendium, little by way of criticism will be expected: but, in the present instance, for the benefit of those readers who may be induced to procure an acquaintance with the subject by perusing this publication, we shall endeavour briefly to point out those parts in which the art is well treated, and likewise those in which we conceive the treatise to be susceptible of farther improvement.

How far the author may be justified in numbering Architecture among the arts derived from the Egyptians, would require a discussion too long for the present purpose. We conceive that Architecture, as a necessary art, is almost coeval with man; and therefore we disclaim every idea that tends to restrict its origin to a particular country. The necessities of man under the climate in which he lived, and the nature and productions of the country, together with his avocations, are circumstances most likely to have influenced him in the primitive manner of constructing his habitation. In addition to their native works, it is universally agreed that the Grecians advanced the art by gleanings from others, particularly from the Egyptians, every idea that could tend to render more perfect their own ingenious productions; of which the many very antient and beautiful forms, nearly resembling the Corinthian capital, now found in the antient Thebes, in the island of Philæ, and in many other parts of Egypt, bear ample testimony: for these were executed long anterior to the reported invention of the Corinthian capital, by Callimachus, in Greece. In the buildings of a more advanced age, it must be allowed that the Greeks first rendered them productive of grace, regularity, and beauty; for to the fine eye, skilful hand, and sublime genius of that nation, is Architecture indebted for its rules of decorum, elegance of design, and taste of ornament, which began to arrive at perfection under the fostering care of Pericles; which period, including the reign of Alexander the Great, must be considered as its climax of grace, elegance, and beauty in Greece.

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In deducing the probable origin of the several parts of a column, the author has been more brief, and his account is more consistent with reason, than is usually the case in treating this subject: we wish it were still more limited in the consideration of the early Doric; which being originally erected of great bulk, and without a base, by supposing a square tile only, or other material, to be placed on its top, the better to enable it to support an incumbent weight, an idea may be formed of the primitive column with a capital only. The column being, in time, gradually made much less in thickness, a similar square tile was placed under it for a base; and if we suppose the splitting of the timber at each end to have occasioned a bandage of cord or iron to be added, the complete Doric column is formed.

The spreading of a tree, just where the arms are inserted into the trunk, might, as the author imagines, easily suggest ideas for other variously formed capitals.

The author is not, however, so happy in his conception of the frieze, which he supposes 'was a necessary addition, when height within was wanted.' The frieze was an outside facing of wood, stone, or cement, occupying an height, equal to the depth of the timbers under the roof; and consequently it only exhibited the thickness of those timbers, which are beautifully represented by the triglyphs in the Doric order. Vitruvius, cap. 2. lib. 4. says, *Ita divisiones tignerum telæ triglyphorum dispositione intertignum et opam habere in Doricis operibus ceperunt.*

It would much conduce to the facility of our acquiring a general knowledge of Architecture, if the three Grecian orders only, viz. Doric, Ionic, and Corinthian, were considered as the standards; and the other two, viz. Tuscan and Composite, were ranked as varieties: but, as our author professes to treat the subject of the orders merely as they are defined by the best authorities, he has not ventured out of the beaten tract. We would, however, advise the consideration of them to be restricted to the number here recommended; as from so doing no possible inconvenience can arise, and the purpose for which this work was undertaken will be considerably advanced by this reduction in the catalogue of names.

The description of the orders, though confined to a few pages, is well executed, and contains sufficient information for such as wish to know the distinctive character of each; and the plates are excellently calculated to assist.

In part the second, the author observes that,

'Of all the buildings of the ancients, those sacred to their deities remain most perfect, and in the greatest number. Indeed, consider-

ing the Polytheism of their religion \*, and how much men and nations vied in endeavouring to shew the greatest liberality in erecting buildings to the honour of their tutelar deities, or when they had vowed worship and homage to any particular one; I say, when we consider what variety of opportunities offered to shew honour, to exhibit splendour, and to display liberality, we need not wonder at the great number of sacred edifices still remaining: indeed they are so many, and of such magnificence, as chiefly to absorb the traveller's attention.

The above remark is well grounded, and materially tends to shew the utility of the succeeding tracts,—particularly to travellers, who wish thoroughly to comprehend what they see. *Of the houses of the antients*, the author has collected what little accounts remain in Vitruvius and Pliny; which raise our admiration of the immensity and magnificence of their habitations, and serve to awaken our curiosity, rather than to give us a clear idea of their distribution and form. However unsatisfactory the descriptions may be, they clearly evince that a well digested investigation of the subject is a desideratum in Architecture. We have many and excellent descriptions of the remains of ancient public edifices of the aptients: but their domestic buildings have been neglected as unworthy of attention, although many of the most beautiful forms and specimens of internal decoration owe their introduction among us to the discovery of some accidental fragments. Pompeia alone would furnish matter sufficient for a very interesting work; and it is to be hoped that, before those elegant remains moulder into total decay, a more liberal conduct will influence the ruling power there †, in permitting ingenious artists to present the world with accurate drafts of those buildings. On the coast of Baia, the remains of ancient villas are numerous; and about Rome and the adjacent parts are an infinite number, such as may be deemed well worthy the attention of the curious investigator, who would there find ample rewards for his labours.

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\* The Greeks are said to have had 30,000 gods; nor were the Roman deities less numerous.

† Complaints have been made that it was particularly distressing, in travelling over that quarter, to find that all attempts to take drawings of the precious remains at Pompeia were strictly prevented by prohibiting mandates, which contribute more towards the speedy annihilation of elegant works than all devouring time itself. One among many other instances states that at Pozzuoli, where formerly stood some fine variegated marble columns in an ancient era of the temple of Jupiter Serapis, the patron of the arts, to whom we here allude, removed them from their original situation, had them cut into thin slabs, and with them lined the walls of a stair-case at Caserta.

... A dictionary of terms in Architecture, including descriptions of the celebrated Greek and Roman theatres, completes the work: which is composed throughout in familiar language, and is void of that multitude of technical words which distracts the attention of general inquirers, and which usually attends writings on this art. Although the author declares it to be 'intended more for the gentleman than the artist,' yet, we are convinced, the introduction of it among students will prove of the most beneficial consequence; for what can more enhance the object in view with beginners, than an invitation to the subject by an easy and familiar introduction?

We have perused the volume with much pleasure; we are fully satisfied that it will be found to answer the end proposed; and, sincerely wishing to promote the general knowledge of this useful and elegant science, we recommend it to the attention of those of our readers who are desirous of acquiring a summary knowledge of the subject: convinced that with little trouble they will reap ample benefit and instruction. As a pocket companion to travellers, also, it will be found useful for explanations of the various parts in Grecian and Roman Architecture.

Saun...s.

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ART. XII. *Biographical Sketches of eminent Persons, whose Portraits form Part of the Duke of Dorset's Collection at Knole; with a brief Description of the Place. Embellished with a Front and East View of Knole.* 8vo. pp. 164. 6s. Boards. Stockdale. 1795.

THOSE who build palaces and collect cabinets have a claim to public gratitude, because at their private expence they adorn their country, and afford new sources of enjoyment to all who are qualified for taking delight in works of taste or magnificence. To celebrate such works with due praise, and to illustrate them with such explanations as may make them more universally known, has always been considered as a task highly becoming a man of letters; and many of the palaces and cabinets of France and Italy are described by men who hold no inconsiderable rank in the literary republic. To render due honour to the noble mansion and magnificent collection at Knole seems to have been the original design of this performance. The author's intention was to have printed but a few copies, 'for the use of the nobleman to whom the work is dedicated, and of those friends to whom his Grace might have condescended to recommend them:' but we are glad that the writer altered his resolution, and gave his work to the public; for these biographical sketches, which are thirty-nine in number, and relate to persons of high celebrity, are written with a degree of taste and spirit, and are accompanied with a liberality

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and justness of remark, which cannot fail to render them acceptable to a very numerous class of readers.

Among the portraits, are those of Thomas Sackville, Earl of Dorset; William Cecil, Lord Burleigh; Robert Dudley, Earl of Leicester; Cranmer, Archbishop of Canterbury; Admiral Blake; William of Nassau, first Prince of Orange; Cardinal Wolsey, &c. Some of them were painted by Holbein, and most of them, probably, by his pupils. They are contained in a room ninety feet long, and, through the great attention of the noble proprietor, are in perfect preservation.

The descriptions of the house and park are given *con amore*. That of the park is contained in the following paragraph:

"The park owes much to nature and much to its noble proprietor; the line of its surface is perpetually varying, so that new points of view are constantly presenting themselves. The soil is happily adapted to the growth of timber; stately beeches and venerable oaks fill every part of the landscape; the girth of one of these oaks exceeds twenty-eight feet, and probably its branches afforded shade to its ancient lords of Pembroke and Norfolk. The present Duke has, with much assiduity and taste, repaired the gaps made in the woods by one of his ancestors, who, "Foe to the Dryads of his father's grove," had unveiled their haunts and exposed their secret recesses to the rude and garish eye of day. The plantations are not dotted about in cloddish clumps, as if they had no reference to a whole or general effect, but in broad and spacious masses cover the summits of the undulating line, or skirt the vallies in easy sweeps. Not to dwell, however, on "barren generalities," among many others there are two points of view which particularly deserve the visitor's attention; the one is from the end of a valley which goes in a south-west direction from the house, it forms a gentle curve, the groves rise magnificently on each side, and the trees, many of them beeches of the largest size, are generally feathered to the bottom; the mansion with its towers and battlements, and a back ground of hills covered with wood, terminate the vista; the time most favourable for the prospect is a little before the setting sun, when the fore ground is darkened by a great mass of shade, and the house, from this circumstance and its being brightened by the sun's rays, is brought forward in a beautiful manner to the eye. The other view is from a rising ground of the same valley, and of a different kind from the former; on gaining the summit of the hill, a prospect of vast extent bursts at once upon the eye; woods, heaths, towns, villages, and hamlets, are all before you in bright confusion, the sudden and abrupt manner in which the prospect presents itself being in perfect unison with the wildness of the scenery. The eye takes in the greater part of West Kent, a considerable part of Sussex, and a distant view of the hills of Hampshire. The fore ground is woody, the whitened steeples rising every where among the trees, with gentlemen's seats scattered round in great abundance. Penshurst, the ancient residence of the Sidneys, stands conspicuously on a gentle swell, forming a middle point between the fore ground and the South Downs that skirt

skirt the horizon. It is a venerable mansion surrounded with groves of high antiquity. I know not if the oak, planted the day Sir Philip Sidney was born and mentioned by Ben. Johnson, be yet remaining; if it be, I trust it meets from the present proprietor with every respect due to so sacred a relique. The patriot Algernon, and the poet Waller, have both reposed beneath its shade, and possibly here too Sir Philip sketched his Arcadian scenes.'

As a specimen of the biographical sketches, we shall insert the following short account of the famous Earl of Leicester: .

Robert Dudley, Earl of Leicester, was son of John, Duke of Northumberland, and born anno 1532; he was admitted early into the service and favour of Edward VI. but with the rest of his family fell into disgrace at the accession of Mary; no sooner, however, did Elizabeth succeed, than he was received at court as a principal favourite; in a short space he was master of the horse, knight of the garter, and privy-counsellor, and was proposed by Elizabeth (though probably not seriously) as a proper husband for the Queen of Scots, an offer, which was generally thought to have been made, to afford Elizabeth an excuse for taking him herself; the death of Dudley's lady at this period gave rise to many dark suspicions; she was conducted by her husband to the house of a domestic at Cumnor, in Berkshire, where, as it was said, after some attempts to poison her had proved inefficacious, she was first strangled, and then thrown from a high stair case, that her death might appear to have been occasioned by the fall. In 1564, he was created Baron Denbigh, and Earl of Leicester, and elected chancellor of the university of Oxford; about this time, he married the dowager Baroness of Sheffield, but afterwards, fearing it would occasion the diminution of his influence over Elizabeth, he exerted himself by various means to induce his lady to desist from her pretensions; finding her, however, immovable, he resorted to his former expedient of poison, which the strong constitution of the lady so far resisted as to enable her to escape with the loss of her hair and nails; she had a son whom Leicester called his base son, but to whom he left the bulk of his fortune. In 1575, the Queen paid him a visit at Kenilworth, where he entertained her seventeen days at the expense of 60,000*l*. At this period appeared a pamphlet written with great force, entitled, A Dialogue between a Scholar, a Gentleman, and a Lawyer, in which the whole of Leicester's conduct was investigated with equal truth and bitterness; the Queen herself caused letters to be written from the privy-council, denying the charges, and vindicating her favourite's innocence; the pamphlet, however, was not the less read nor credited.

In 1585, he was sent as generalissimo to the Low Countries, where his conduct was such a tissue of insolence and caprice, that he was recalled, but lost nothing in his mistress's favour, who consulted him on the arduous affair of Mary, Queen of Scots, and it is reported his advice was to have recourse to his old expedient poison.

He died in September 1588, after having been appointed lieutenant general under the Queen, of the army assembled at Tilbury. With one of the blackest hearts, this man affected great regularity  
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in religious duties; he was thoroughly conversant in the Latin and Italian languages, spoke well, and wrote at least equal to any man of his time.

The account of such a wretch, as Leicester undoubtedly was, may afford some consolation to the present age, amid all the crimes and calamities by which it is distinguished; since there is perhaps no one of our ambitious profligates, whatever evils their inordinate rapacity and lust of power may have brought on mankind, who would not shudder at the crimes of Leicester.

Gil--s.

**ART. XIII.** *The Antiplogistic Doctrine of M. Lavoisier critically examined, and demonstratively confuted; in which its Absurdities are exposed and clearly proved to arise from a Deficiency in its Principles; and that Defect is supplied, and an Explanation given, upon such Principles as Nature evidently employs, and Reason proves to be indispensably necessary. To which is added an Appendix, consisting of Strictures on Dr. Priestley's Experiments on the Generation of Air from Water; and of Criticisms on the Remarks made by the Reviewers on the Author's former Writings. By E. Peart, M. D. &c. 8vo. pp. 151. 4s. Boards. Miller. 1795.*

**T**HERE is not, we believe, any one literary edifice with a frontispiece in this style that has approved itself to the judgment of mankind; nor need we limit this remark to our own country nor to our own age. We hardly remember ever to have transcribed a title with so many faults as are to be found in that which we have just copied; so redundant and so deficient; so transgressing against elegance, and so repugnant to good taste. The diction of the whole work is indeed too loose and verbose to pass without censure. It affords no presumption in favour of the precision of the author's thoughts, and is likely to create a prejudice, perhaps unjust, against his system.

In sect. 1. we find Dr. P. urging two inconsistencies against M. Lavoisier. That philosopher, he remarks, describes caloric as incoercible, and yet makes a few grains of oxygene coerce 'as much caloric as will fill a large receiver.' In such 'state of bondage,' our author farther charges M. L. with 'making it perform inconsistencies.' It is said to prevent homogeneous, but not heterogeneous, particles from uniting; it counteracts aggregative, but not elective attraction. Thus oxygene retains the aeriform state: but an acid and alkaline gas, in spite of repulsive atmospheres, condense into a solid neutral salt.—In both these objections, we think, our author fails. The first, though not captiously intended, resolves itself into a mere quibble. In the second example, we discover nothing inconsistent.

sistent. A given power may resist attraction in one case, but not in another.

The second section contains the choicest of Dr. P.'s arguments against Lavoisier. This we shall give entire, as Dr. P. has implicated the Monthly Review\* in the question :

\* *A concise statement of the anti-phlogistic explanation of the solution of mercury in nitrous acid.*

\* According to the anti-phlogistic theory, mercury is a simple substance :

\* Caloric, if any thing but the cause of repulsion, is a simple, homogeneous matter ; and

\* Nitrous acid is composed of azote and oxygen.

\* If mercury be put into nitrous acid, a calx is formed, and nitrous air is generated ; therefore,

\* *Mercury attracts oxygen from azote.*

\* If that calx be exposed to the action of caloric, the mercury is left in its simple state, and the oxygen with caloric form oxygen gas, consequently,

\* *Caloric attracts oxygen from mercury.*

\* If mercury be exposed to the action of oxygen gas, the gas will be decomposed, and the mercury with the oxygen will form a calx ; therefore,

\* *Mercury attracts oxygen from caloric.*

\* If nitrous acid be subjected to the influence of caloric, oxygen gas will be produced ; consequently,

\* *Caloric attracts oxygen from azote.*

\* If nitrous gas be mixed with oxygen gas, the latter loses its caloric, and together they form nitrous acid ; therefore,

\* *Azote attracts oxygen from caloric.*

\* In short, the whole process of dissolving mercury in nitrous acid, reducing the calx, and producing nitrous acid again by the mixture of the nitrous and oxygen gases formed in the process, is thus explained :

\* *Mercury attracts oxygen from azote ;*

*Caloric attracts oxygen from mercury ; and*

*Azote attracts oxygen from caloric ; so that*

\* Mercury attracts oxygen ; caloric attracts it still more powerfully ; but azote most powerfully : yet mercury will attract it from azote ! If to this we add the preceding conclusions properly collocated, we shall have a charming string of inconsistencies :

\* *Caloric attracts oxygen from mercury, and*

*Mercury attracts oxygen from caloric ;*

*Caloric attracts oxygen from azote, and*

*Azote attracts oxygen from caloric.*

\* But, at present, no more need be said to convince those who are open to conviction, of its fallacy ; and those who, through prejudice, will not, or, from want of capacity, cannot see the force of these

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\* A reference to our Reviews of Dr. P.'s former publications is given in our xivth vol. p. 235.

objections,

objections, would remain equally blind or stupid, were the list of absurdities swelled *ad infinitum*; for which reason I shall leave the present subject, and proceed to that of the next section.

\* A reader, unacquainted with chemistry and chemists, on considering this statement, may wonder that any person should be at the pains to write a book in order to expose a reasoner so thoroughly Hibernian as M. Lavoisier:—but, when he is informed that there are circumstances which are not noticed in this view of M. L.'s system, he will inquire what those circumstances are. If accustomed to consider the difference between true and false argumentation, he will probably be aware that the latter consists in the wilful or undesigned suppression of circumstances; whence facts stated as analogies are really not so. In the notable sophism,—*man is an animal; an ass is an animal; therefore a man is an ass*; what defect can the most lynx-eyed logician find, except this, that all the points of difference between the biped and the quadruped are suppressed? When the new chemical system makes caloric attract oxygen from mercury, and mercury attract oxygen from caloric, it notices the difference of temperature. This Dr. P. overlooks here; and in the appendix to his tract (pp. 129—135) he endeavours to persuade the public that the quantity or intensity of heat is irrelevant.

In these supplemental pages, he compliments one of our late associates with a long reply.

\* The quantity of caloric (Dr. P. argues,) necessary in the experiments in question, affords no assistance; the difficulty to be explained is why oxygen, at one time, is more attractive to mercury than to caloric; and, at another time, is more attractive to caloric than to mercury: the quantity of one principle cannot increase the power of attraction which another principle may have to it; and it is universally allowed in chemistry, that two bodies combined together with a certain force of attraction, cannot be decomposed by a third having a weaker affinity; consequently, if oxygen hath a stronger attraction to mercury than it hath to caloric, it is inadmissible to say, that caloric can attract oxygen from mercury, be the quantity of caloric ever so great; for, by the same rule of reasoning, an alkali will attract an acid from a certain quantity of water; therefore oxygen attracts alkali in preference to water: but, increase the quantity of water, and the oxygen then ought to quit the alkali to again combine with the water, which is not the case; and, therefore, every explanation upon such principles of reasoning are [is] unphilosophical.

This is somewhat ingenious: but we request the unprejudiced chemical reader, if any such can be found, to determine whether the power of temperature to superinduce the gaseous form is to be overlooked.—We also appeal to him whether the true compass, by which we should steer in reasoning concerning

cerning the action of caloric, be not the analogy of effects produced by this agent or power. We shall therefore, notwithstanding an opinion in p. 46, offer a case to the supposed reader's acceptance, and hope he will receive it in preference to our author's acid and alkali. Certain neutral salts, when crystallized, hold consolidated water: apply heat, the water appears in a liquid form; apply more heat, the water shall take the gaseous form or be turned into steam. Present steam to the calined salt; the salt will not regain its water of crystallisation; present water at a certain temperature, and it will become consolidated anew. Again, present water (or rather ice) at a certain low temperature, and the neutral salt shall not combine with it. We have therefore temperatures of union bounded on one hand by temp. giving elasticity to one constituent part, and so promoting disunion: on the other hand, by temp. enabling the attraction of aggregation to prevail, and so preventing union or promoting disunion. The same play is observable with respect to oxygen and mercury; and by taking no notice of temperature we could make out the same bill of inconsistencies in the former case. Does Dr. P. push his system so far? If he does, will he find any body to go with him?

The fullness of the author's title, and the nature of our extracts, render it needless for us to give a summary of the remainder of this treatise. We commend Dr. P. for reviewing the reviewers with such spirit, and in such a spirit. He is right in trying to prevent his philosophy from being classed with the *dead-born*, or the *dead soon after birth*. Neither the censure nor the flights of periodical critics should lead him to despair of its longevity. It is not long since M. Lavoisier's doctrines, now so universally received, were buffeted by almost all the journalists in Europe:—but, from day to day, they were gaining proselytes, and obtaining notice: from day to day, his disciples were driving the phlogistians from their outposts. The disapprobation of reviewers, therefore, could not prevent truth in this instance from spreading immediately, nor from prevailing finally. We hope that it cannot in any instance. If Dr. Peart, however, has been publishing for these eight years, and has found no champion, nor excited any considerable controversy—should he not draw the presumptive consequence?

We have just used the term *truth*:—but let not Dr. P. suppose that we deem M. Lavoisier exempt from errors. In several points respecting caloric, we think him wrong. Our creed on the whole doctrine of heat is very loose.

In taking our leave, we think it right to give Dr. Peart a slight piece of intelligence. The writer in the Monthly Review,

view, of whom he speaks in p. 140 \*; is not the same with him who is at issue with the Doctor in the preceding pages. This division gives a sceptic and an adversary, instead of an adversary alone: —but *qu'importe?* Dr. P. will perhaps say that one set of reviewers can only repeat the objections of their predecessors. Yet how often does the Doctor repeat? What paucity of illustration does he discover, in his perpetual recurrence to the same charge against the anti-phlogistic system!

Bed--s.

ART. XIV. *A Narrative of the Revolt and Insurrection of the French Inhabitants in the Island of Grenada.* By an Eye Witness. 8vo. pp. 166. 2s. 6d. Vernor and Hood. 1795.

THIS authentic and affecting detail exhibits such a picture of human ferocity and the calamities of war, as cannot be contemplated without horror. It is not to the struggles of men who are doomed to perpetual slavery, and who therefore might be supposed to rise against oppression, that the miseries of Grenada are to be ascribed. The revolt and insurrection, by which this unfortunate colony is desolated, originates with the *free people of colour*; an intermediate class between the Whites and the Blacks, the offspring of licentious indulgence, who have been permitted to wander about the country in vicious idleness, a burthen to themselves and a nuisance to society. We may remark, by the way, that the conduct of these people affords a striking proof that freedom, without civilization, is not always a blessing to its possessors. These ignorant and lawless men were considered, by the French republican commissioners in Guadaloupe, as fit instruments for exciting commotions in Grenada; and they were not mistaken. A very extensive conspiracy was formed, at the head of which was one *Julien Fedon*, a free mulatto, of some property. It does not appear that this man had any reason to complain of the conduct of the Whites towards him. He was allowed to enjoy all the privileges of a British subject in their fullest extent; but we are told that, in manners and capacity, he was, to the last degree, debased and ignorant. Perhaps on that account he was thought a proper person to be appointed commandant general in such a service; and most of the free mulattoes resorted to his standard. The night of the 2d of March 1795 was appointed for the execution of the plot. Accordingly, the small towns called Grenville, or *La Baye*, and Charlotte town, were seized nearly at the same hour by different parties. At the former, the free people of colour surrounded the houses about

\* Monthly Review, July 1793, p. 294.

midnight;

midnight; and, as the inhabitants looked out of their windows to inquire into the cause of the disturbance, they were immediately shot. The revolvers at length entered into the chambers of the devoted victims, and, dragging them into the streets, *set them at marks to be shot at;* and afterward mangled the dead bodies in a manner too shocking to be related. They spared neither sex nor age.

At Charlotte town, the insurgents acted with less cruelty. The women and children were spared, and permitted to remain at a plantation about a mile from the town. Of the men, such as they made prisoners were sent to the rebel camp, and we shall presently see what became of them.

The British commander in chief, Lieut. Governor Home, was unfortunately at a considerable distance from St. George's (the capital) when the news of the revolt was conveyed to him. Conceiving that his presence was immediately necessary at the seat of government, he determined to proceed thither by sea, and embarked in a sloop with some other gentlemen, at a place called St. Patrick's Bay. On coming off Charlotte town, which was in possession of the rebels, the Fort fired at the sloop; and a vessel, which was thought to be a French privateer, appearing at the same instant to be making towards them, the governor and every person on board, except the master, came to the fatal determination of going ashore in the boat, and trusting to the mercy of the enemy. The master remained on board, and, steering his little vessel out of the reach of the privateer's guns, got safely to St. George's. The governor and his party were surrounded on landing by the rebels, who forthwith conveyed them to their camp at Belvidere, and confined them in the same building with those who had been taken prisoners at Charlotte town.

The capture of the lieutenant-governor was a fatal circumstance: most of the French white inhabitants, notwithstanding that they had sworn allegiance to the British government, and lived under its protection upwards of 30 years, now openly declared for the insurgents, and repaired to their camp. Their negroes followed the example of their masters, and the whole island, except the town of St. George and a few plantations in its neighbourhood, soon fell into the possession of the rebels; and the work of plunder, and the devastation by fire, became almost general.

Such were the origin and progress of the destructive and calamitous war which now rages in Grenada. Our limits will not allow us to enter into a detail of the subsequent events and military operations; yet we cannot pass unnoticed the miserable fate of Mr. Home and his companions, which we shall give in  
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the author's words: 'Early in the attack made by our troops on the camp of the insurgents, fifty British inhabitants, among whom were [the lieutenant-governor and] several of the most respectable characters, who had been captured, or induced to surrender, by the treachery of Fedon and his adherents, *were deliberately massacred by order of that inhuman monster!*' The author does not relate the manner of their deaths, but observes that they all met their fate with fortitude and resignation. He adds moreover, (a circumstance which it were unjust to suppress,) that the French commissioners, in order, it is presumed, to prevent this dreadful massacre, sent an officer to demand the prisoners, with directions to convey them to Guadaloupe, but that the officer came a few hours too late! The *work of death* was done; an act of unprovoked and horrid cruelty, which the officer 'reprehended in the strongest terms of disapprobation and abhorrence.'

We have dwelt the longer on this little publication, not from any extraordinary merit in the narrative, which is desultory and perplexed, but because the subject is highly interesting in itself; and also because we consider the conduct of the French inhabitants, both in Grenada and St. Vincent, in the present war, to be such as merits the most serious consideration of his Majesty's Ministers; who will find, perhaps, in the sequel, that it is much easier to conquer the French islands in the first instance, than to retain the inhabitants afterward in obedience to our laws and government.

*Edw. ds.*

*1<sup>st</sup> Art.*

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ART. XV. *Considerations on the State of Public Affairs*, at the Beginning of the Year 1796. THIRD EDITION. 8vo. 2s. 6d. Owen.

**N**OTWITHSTANDING the general disposition in favour of peace, which seems to prevail throughout the whole British empire, there are still many individuals who strenuously maintain contrary sentiments; some, no doubt, from the honest and powerful conviction of their minds and feelings; others, possibly, from *reasons* which may be more satisfactory to *themselves* than they would prove to the public, were they *openly avowed*. Among the latter, every one, who is not a stranger to the world in which he lives, includes the retained writers in the government newspapers;—with whom—though his sentiments are similar—we have neither right nor disposition to class the unknown author of these *Considerations*: of whose identity and connexions we have not the most distant conception. We shall, therefore, speak of his performance simply as a publication which merits, from the importance of its contents, the serious attention

attention of every British reader who is laudably anxious for the best interests and welfare of his country.

The abilities displayed in this work appear to be of the first order, and peculiarly adapted for political investigation; the language is eloquent and ardent; and the writer's qualifications, as a man of observation, serve to add great argumentative weight to his speculative opinions. He is decidedly, we had almost said *violently*, averse from every idea of a peace with France, till she shall implore it with substantial proofs of her contrition, and with every *amende honorable* which we ought to demand, and which she can realize, in atonement for the injuries and dangers in which she has plunged the greatest part of Europe, by the madness of her ambition and the excess of her enormities.

Such is the spirit in which the writer canvasses this very interesting subject; and on which he expresses his sentiments in a style that, from a redundancy of pathos, is apt to deviate perhaps too much into the *declamatory*. From a very animated display of the moral and political state of France, he proceeds to point out 'the basis and conditions of a just and adequate pacification, by concessions on her part:' but the course of his discussion, as he observes, 'involves the wisdom and propriety of making peace with her at all.' He contends that it is not for ourselves that we have carried on, and still are carrying on, this dreadful war, or that we are to consent to peace. It is, says he,

'The general system and balance of power, for which we are contending, (though perhaps, if it is possible, still dearer and nearer interests are involved in it,) it is the independence of this great commonwealth of Europe, which our arms have vindicated and asserted; and I will never admit any basis of peace, which should abandon, or compromise, or expose it. Much less could I bring myself to behold with temper or forbearance, the spectacle of the two great powers, which have attacked and defended its liberties, rearing the altar of peace upon its cinders, and dividing the spoil and plunder with a common violence, but an unequal depravity. For France would be guilty only of a crime of force, which would come home laden to the bosom of Great Britain, with all the accumulated guilt of fraud, treachery, and perfidiousness.'

In support of these ideas and doctrines, he pursues his discussion with great earnestness and energy.—Not that, however, he is so far adverse to a speedy determination of the present war with the French, as to advise that a "consummation so devoutly to be wished" should be deferred to the utmost extremity of distress into which that devoted nation can possibly fall. On the contrary, he admits that

Such is the situation of the world at this conjuncture; so great and general the experience and weariness of the ills of war, that *with the exception of a small band of intriguers and politicians*, peace is the universal hope, desire, and prayer of all the nations of Europe. Twenty millions of individuals invite peace daily back to France, with the piercing cries of misery, oppression, and famine, which peace alone can relieve, and which neither the fraud nor the terror of the government can stifle or suppress. The territories of strangers offer the same vows from another description of her miserable people, with the spectacle of whose wrongs and sufferings every part of the world is filled and polluted; a proscribed and devoted class, whose extremes of fortune have rendered them so interesting to the natural sensibility and unconquerable prejudices of mankind, and who expect in peace, a period at least to the cruel hope which devours them. Peace, too, is equally desired by the enemies of France, and by those states which she holds by violence, or desolates with her perfidious fraternity. The magnanimity of Great Britain invokes peace with public vows, in which the proud misery of the government of France refuses to join. The emperor courts peace even under the mediation of a power but too friendly to France: &c.

After having considered, as *coolly* as the writer's *warmth* will permit, the various powerful obstacles to an immediate negotiation for peace, he concludes with some emphatic observations on *the indemnity of Great Britain.* This, he apprehends, will be less palatable to France than even the surrender of her precarious authority in the Low Countries, &c.:—but he thinks that it is, at the worst, still fortunate for her,

That she has a pledge in the magnanimity of this country, and in the personal character of the government, that it will not delay the repose and tranquillity of Europe, by exacting a rigorous justice, and retaliating upon her avarice and ambition. It is fortunate for France, that the moderation of her enemies will not pervert the successes of this war, to the attainment of any other objects than those for which it was undertaken, or direct the superiority of their arms, to any other end, than the vindication of the treaties, and the restoration of the balance of power.

Were it otherwise—but I repress myself; let her tremble to think, after the calamities of her military marine, after the extinction of her commerce, after the ruin of her finance, after the depopulation of her empire; let her tremble to think, what her case would be, if with four hundred ships of war, with a commerce encreased, with an exuberance of resources, with a population untouched, and a constitution invigorated and endeared, Great Britain, in her turn, should remove the barriers, or violate the system of Europe: if, at the conferences for a peace, it were to be discussed, whether, after having been during more than a century in danger of being enslaved by the natural preponderance of France, and, during the last years, of being corrupted and annihilated in all its political relations, by the arts and malevolence of that restless country, by the overflow of its inhabitants, the  
universality

universality of its language, and by a French faction in every state; I say, whether it were not just, expedient, and necessary to the future welfare and tranquillity of this part of the globe, to provide for its security, by circumscribing her territory, and restoring the ancient boundaries of her empire? Let her tremble to think, if she were to render back all the usurpations of the last century, which justice might prescribe, and her weakness suffer, what limits would be those of France? how different from the Alps, the Pyrenees, the Rhine, and the Meuse?—I repress myself.—But France herself, if ever that country can be grateful, will one day own the obligation as all Europe besides does now. It is indeed glorious, after having stood in the breach for civilized society; having repressed the torrent of enlightened barbarism, which threatened to overwhelm our arts, institutions, manners, and religion, and preserved the social order upon its antient basis—to restore the dyke, and rebuild the column: and with every thing in our power, to demand no more than the post of honour, and the means of rendering the same service, upon the recurrence of the same necessity.

This, I am persuaded, will be evident in the terms of peace, which I have no scruple to say must and will be dictated by Great Britain. She will not abandon her allies for individual advantage, nor accept an equivalent for the usurpation of her enemies; and the decline of the colonies with the seeds of a negro empire in the West Indies, will, in spite of the conquests she may retain, render her a loser in that part of the world. She will seek her true and certain indemnity, not in the arbitrary conditions, but in the firmness and security of an honourable peace; and this *Power of the third order*, will not forget, at a moment when every thing seems attainable to her ambition, that she is the mistress-nation, not by the extent of her territory and resources, by a predominance of population, or a *natural superiority over all Europe together*, but by her public and private virtues; her justice and moderation; her arts and industry; her laws and regulated liberty; her temperate courage; her unassuming wisdom, and that moral greatness which she opposes to every danger, and to the seductions of victory itself.

This conclusion, whatever consolation it may afford to our hostile neighbours, must be allowed to convey a handsome compliment to our country and countrymen; and we hope that, when the happy day of PEACE shall arrive, the praise will be found to be well merited: if not, we may rest assured that THE BLESSING, however desired, will not prove LASTING.

G.

# MONTHLY CATALOGUE, For FEBRUARY, 1796.

## EAST INDIA AFFAIRS.

Art. 16. *Remarks on a Pamphlet entitled "Bengal Sugar;" and on the Manner in which the Trade of the East India Company is carried on in the East Indies by foreign Shipping, in Violation of the Laws enacted for the Support of the Commerce and Navigation of Great Britain.* By Gilbert Francklyn, Esq. 8vo. 2s. Stockdale. 1795.

THE important pamphlet to which these remarks apply was noticed in our 14th vol. p. 423. This reply, however ingenious, appears to us less successfully argued than the original publication.

The author aims at proving that East Indian sugar cannot be brought to market any where, much less to the market in Europe, so cheaply as West Indian: notwithstanding which he is greatly alarmed at the proposal for tolerating the culture of sugar-canes in Bengal.

It is also maintained, that to permit this sort of agriculture would be ruining the planters of the West Indies, in order to raise a superior landed revenue for the sovereigns of the territory of Bengal; and that this new sugar-trade will give an encouragement to foreign shipping, which may be highly dangerous to the interest and welfare of the East India Company.

These objections seem inconsistent. Probably, the profit of the West India planter, who now enjoys the monopoly, would be somewhat abridged by any competition however feebly dangerous. Perhaps, he would be obliged to introduce the plough, and other machines for abridging labour. Possibly, in the course of a century, his productions might no longer be able to afford the expence of slave-cultivation. (See *Wealth of Nations*, Book III. chap. 2.) Sugar is, however, so wholesome and nutritive a substance, so infinite in its possible uses, and capable of being made the basis of so many important manufactories, that to its cheapness and abundance the wise statesman will sacrifice many considerations. The duty on its importation, for instance, might usefully be commuted for an additional window tax,—at least above a certain number of windows.

Mr. Francklyn intimates that the navigation-act will be endangered, if the export and coast-trade of Hindostan should increase. It is very possible, that the framers of this supposed palladium of our naval power had not in contemplation the circumstances of a region, in which British-built ships must be exposed to the temperature and insects of air, and of water, which structures of teak-wood may be fitter to resist; and that some provisions of this act may require great modification. On the whole, the pamphlet before us contains much information of real value.

Tay.

## LAW.

Art. 17. *The Trial of John Horne Tooke*, for High Treason, at the Sessions House in the Old Bailey, November 1794. Taken in Short Hand by Joseph Gurney. 2 Vols. 8vo. 14s. Beards. Gurney. 1795.

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We are glad to see a trial of so much moment, and (we may add) of so much curiosity, detailed to the public in so complete a manner as in this edition it appears to be. It cannot be supposed that we have perused every article of so great a mass of evidence, and every period of the stream of eloquence which so copiously flowed on this remarkable occasion, in the oratorical parts of these very interesting proceedings:—but, from a not inattentive inspection, it was easy for us to draw the general conclusion which we have delivered, in favour of the accuracy and fidelity of Mr. Gurney's report of one of the most important cases (of the kind) that has for many years claimed the attention of the public. In none have we observed a more striking display of the excellence of our laws and constitution of government: a system which other nations admire, but know not how to imitate!—a system which we sincerely hope our countrymen, of all parties, will piously unite to transmit, unimpaired, to their posterity!

This edition is handsomely and (we doubt not) very correctly printed.

Art. 18. *Jurisdiction and Practice of the Court of Great Sessions of Wales*, on the Chester Circuit: with Preface and Index. Royal 8vo. pp. 166. 6s. Boards. Butterworth. 1795.

In a sensible and well-written preface, the author gives an account of the different books which treat on the particular practice of each Welsh circuit, and presents his readers with the following statement of the materials of which this publication is composed:

‘For the Chester Circuit, no work has ever been published: except so much of the *Practica Walliæ* as applies to the counties of Montgomery, Denbigh and Flint; and except also a collection of “Rules of the Court of Sessions of the County Palatine of Chester, 8vo. Chester, 1783:” and neither of these contains a regular or entire collection even of the General Rules and Orders for the jurisdiction to which they belong.

‘In explaining what is here proposed to be done towards supplying this deficiency, it should be stated, that upon this Circuit, the Judges of Great Sessions hold their office by virtue of two distinct patents, one for Denbighshire and Montgomeryshire, and another for Flintshire and Cheshire; but that their Chancery jurisdiction runs through all the three former counties; and the equitable jurisdiction for the county of Chester, is vested in the Chamberlain of Chester, who exercises it by his Vice Chamberlain. It should be stated also, that the course of proceeding upon this Circuit has been gradually framed and settled, in some degree, by certain General Rules and Orders which the Judges have pronounced from time to time; and in other respects, according to the particular rules made in particular cases, which have been afterwards recurred to as precedents. These several Rules and Orders have been casually noted as they arose by each Prothonotary in his time, and entered into some book for his own private and personal instruction; and it is, by comparing these several manuscript collections, no one of which is complete, and most of which differ from each other in the variety of their contents; and by arranging

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\* Addison's Cato.

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their materials according to the regular course of procedure; and by incorporating with them, under their proper heads, every article of the printed Chester Rules; that the present Compilation has been formed. The distribution of the whole is into four parts. I. The Style and Forms of the Court. II. Pleas of the Crown. III. Proceedings in Civil Actions; containing the Rule on each Point; whether general or special; with its date when, and the place where, it was made. IV. Proceedings in Equity; which part appears to have been originally a sort of reading or private commentary upon the subject; but it now contains also several Rules made in particular cases, and is referred to as conclusive authority upon this branch of business. A general Index follows, comprizing all the contents of the text.

Mr. Abbot (for we understand that he is the author,) enters considerably into the question whether it be better to preserve, or abolish, the general jurisdiction of the Court of Great Sessions, and seems to favour its abolition.

The work appears to be composed with care and diligence, and will be found useful by those who are engaged on the Chester circuit. **S.R.**

*Art. 19. Reports of Cases argued and determined in the Court of Exchequer, from Easter Term 32 Geo. 3. to Trinity Term 33 Geo. 3. both inclusive. By Alexander Anstruther, Esq. of Lincoln's Inn, Barrister at Law. 2 Vols. Royal 8vo. pp. 680. 18s. Boards. Clarke and Son. 1796.*

We have often expressed our surprize that the decisions of the Court of Exchequer have not been so frequently reported as those of the other courts in Westminster Hall. The vast variety of business transacted in its different departments of revenue, equity, and law, would, it was conceived, have been a sufficient inducement to such a publication:—but that circumstance, and the additional one of the causes being almost exclusively confined to this jurisdiction, have hitherto proved insufficient motives.—It is certainly of importance to the profession that they should possess reports of the decisions passed in all the superior courts, and they are obliged to Mr. Anstruther for having engaged in an undertaking, which, from the year 1755, when Bunbury's reports were published by Serjeant Wilson, has been hitherto neglected.

Mr. A. has enriched his volumes with some cases determined in the House of Lords, and has added others which came before the court of Exchequer Chamber on writs of error. These last had been previously reported by Mr. H. Blackstone, and in a manner so accurate, clear, and satisfactory, as to supersede the necessity of a republication; it is true, indeed, that the two statements of the cases differ in some few particulars, but these are too immaterial to have warranted their insertion in the present work.

Mr. Anstruther informs his readers that it is his intention to continue these reports, if the present volumes should meet with a favourable reception from the public.—We have carefully noted their contents, and are of opinion that the cases are reported with the requisite perspicuity. We could have wished that the two indices had been incorporated; which would have saved the reader some trouble. **S.R.**

## NOVELS.

Art. 20. *The Dagger*. 12mo. 3s. sewed. Verner and Hood. 1795.

This interesting and pathetic tale is translated from the German of Grosse, whose other novel, *the Genius*, also merits perusal. A lively method of narration, and a dramatic discrimination of character, may be ranked among the merits of the author. The completeness of the fable, and its well-timed catastrophe, in the English impression, are merits of the translator; who has judiciously omitted some hack-nied epifodical adventures. In point of language, this version is no less unexceptionable and fortunate than those of *the Ghost-seer* and the *Sorcerer*.

Tay.

Art. 21. *The Democrat*: Interspersed with Anecdotes of well-known Characters. 12mo. 2 Vols. 6s. sewed. Lane. 1795.

If it had been the chief aim of the author of this novel to offer an antidote against the poison of Gallic politics, we should have commended the design, however deficient we might have found the execution. We are no friends to the sanguinary democrats of France; and we can easily imagine that a series of adventures might be contrived, to demonstrate the folly and wickedness of many of their principles and practices, in a manner equally entertaining and instructive. Unfortunately, however, the author of this novel is not one of those writers who "*catch the manners living as they rise*." To delight the imagination, or to touch the heart, seems to demand superior powers. In the episode of the Count de Tournelles, he indeed rises for a moment above his usual level: but he soon falls back to insipid mediocrity. We have, however, a weightier charge to bring against him. What he calls *anecdotes of well-known characters* appears to be nothing more than the petty, local, and temporary scandal of a country town; and perhaps it may not unreasonably be suspected that the book was written solely to gratify a passion for illiberal invective against persons who are not properly before the public. What provocation has been given, we cannot guess, as the parties are wholly unknown to us: but we must observe that the author is little scrupulous as to the characters against whom he levels the shafts of his indignation: for he brings to his guillotine, in the same moment, a venerable father and his lovely daughter; that the pangs of each may be doubled by sympathy for the other. He feels no compunction for the anguish which a fond mother must unavoidably suffer, on seeing her beautiful (perhaps her only) child thus ignominiously treated. He deals about his fire-brands with great ease to himself, and, without any sort of hesitation,

" Gives virtue scandal, innocence a fear,"

And from the soft-ey'd virgin draws the tear."

There is something so base and unmanly in thus libelling a young lady, whom the author allows to possess great beauty and accomplishments, that we are almost inclined to suspect the book to be written by some antiquated and neglected female, envious of those charms, and eager to traduce that merit, which she does not herself possess. If we be mistaken in this conjecture, and the author is *himself a father*, we are sorry for it. Such a disposition, however, brings its own punishment



nishment with it, and to that we leave those who are unhappily possessed of it.

Edw..ds.

POLITICS, POLICE, &c.

Art. 22. *Smithfield Market*; an Essay: against Carcase Butchers, Monopolizers, Forefallers, and Regraters: including Heads of a Bill for regulating the Sale of Cattle and other Live Stock in the London Market. To which are added Remarks on the Report of the Committee of Carcase Butchers, published by Henry King and J. Edmunds. 8vo. 1s. 3d. Bingley.

We consider this as little more than a controversial production: the solicitor for the cutting butchers against the solicitor for the carcase butchers. From some considerable share of knowledge in the subject, we are enabled to detect much false argument on both sides.

That some evils arise from the practice of supplying the markets of the metropolis through the means of carcase butchers, we readily admit: but we have our doubts as to the possibility of a better supply without their invention. They are *wholesale tradesmen*, and, in this extensive and populous town, a necessary order of men. If carcase butchers were suppressed, the little retail butchers would fall with them; and even with butchers of the middle rank only, it is a matter of doubt whether the business of Smithfield could be properly conducted. We are inclined to think, however, that, *under proper regulations*, it might.

The only idea in the pamphlet before us, which we can deem entitled to the particular attention of the public, relates to a proposed regulation in the business of this great market: namely, 'that all salesmen for cattle, sheep, and other live stock, brought to Smithfield market, should be appointed by the Lord Mayor and Court of Aldermen of the city of London for the time being, who shall give such security as may be required by the said mayor and aldermen: an idea which the writer acknowledges 'not to have originated with himself. Smithfield market in the city of Dublin is governed by the corporation; and it requires as much interest to fill up a vacancy in the office of a salesman there, as to be chosen collector of the land-tax in the city of London.'

The municipality of London have cognizance of men, employed as middle men in affairs of commerce; and surely in a matter which so nearly concerns every citizen, they ought to exert a similar authority. They have SWORN BROKERS on the quays, and why should they not have SWORN SALESMEN in Smithfield? If any improper dealings be carried on, the salesmen, doubtless, are privy to them.

To this proposal of our author, we will beg leave to add a suggestion that naturally grows out of it.

The retail price of bread is regulated by the magistracy of London, agreeably to the price of corn, as collected from the several markets by persons now appointed by government; and we can see no reason why the retail price of butchers' meat should not be regulated by that of cattle, taken from the returns of officers of their own appointment in Smithfield.

In regulating the price of bread, it is divided into sorts, agreeably to the quality of the flour from which it is made. In like manner, it would

would be requisite, in regulating the price of butcher's meat, to rate it according to the quality of the different joints; as prime parts, ordinary joints, and offal pieces; a distribution of the parts of cattle and sheep which is at present perfectly understood.

Should this regulation be thought unreasonable, by the butchers who supply the tables of the luxurious at a high rate, and for this reason give extra prices for the prime cattle in Smithfield,—let only the coarse and middling joints be liable to the affize, leaving the prime joints open to bargain; for, the fair market price of middling meat being known, that of prime joints would be in effect regulated; so that every advantage, for which the middle and lower orders of the people could ask, would be fully gained.

It is not our practice to theorize and display speculative schemes: but in this case being able to speak from no slight knowledge of the subject, we think it our duty to recommend this regulation, with becoming deference, to the serious consideration of the magistracy of London; as we can foresee many advantages which would arise from it. Alarms of monopoly, and squabbles between carcase and cutting butchers, would cease: every possible means of bringing meat to the market, in the shortest and cheapest way, would, in course, be suggested.

With respect to the present alarm about forestalling and monopoly, we believe it to be in a great measure, or wholly, ill-founded. The price of butcher's meat is not out of proportion to that of bread, and the other articles of housekeeping. We have already, we believe, assigned the true cause of all the mischief:—the inordinate quantity of paper-money in circulation.

In the infancy of trade, *barter* was the only means of transferring property from one person to another. Since the invention of money, property has been *bought* and *sold*: but the difference between *barter* and *sale* lies merely in the terms: for it is still neither more nor less than bartering one species of property for another; and it is a fact established on reason and long experience, that the price of an article or commodity at market, no matter whether it be beef or gold, bread or silver, sugar or responsible paper, will ever be regulated by the proportionate quantity on sale.

Mars...?

Art. 23. *A correct Copy of the Speech of the Rev. Robert Blyth, at the Castle at Oakham, on the Nomination of a Candidate to represent the County of Rutland in Parliament. With Reasons for its Publication at this Time.* 4to. 1s. No Publisher named.

We always regret to see clergymen engaged in electioneering contests. If, however, Mr. B. has found himself, in any measure, obliged to publish this pamphlet in 'vindication of himself from the attacks of injustice, and the aspersions of malevolence,' we can only say that we are sorry for the occasion.—For Mr. Blyth's sermon at the consecration of the colours of the Rutland yeomanry cavalry, see the *Single Sermons*, in this Review.

Art. 24. *A Letter addressed to the Rev. Robert Blyth, on his Publication of a Speech delivered at the Castle at Oakham, on the Nomination of a proper Person to represent the County of Rutland in Parliament.* 4to. 1d. No publisher named.

A very

A very severe animadversion on Mr. B. on account of that gentleman's speech at Oakham, and of its publication.

Art. 25. *A Collection of State Papers relative to the War against France*, now carrying on by Great Britain and other European Powers. Containing Copies of

Treaties,	Memorials,
Conventions,	Remonstrances,
Decrees,	Official Letters,
Reports,	Parliamentary Papers,
Proclamations,	Gazette Accounts,
Manifestoes,	&c. &c. &c.

Many of which have never been seen in England. 8vo. Vol. II. 10s. 6d. Boards. Debrett.

The editor's preface states, in his introduction, the objections that have been made with respect to the authenticity of some papers inserted in the first vol. of this useful collection: for our account of which, see M. R. vol. xiv. p. 453. In particular, he adverts to the doubt respecting the *treaty of Pavia*, in July 1794, see Rev. as just quoted. The following is extracted from what he offers in proof that the said treaty is not altogether a forgery:

'Some,' says he, 'have discovered that the substance of it, inserted in the former volume, is evidently spurious, because it is not in the usual form of such instruments; this informality the editor perceived on first reading it, and for that reason it was not inserted as the *treaty itself*, but expressly as the *substance* of the treaty; and a number of circumstances, both in the declarations and conduct of the allied powers, strongly concur to establish its credit. In July 1791 the Emperor was in Italy, and invited all the principal powers in Europe to join in the confederacy. In the October following, his Imperial majesty requested the powers to whom he addressed himself to declare, by their respective ministers at Paris, "that their coalition existed:" and on the 18th of May 1792, the court of Vienna refused to agree to the "dissolution of the confederacy in which the king of Hungary was engaged with the most respectable powers in Europe."

'Such,' adds the editor, 'are the proofs of the existence of a confederacy, the conditions of which are thought unfit for the public eye. If we compare the conduct of the allies with the articles of the treaty of Pavia, we must either be confirmed in the truth of some such transaction, or conclude that those who forged the instrument, knew and described the real views of the princes concerned; for, as far as it has been in their power, they have acted upon the stipulations it contains.'

The editor strenuously insists on several concurring circumstances, in support of his argument respecting this much disputed transaction. He then proceeds to give some account of the various state-papers comprehended in this volume; concluding with an assurance that 'several articles are inserted which have never before appeared in English; and that others are now first published from the original MSS.'

Art. 26. *A Collection of State Papers relative to the War against France*, &c. &c. Vol. III. Part I. 8vo. 7s. Boards. Debrett. 1795.

In the *Introduction*, after having enumerated several necessary particulars relative to the contents of the present *first* part of his third volume, the editor concludes with informing the public that 'it was last winter suggested to him, that it would accommodate the patrons of this work, if it were published twice in the year, instead of once; for, it was observed, that although every person interested in the political affairs of Europe would have it as a library-book, yet the lateness of its publication rendered it rather a collection of materials for the historian than for the statesman acting in the scene.' The truth of this remark has induced the editor to publish it twice in the year, and he calculates that the two parts will make no more than one volume of the former size.

Art. 27. *The Decline and Downfall of his most contemptible Lowness the London Corresponding Society*; who took his Departure from this World on the 18th Day of December. 1795. Interspersed with, &c. &c. By the Author of "the Funeral of Mrs. Regency." 8vo. 2s. Cawthorn. 1796.

This piece of low humour and exaggeration will be praised by the violent of *one* party, and execrated by the zealots of *the other*. To criticise such publications would disgrace a literary journal; and this we honestly aver, without regard to *either*:—on which account we shall probably give umbrage to *both*. Be it so: a worse thing might befall us, did we not hold fast our integrity.

Art. 28. *An Address to the Inhabitants of Northumberland and Newcastle-upon-Tyne*, who petitioned against the Two BILLS lately depending in Parliament. By Thomas Bigge, A. M. 8vo. 2d. Johnson, &c.

The cause assigned by Mr. Bigge, for the present *address*, is 'the measure proposed by the whig club of England, for the purpose of endeavouring to procure the peaceable repeal of the well-known bills passed before the late prorogation of parliament.' This proposed measure is strongly recommended by the reverend writer, in warm and animated language, but not in the improper spirit of party violence. His exhortation to the good people of Northumberland, to persevere in that commendable opposition to the two-bills by which they have already distinguished themselves as friends to the noble and manly cause of freedom, breathes the true spirit of British whiggism, and is urged with becoming energy and eloquence. 'Your object,' says he, 'is the RESTORATION and SECURITY of one great clause of constitutional liberty. It can only be promoted by the influence of VIRTUE, and the instrumentality of TRUTH.'

Art. 29. *The Politician's Creed*. Being the great Outline of Political Science: from the Writings of Montesquieu, Hume, Gibbon, Paley, Townsend\*, &c. &c. By an Independent. 8vo. pp. 286. 7s. Boards. Johnson, &c. 1795.

From the celebrated names given in the title-page of this work, the reader will easily infer the value of the materials of which it is composed. The original authors are too well known to render any ex-

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\* Author of *Travels in Spain*, the *Guide to Health*, &c.

tracts, or even any detail of contents, necessary. It is sufficient to say that the editor, with much ingenuity, has selected and arranged many passages from his authors, with connecting observations of his own, and has brought them to bear directly towards the one great point which is the manifest object of the publication, the defence of the British constitution. This constitution is maintained to be, in theory, the most perfect form of government ever yet devised; combining the principal advantages, and avoiding the principal disadvantages, of all other forms. It appears to be, at the same time, the wish of the editor to check the diffusion of public discontent, by shewing that the British government has been, in fact, since the revolution in 1688, on the whole conducted with as much regard to liberty, as is consistent with national happiness and prosperity: consequently, that no material benefit would be obtained by a parliamentary reform.

We are too strongly attached to the British constitution, to be disposed to controvert the general principles of this work. On particular questions of actual administration, there must be different opinions; and while this happy constitution exists, it will be *lawful* for Britons to express their wish for the correction of defects and abuses, if any such imperfections be found actually to exist.

We might have entered farther into the merits of this publication, had we not just recollected that we have already seen and noticed a great part of its contents, under the title of 'the Citizen; being the Great Outline, &c.' See M. R. Dec. 1794, p. 448.

E.

**Art. 30.** *Speculations on the Establishment of an uniform Tenure of Land, and an Equalization of the Territorial Taxes, including the Tithe and Poor Rate; with Hints towards a Plan for the Reduction of the National Debt.* 8vo. 1s. Johnson.

We cannot convey a more just and lively idea of this little tract, than in the concluding words of its author:

'The speculations in the foregoing pages, though here connected in one plan, are independent of each other, some of them may be nothing more than the sanguine reveries of a man unacquainted with his subject, while others may contain the germ of useful reform; but in either case, a well meant attempt should be examined with candour, and even the ideas of the visionary treated with indulgence. They are offered to the public merely as hints, and those too of one not at all in the habits of writing; but from the loose ideas of the frenzied politician, those of cooler judgment may sometimes form plans of rational improvement and important good.'

After this candid declaration, it would be ungenerous to exercise the severity of censure. Indeed, were we to criticise in detail, we should find more to praise than to blame. We must not, however, in duty to ourselves, pass over in silence the author's proposal for putting up the *waste lands* of the kingdom to sale, for the service of the public! Waste lands (as distinct from crown and forest lands, in which sense the term is here used,) are not *public*, but *parochial*, and in effect *private* property.

Nevertheless, we freely recommend the perusal of this paper to every one who is particularly interested in the several important subjects to which it relates.

Mars...1.

Art.

Art. 31. *An Appeal to the People*, on the Two Despotic Bills now depending in Parliament. 8vo. 1s. Eaton. 1795.

This indignant writer totally reprobates the 'audacious attempt,' as he styles the proceedings to which he refers, of 'a corrupt Minister,' (p. 15,) 'to enslave the country at once,' p. 20. He is, in every view which he industriously takes of the subject, decidedly antiministerial; and, when he introduces the Premier, he seldom fails to dip his pen in the very gall of bitterness. In p. 27, he thus expresses himself: 'The English Robespierre, who now endeavours to establish a system of terror, *was* an advocate for a parliamentary reform,—as absolutely essential to the salvation of the country!' Does, however, such language ever strengthen an *argument*? Does it answer any better purpose than that of inflaming the reader or hearer?

Though we highly disapprove the style of animadversion too frequently adopted by this angry appellant, yet we must allow him the merit of an acute observer, and a powerful disputant.—In his prefatory *advertisement*, he reminds his reader that 'copies of the two bills, in the shape in which they were originally introduced into parliament by the ministers, are prefixed, that the author may be detected if he should unintentionally have misrepresented either.' He adds, 'the alterations that have been made while the pamphlet has been in the press, do not affect the argument: indeed they have scarcely softened a single shade of their deformity.'

The *softenings*, however, which the acts received in the course of that parliamentary attention which was bestowed on them, seem to have justly entitled them to a more temperate consideration than that which has been afforded by the author of this appeal to readers who, by this time, may possibly view the subject with a more "equal eye;" and with that moderation of which too many of our polemical writers appear to have lost all sight and all feeling.

Art. 32. *Symonds's Abstract of the Two Bills, &c.* To which are added, the *Bill of Rights*; the *Coronation Oath*; and *Magna Charta*. With an Introductory Preface by the Editor. 8vo. 1s. Symonds.

In his antiministerial preface, the editor observes that the abstract here given will enable every one to have an accurate and perfect knowledge of those mischiefs from which, perhaps, not even the most prudent or the most cautious will be able at all times to protect themselves.—From this short specimen, our readers will be able to form a competent idea of the spirit which animates the editor, in his comments on the highly valuable papers which compose this little miscellany of great matters. We hope, however, and trust, that his fears have been very much magnified by the first impressions made on patriotic minds, by the adventurous boldness of the measures pursued by government, in consequence of the late extraordinary agitations of our political hemisphere. We have no idea that the *effects* of these formidable bills will, in fact, prove so fatal to our constitution, rights, and liberties, and so particularly obnoxious to our booksellers, printers, public meetings, &c. as the highly alarmed editor apprehends. Be this as it may, there are many readers who will deem themselves obliged to him for the valuable state papers here brought together, in so narrow a compass and at so easy an expence.

Art.

Art. 33. *Thoughts on the Public Duties of Private Life*; with Reference to present Circumstances and Opinions. By Thomas Macdonald, Esq. 8vo. pp. 75. 2s. Cadell. 1795.

If the maxim be true, as we firmly believe, that private virtue is the basis of public prosperity, no writings can be more useful than those which are honestly designed, and judiciously adapted, to correct and improve the manners of the people. Of the honest intention of the author of these '*Thoughts*,' we can entertain no doubt:—he appears to possess a mind strongly impressed with a sense of the truth and importance of religious principles, and to be earnestly desirous that they should retain, in their utmost force, their hold on the minds of men:—but we are apprehensive that the method, which he takes to produce this effect, is not that which is best adapted to an inquisitive and enlightened age. The contempt which he casts on *liberality of sentiment*, and the discouragement which he endeavours to place in the way of free inquiry, by representing all zeal in the pursuit and defence of truth as the offspring of vanity and conceit, may only serve to excite curiosity; to strengthen suspicion in one class of readers; and to rivet the chains of bigotry and prejudice in another. If the world has been deceived in any part of the political or religious system on which they have been governed, it is now too late to quiet their minds by telling them that it is for their benefit to submit to deception. The difficulty must be fairly met: the door of inquiry must be thrown wide open; and there is no reason to fear that, when, by a full investigation, the phantoms of error shall have been dispersed, a sufficient number of substantial truths will not be left to become a broad and solid basis of private and public happiness.

Mr. Macdonald's zeal against liberality of sentiment has led him into illiberal reflections on those theological writers, who have ventured to interpret the scriptures in a sense which contradicts the established creed. What can be more uncandid than to charge men, who have written with every appearance of sincerity and zeal in defence of religion both natural and revealed, with having been violent in their professions of attachment to religion, exactly in proportion to their consciousness of a desire to overturn it?

Whatever objections may lie against the theoretical part of this work, the practical observations which it contains, on the present state of manners, are judicious, seasonable, and well deserving of public attention. The utility of distinctions of rank, and of hereditary honours, as they subsist in this country, is ably argued: the character of an English country gentleman is well delineated; and the corruption of principle and manners, which is gradually spreading through the several ranks of people, is forcibly exhibited. The fashionable rage for gaming Mr. M. thus describes:

'Nor are we, after all, without practices in the ordinary course of life which cannot fail in time, (if they are not counteracted by some virtuous and honourable fashion,) to debase all that is just and generous in our private character. The worst of them are produced by an *excessive* avidity for gain; and the pressure of that artificial necessity which a vicious dissipation, or a total, and often affected disregard of economy must inevitably create. For how shall we otherwise account for the endurance

endurance of that vile, low, levelling species of labour : that disgusting contrast to all that is innocently gay or exhilarating in manners : that exercise of every mean or angry passion : that vice which now threatens to extirpate all taste or capacity for rational or enlivening conversation ; all discrimination of character, or selection of society — that gaming profligacy which poisons so many sources of private happiness ? Through all the various ranks of male and female gamblers ; from the hollow-eyed haggard of fashion, to the pilfering shop-boy, the prevalence of this painful and dishonest occupation may be traced to the lowest principles of depravity.

There is not, indeed, any one thing in which we so much resemble the worst of our neighbours, in their worst state of private vice, as in the encouragement which is given, by those who regulate our manners, to this most productive mischief. Let no man despair of finding his way into the *best company* if he do but play. The vilest adventurer that ever met the scorn of an honourable man is there welcomed with favour and distinction, on that condition : a condition well suited to the low cast of his nature, or the dishonest misery of his habits. But it were well if the evil were confined within the walls of a gaming-house ; or the habitations of those necessitous persons in high life, whose hand-bills are every where to be found, announcing their nights of business. It has at length made its way to the inmost recesses of private society ; and supplants the best blessings of middle life. — The affected imitations of monied vulgarism are now too mischievous to be ridiculous. They issue annually from our watering-places — those Lazarettos for the diseased in mind ; the giddy, the frivolous, and the vicious — those Colleges for the reception, and seasonable support of all the male and female swindlers of Great Britain and Ireland. The fresh breezes of the sea are now charged with the steams of every species of infection ; and all the charms of the country become subservient to the vices of the town, and the purposes of debauchery — that debauchery of the mind which sickens at the view of retirement, and the cheerful sobriety of simple and unaffected manners.

Where distinguished talents and an elegant taste in writing are thus employed in the service of morality, the writer is entitled to respect as a public benefactor.

E.

## MILITARY.

Art. 34. *Military Observations in a Tour through part of France, Flanders, and Luxembourg.* By J. C. Pleydell, Esq. late Lieutenant Colonel, and Equerry to his R. H. the Duke of Gloucester. 4to. pp. 71. 7s. 6d. Boards. Egerton, &c. 1795.

The author remarks that his observations may be thought rather superficial, but that they have the advantage of being made on the spot, he having had the honour of travelling in the suite of a royal personage, and having therefore enjoyed the privilege of using his pencil without reserve : but, as his work is not accompanied with drawings, the benefit which might have resulted from this privilege is not communicated to his readers. His minute local descriptions will not be easily understood ; and his circumstantial detail of military arrangements, with



with the names and characters of the officers commanding in the different garrisons, give to his performance (so total an alteration has happened in the space of a few years) the air of an old almanack. The Colonel's tour did not end with the places here described, but was extended in the years 1776-1777 through Swabia, the Tirol, and Italy. He intended to have published the whole, with the numerous drawings naturally connected with it, but has hitherto been prevented by the greatness of the expence. A future publication, he says, will depend on the reception which may be given to such a novel mode of travelling.

Should Mr. P. be encouraged to continue his communications to the public, we would request him to pay more attention to the perspicuity and propriety of his style, than appears in the following account of the French *Gens d'Armerie* :

' This corps consists of ten squadrons, and are very justly looked upon as the finest cavalry in the service. Most of the officers belong to the first families in the kingdom ; and even the troopers are considered in some degree as gentlemen—or a rank between an officer and a *Bourgeois*. They have this particular privilege, when orderly upon the commander of the corps, to be allowed dining at his table, even should a *Prince of the Blood* be present, *which at this time was graciously permitted*.—Indeed they live together in barracks as other troops ; but then each man has a separate apartment, and there is a groom to every six horses, to do the dirty work of the stables. It must however be observed, the feeding and dressing of the horses, are left entirely to the troopers.

' The men are generally tall and lathy, and of a certain age. The uniform scarlet, richly laced with silver, and laced hats ; but the dark buff waistcoat and breeches have a bad effect. They wear, in common, a plain red frock.

' Though the horses are of a larger size than most of the *French* cavalry, yet they are not equal to ours ; they indeed are strong and bony, with a great deal of spirit and activity, and perfectly master of the rider's weight. I had a good opportunity of judging, being present at an excellent *manœuvre* performed by the whole ten squadrons ; and must confess, that at the close, the *charge en muraille* of such a noble body of troops, was grand beyond conception.'

Has the military language of England been formed by men of inferior education ? Why is it more obscure, more ungrammatical, and more deformed by foreign words, than the military language of most other nations of Europe ?

Gil...s.

#### AGRICULTURE, &c.

Art. 35. *A short Address to the Public on the Monopoly of small Farms, a great Cause of the present Scarcity and Dearth of Provisions. With the Plan of an Institution to remedy the Evil, and for the Purpose of increasing small Farms throughout the Kingdom. By Thomas Wright, of Mark-lane. 8vo. 6d. Richardson.*

If Mr. Wright be merely a citizen of Mark-lane, he is probably ill qualified for the scheme which he has here undertaken to prosecute, or at least to propose. If he be a corn dealer, as the place of his residence

seems to imply, he is *interested* in his plan of reducing the size of farms, and of increasing the number of small necessitous farmers \*.—His plan is to form a society for purchasing large estates, and dividing them into small farms:

If Mr. W. stand in the predicament first above supposed, we advise him to reflect seriously on his plan, before he enters on its execution. If in the latter, we hope that the public will have sufficient discernment to counteract its evil tendency.

We may safely conclude that he either holds out delusive arguments, or is not sufficiently acquainted with his subject. It is not a supply of "pigs, geese, and fowls,"—to gratify the appetites of wealthy citizens,—*but bread, to keep the lower orders of the people from starving*, that we most want at present; and an universality of small farms, besides lessening the quantity of produce, of corn at least, would tend to throw that quantity into the hands of dealers; who, at the wane of the season, would have it in their power to put any price on it which their avarice might dictate.

We still stand our ground, and contend for the necessity of having farms of different sizes: see M. R. Dec. 1795, p. 433.

Mars...l.

Art. 36. *Observations on the present high Price of Corn*, with Hints on the Cultivation of Waste Lands. 8vo. 1s. Matthews, &c.

We are enemies to imposition, in whatever form it may appear. This writer introduces himself as a plain unlettered farmer, while his language and manner convince us that he is not what he pretends to be. We have therefore just grounds for suspecting the rectitude of his intentions, and for concluding that he has some other end to answer than the public good, or at least some purpose that he does not think it prudent to profess. He attempts to prove, by calculations, that wheat cannot be grown for less than ten shillings the bushel of nine gallons and a half; and, in course, that the present high price of that grain is not occasioned by adventitious circumstances, but is influenced by permanent causes.

With respect to waste lands, this fluent and desultory writer thinks, or seems to think, that *they are very well as they are*, and that we want both men and money to make them more profitable to the public than they are at present; for corn-farming, he tells us, is a *bad trade*, and does not pay for the capital employed; and such, we fear it will continue, while every *other trade* is encouraged, and agriculture alone is suffered to remain in a state of political neglect. The time is arrived, however, at which it is become the indispensable duty of those who have it in their power to render it every encouragement, until it has drawn off from the speculations of commerce as many hundreds of thousands of hands, and a proportionate number of millions of capital, as will enable corn-farming to supply the country with bread for its inhabitants; which can only be done by tilling the present uncultivated lands, and improving the management of those already in a state of cultivation.

We have not leisure to follow this writer through the endless labyrinth of argument which he has here formed; for what end, we are

\* See our Review for last month, p. 66.

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somewhat at a loss to know, unless it be to prevent the price of wheat from falling below ten shillings the bushel.

Mars. 1

### NATURAL PHILOSOPHY.

Art. 37. *A Meteorological Journal of the Year 1794, kept in London* by W. Bent; to which are added Observations on the Diseases of each Month in the City and Suburbs. 8vo. pp. 28. 1s. 6d. Bent.

Art. 38. *A Meteorological Journal of the Year 1795, kept in London* by W. Bent; to which are added Remarks on the State of the Weather, Vegetation, &c. and Observations on the Diseases in the City and its Vicinity. 8vo. pp. 28. 2s. Bent.

We have the satisfaction of announcing not only the continuation, but the improvement, of this accurate digest of the weather. The additional remarks, and the notice of the quantity of rain, contribute to render the journal for 1795 still more complete than its two precursors. The connection of both with the main design is obvious. We have been considerably amused by comparing years so remarkable in the annals of meteorology. Each departed widely from the ordinary standard; and their succession rendered the deviation more striking. The extraordinary influence of these two winters on the operations of the belligerent powers is a circumstance of additional singularity. How different would their relative situations have probably been, if the order of the years recorded in the two pamphlets before us had only been inverted!—The diseases produced or aggravated by seasons so opposite is, however, the most rational and generally interesting speculation, to which these journals can lead. The facts which they contain will afford considerable satisfaction; and it would give us pleasure, if they should suggest a more extended examination of this interesting question.

Bed. 3

### MEDICAL: &c.

Art. 39. *Discourses on the Nature and Cure of Wounds.* By John Bell, Surgeon. 8vo. 7s. 6d. Boards. Edinburgh printed. Cadell jun. and Davies, London. 1795.

The author of this work lays claim to novelty in his plan, on account of its being an attempt to instruct by *discourses*: but this term, as applied to written and printed compositions, appears to have no appropriate signification; and at most can only imply such a lax and informal method of treating a subject as is usually employed in oral instructions. In the present case, its characteristics are a familiarity of style, and the introduction of facts and quotations in a sort of story-telling way: but it by no means precludes order and method in the distribution of the subjects; which, indeed, would be a very absurd omission where the aim is to communicate solid information on a scientific topic.

The volume is divided into three parts. The first treats of *Generals*, under the several heads of procuring adhesion, of wounded arteries, of gunshot wounds, and of the medical treatment of wounds. The second is on *Particulars*, under the heads of wounds of the breast, of the belly, of the head, and of the throat. The third part relates to dangerous wounds of the limbs, and the question of amputation.

As the author adduces little from his own experience on these points, but reasons on the facts and doctrines of others, we do not think it necessary to give a particular analysis of his work. Its general character may be drawn in a few words. It is lively and entertaining from its familiarity of expression and variety of illustration, but occasionally deviates into the faults of prolixity and want of connexion. It abounds in shrewd remark and keen criticism, not always free from petulance and personality. Most of its practical directions are founded on plain good sense, and often enforced by important considerations derived from anatomy and physiology: but there are various instances in which an experienced practitioner would probably differ from the writer. On the whole, the work well deserves a place in the young surgeon's library, and as such we recommend it.

As a specimen of its manner, we shall extract an account of a curious and little-known operation in empirical surgery—the *suction* of fresh wounds.

• Were this thing merely curious I should drop it here; but it is a fact both so little known, and so useful and well authenticated, that I must explain it to you: for although it may not be a rule nor practice for your imitation, yet at least it explains and establishes a principle, the knowledge of which may be of real use, viz. That blood extravasated within the cavity of a wound prevents adhesion, while the sucking out of the blood rendered the cure quick and easy.

• This kind of cure was called the *secret dressing*, either because the young men who were wounded in duels were by it enabled to conceal their wounds, or rather, perhaps, because being performed with some ceremonies which were disagreeable to the priests, they refused absolution or extreme unction to those who had submitted themselves to the secret dressing; and for that cause also it was concealed.

• The suckers, to keep their profession to themselves, pretended to make it a magical ceremony; they muttered words through their teeth, made some strange motions, and then drew the sign of the cross. It was from this profanation that there arose a hot war betwixt them and the priests: the priests refused extreme unction, or any sacrament, to those who had undergone these magical or diabolical ceremonies; while the suckers, on the other hand, refused to suck those who should have any commerce with the priests, pretending that the Christian rites of the sacrament or extreme unction interfered with their incantations: though, after all, this sucking business was very simple, very useful, and is so entirely natural in its effects, that they can be very easily explained.

• The sucker was present at every duel; the rencounter ended the instant that one of the combatants received a wound; the sucker immediately applied himself to suck the wound, and continued sucking and discharging the blood till the wound ceased to bleed, and then the wound being clean, he applied a piece of chewed paper upon the mouth of the wound, tied up the limb with a tight bandage, and the patient walked home.

• They sucked till the blood ceased to flow; none was left in the wound to prevent the sides of it adhering: Their suction thus emptied the vessels, cleaned the wound, brought the blood towards the wounded part, produced, like the application of a cupping glass, a

Q<sub>2</sub>

gentle

gentle and easy swelling, which brought the sides of this tube-like wound so fairly together as to make them adhere; they healed as if by a charm, while in truth their healing so, was a most natural consequence of this pleasant treatment. But however promising this may appear in theory, it is still necessary that it should be proved by experience to have been really successful; and no authority can speak more convincingly to this point than the cases which La Motte has recorded, who was himself an eye-witness of many wonderful cures, "such as are incredible," says La Motte, "to those to whom I relate them; and yet I need not be surprised at this incredulity, since they are cures which I could not have believed myself, unless I had actually seen the thing done." In short, La Motte had seen the wounds of swords passing quite across the breast or belly, had seen the scars of these wounds, and had the faithful testimony of these secret combatants; but he would believe nothing, unless he were allowed to put his finger into the wound.

I never doubted, says La Motte, that this secret dressing might cure a flesh-wound of the arm, for example; but that the suckers should cure in this way a thrust through the breast or belly, seemed very strange; till one day I was called to attend a young fellow, a common soldier, who had been run through the breast with a fair loange, in at the pap and out at the shoulder. After having examined the wound, and noticed the length of his antagonist's sword, being well satisfied that the weapon had pierced the lungs, and gone quite across the breast; I saw the drummer of the regiment, (who was the sucker on this occasion), do his business; he first sucked one wound, then, turning his patient over, he sucked next the opposite wound; he then applied a piece of chewed paper upon each, and next day the soldier was seen walking in the streets.

After this La Motte saw a man of better condition sucked with the same success. He was the Brigadier of a horse-regiment, who had been wounded quite across the lungs, but without any material harm to the lungs, or great vessels. Thus, says La Motte, is this way of sucking wonderfully successful; and would always, I am persuaded, be so, did the suckers but limit themselves to the right cases of simple wounds of the limbs, or even of the breast; but they suck indiscriminately every wound, and wherever there is extravasated blood, as in the thorax, oppressing the lungs, they must be unsuccessful.

Ai.

## POETRY and DRAMATIC.

Art. 40. *The Travels of Cyllenius*; a Poem: from the Fortieth to the Sixtieth Canto inclusive. 4to. Price 1s. each Canto. Messrs. White. 1795.

The torrent of verse here at once bursting on the public in a broad stream, of which, like the Nile, the source is unknown, at its first appearance occasioned us some degree of astonishment; as may be seen in our account of the 38th and 40th canto, Rev. Nov. 1795. p. 344. Our surprise is now, however, sufficiently subdued to enable us to perceive that the stream, though broad, is shallow, and will probably very soon disappear, and leave the lands through which it  
has

has passed nearly in the same state in which it found them. To drop the allusion; we find in this *unbegun*, and, for aught that we see, *unfinished* poem, a long political pamphlet, consisting chiefly of speeches in rhyme. The author's design in the publication appears to have been the laudable one of impressing, on the public mind, a conviction of the necessity both of political and moral reformation:—but this design might have been much more effectually answered by a well-digested pamphlet in prose, than by an endless thread of verses, of which there could be no great difficulty in spinning a thousand in a day. We find some sense and reason in the performance, but there is very little poetry.

From these twenty cantos it is not easy to fix on a single passage, which can be properly separated from the rest. In imitation of the *Sortes Virgilianæ*, therefore, we open the book, and by chance stumble on the following lines:

‘ Let us like prudent husbandmen proceed  
And purge the land of each pernicious weed;  
With ever cautious hand the tare reject;  
The hopeful ear with fostering care select;  
Let us persist the generous soil to till;  
These are the surest means to prosper still.  
’Twere madness to suppose no change of laws  
Can be essential to the public cause,  
That scarce an age have ever been the same,  
But what should then direct the Patriot’s aim?  
What should the new suggest, the old repeal?  
The exigencies of the public weal.  
How are these exigencies ascertained?  
Are we to wait till actually constrained?  
Or till the ensigns of rebellion fly  
And then from pure necessity comply?  
Should we by ministerial arts assuage  
The rising storm and soothe the public rage?  
Still seek our tarnished honour to retrieve  
And promise what we never mean to give?  
Such tricks the grossest ignorance betray  
And point to anarchy the surest way.’

E.

Art. 41. *The Two Bills!* a Poem: With

Well-meant effusions  
On mischievous delusions;  
An Address, short and hearty,  
To the heads of each party.

By E. Eyre, Esq. 4to. 1s. Bath, printed for the Author, and sold there by W. Mayler; and by J. Wallis, London.

This rhiming champion for the bills talks thus of bribing the critics,

‘ Consider how few, unless CRITICS they bribe,  
Succeed, of the hungry poetical tribe.—’

We know not in what manner Mr. Eyre may have proceeded with respect to other literary tribunals, but Mr. Becket assures us that ‘the gentleman has not yet called at the office in Pall-Mall.’ If he thus manifests his want of attention to us, what indulgence can he expect

Q3

pect

poet in our court of criticism? If, by *BRIBERY* he alludes to a copy of his delectable verses, and deems *that* sufficient to warp our integrity, he cannot, among other complaints of the dearth of the times, mention the high price of critical commendation: Why, such a gratuity would hardly fetch us a pound of *potatoes* from the Fleet-market!

Art. 42. *Oatlands; or the Transfer of the Laurel. A Poem.* By John O'Keeffe. 4to. 1s. Debrett. 1795.

The author introduces Reason and Wisdom discoursing on the subject of Glory. Although we pretend to no very uncommon intimacy with those ladies, (for it seems that these personages are of the feminine gender,) we cannot suppose them to be such indifferent poets as Mr. O'Keeffe represents them.

"Quoth Wisdom, "Reason, thou'rt as Fortune blind!

"For just decision idly thus to roam,

"When Charity, beneficent and kind,

"Dwells near at hand, and Oatlands is her home,

"'Tis not alone with paltry gold to part,

"Or chase pale sorrow from the cottage door,

"She there, stores treasur'd moral in the heart,

"God's own appointed agent for the poor."

The rest of this poem is filled with encomiums on the Dukes of York, the justice of which we will not dispute: but the performance brings to our recollection a remark of the Cardinal de Retz on the famous Duke de Beaufort, that his expressions were so low and vulgar as to disfigure even the sense of a Cato.

**Ban!**

Art. 43. *Elegiac Sonnets and other Poems.* By William Ashburnham, Esq. Jun. 4to. pp. 95. 5s. Cadell jun. and Davies. 1795.

In our Review for June, 1795, we gave our opinion on Mr. A.'s poem on the Restoration of the Jews; in which we observed a considerable portion of fancy, not unaccompanied by genius. We are happy in adding that the work before us fully confirms the judgment which we then formed. The sonnets in this collection seem entitled to the praise to which compositions of that sort usually aspire, *i. e.* smooth and harmonious versification, adorned with glowing imagery, and a profusion of metaphor; which are usually made the vehicles of plaintive and pathetic sentiments. The 25th sonnet, on Fame, we consider as written in the author's best manner:

"SAY, what is Fame? a brilliant empty shade,

Like vapours painted by the breath of morn,

Which chill the mountain's brow, (in clouds array'd)

And starve the head their glitt'ring robes adorn.

Ah! what avails the slowly moving hearse,

The shrine that eulogy is wont to raise;

The splendid tomb deck'd with funereal verse,

The shout of millions, or the peal of praise?

O what is Fame? enroll'd in glory's page,

Pursued with vigour, and with ardour fought;

For which in ev'ry clime, and ev'ry age,

The poet labour'd, and the hero fought.—

'Tis oft a bubble, that through æther flies,

That sports awhile, evaporates, and dies."

**To**

By those who interest themselves in the misfortunes of Mary Queen of Scots, the following sonnet will be read with pleasure :

‘ MARY, Q. of Scots, on leaving France.

‘ Gallia, farewell !—thou pleasing, blest abode !  
 Scenes of my youth, so gay, so fair, so dear !  
 My primrose path was once with flow’rets strow’d ;—  
 Bright shone the eye—now glist’ning with a tear.  
 But though the tall ship waft my body o’er,  
 From this lov’d land though Mary’s doom’d to part ;  
 Condemn’d to dwell on some \* bleak, barren shore,  
 Yet you, and you alone possess my heart.  
 Ah me ! the leav’ning shore recedes from sight,—  
 O then receive, receive my last adieu :  
 Beloved realms, regions of dear delight,  
 My flutt’ring spirit fondly clings to you :  
 Borne on light pinions, borrow’d of the dove,  
 Still haunts those scenes of happiness and love.’

That our young poet should occasionally fall into some of those faults which are almost inseparable from an excessive love of ornament, and to which some writers of unquestionable genius have given a kind of sanction, is not surprising ; and, to speak fairly, it is so venial an error, that it deserves compassion rather than reprehension : of this sort are forced and affected epithets, and false and mixed metaphors. In the following lines, in the fifth sonnet, the author seems to be unwarily led into an absurdity :

‘ Let fond affection from her filken cell,  
 Cast one sad thought on wretchedness and me.’

It is difficult to conceive, by any personification however bold, that affection, which is a mental energy, can be supposed to issue from a cell ; or, if we could stretch our imagination so far as to form to ourselves some confused notion of its residence in so strange a place, we cannot understand how the epithet *filken* can be applied with propriety to any cell, except that of the silk-worms.

Ban?

Art. 44. *Politics ; or the History of Will and Jane : a Tale for the Times.* 4to. 1s. Vernor. 1796.

A pleasant piece of poetic ridicule on the folly of those among the lower classes of the people, who frequent ale-house clubs, read the newspapers, talk politics, and become zealots for *reform* ;—till they contract habits of idleness, drinking, and neglect of their business :—the natural consequence, as here represented, is—*ruin* to themselves and families. All this is very prettily exemplified in ‘ A TALE taken from a little poem lately published in Scotland, called SCOTLAND’S SKAITH, which, there is reason to believe, contributed greatly to the restoration of good order in that part of the united king-

\* There seems to be an impropriety in the use of the word *some*, in this line. Did not the (supposed) royal poetess know *quibster* the vessel in which she took her departure was bound ? One would imagine that she was banished to *some* desolate island, instead of returning to her well-known native country.

Q 4

doms,



doms, by pointing out, in the simple language of the country, the danger of frequenting *patriotic* clubs, associations, and conventions."

This *raie* is here extracted in the pure Scotch dialect, accompanied with an English version, which is well executed. The moral of the story is thus given in the CONCLUSION :

• Our simple story, told in simple strain,  
This wise and useful lesson doth contain,  
*Ne sutor ultra crepidam* — — to wit,  
MIND YOUR OWN BUSINESS — — and stick to it.  
HEALTH and WEALTH from honest labour spring ;  
Th' industrious peasant's happier than a king !  
But *Politics*, and News and Drinking tend  
To idle habits, which in ruin end.—  
Then shun *false* Patriots, and Politicians,  
And state disorders leave to *state physicians*."

We should, however, be sorry to see such advice operate to the extinction of all public spirit in the common people, and their affection for the constitutional liberties of their country totally sunk in selfishness,—according to the poet's maxim, "Eat your pudding, slave, and hold your tongue!"

Art. 45. *Poems by Goldsmith and Parnell.* 4to. 1l. 1s. Boards, Printed by W. Bulmer and Co. Sold by Nicol. 1795.

That the typographical art is as well entitled to its *luxury* as any other will scarcely be denied by any friend of the press, or any lover of that literature which owes so much to it. Nor will a well-wisher to the honour and improvement of his country look without interest on any attempt to raise its reputation for excellence, in all the arts, to the same height which it has attained in many of them. We feel double pleasure, therefore, in being able to announce to the public the present admirable specimen of perfection in the kindred arts of printing, engraving, and paper-making ; which forms a worthy addition to the Shakespeare and Milton which have already issued from the same press. Of the works themselves, it is unnecessary to say more than that they consist of the Traveller and Deserted Village of Goldsmith, and the Hermit of Parnell, with biographical sketches of both authors. What peculiarly distinguishes this volume is the ornament which it receives from the *engravings in wood*, executed by the Bewicks, the delicacy and clearness of which are scarcely conceivable by one who has seen only the ordinary performance of the engraver on this material. Not only head and tail-pieces, but some historical designs, are given by these excellent artists.

Ai.

Art. 46. *The Temple of Folly*, a Poem, in Heroic Verse. 4to. 1s. Wilkins. 1795.

Whether by 'the Temple of Folly' we are to understand the poem which bears this title, or the celebrated great book-shop in Moorfields, we cannot with certainty pronounce : but we observe that the great book-shop, or rather its master, is one of the principal objects here honoured with a niche. Nor do the bookfellers of Paternoster-Row and Pall-Mall entirely pass unnoticed. Let them not, however, complain of ill treatment at the hands of this satirist ; worse might have befallen

befallen them; they might, perchance, have dealt with him for *poetry*.

Art. 47. *Elegiac Stanzas*; written during Sickness at Bath, December 1795. By the Rev. W. L. Bowles, A. M. 4to. 1s. Bath, Cruttwell. Dilly, London.

Mr. Bowles woos not the plaintive muse with ill success. We have perused these pathetic lines with that kind of pleasure with which we hear the melodies of the poor little winged choristers, when their nests have been robbed of their young.

With respect to the merit of the stanzas now before us, we may apply to them what was said of the *SONNETS* by the same ingenious writer, in our Rev. for Feb. 1795, p. 225. where we did not hesitate to pronounce 'the versification smooth, the style correct, the imagery pleasing, the thought natural, and the faults rare.'

Art. 48. *Saint Guerdun's Well*, A Poem. 8vo. 1s. Printed at Dumfries.

It is difficult to characterize this very irregular poem. It is neither ethic, pastoral, dramatic, nor satiric,—yet it is not uninteresting. We are to suppose St. Guerdun's well to be situated in the Highlands of Scotland. The poem opens with a battle between two neighbouring tribes, (as usual in Druidical times, and in the northern parts of this island,) in which Wolfenden, one of the chiefs, is slain, and his son Morden dangerously wounded: but, by the miraculous skill of a Druid, he is cured. The work now seems to assume a dramatic form, and a dialogue ensues between the Druid and Morden. It then sinks again into the narrative, and we have a confused account of the wanderings and adventures of Morden. The most remarkable circumstance attending this hero is that he is cautioned by his father's shade to beware of love: but he sees the beautiful Guerdun, the daughter of Barold, who slew Morden's father, and his heart is enslaved. The poem again takes a dramatic turn, and we have now a very impassioned dialogue between Guerdun and Morden, which is unfortunately interrupted by the appearance of Barold. The two heroes encounter, and both are mortally wounded. The unhappy Guerdun is inconsolable, and retires to the fountain; which is yet considered as sacred to her memory, and where she spends the remainder of her days in grief and holy meditation.—Such we conceive to be the plan of this singular poem, in which are many pathetic strokes, many lines that are truly poetical, and some that are less entitled, from an involved and affected phraseology, to praise. The author's manner sometimes reminds us of Thomson's *WINTER*.

Ban<sup>v</sup>.

Art. 49. *Windfor Castle*; or the Fair Maid of Kent. An Opera, as performed at the Theatre Royal, Covent Garden, in honour of the Marriage of the Prince and Princess of Wales. By the Author of Hartford Bridge, Netley Abbey, &c. 8vo. 1s. 6d. Longman. Characters which are so dignified that they can only be praised, and exalted beyond their present rank, by mythological allusion, can, in the present age, afford but little variety to an audience. The good we respect too much, and the bad too little, to admit of a hyperbolic eulogium. To avoid this difficulty; the author of *Windfor Castle*

Castle has substituted historical allegory; and, as panegyric was the task which he imposed on himself, the judgment of his choice was commendable. The days of Lewis XIV. however are past; and the powers even of a Boileau could scarcely render unmixed panegyric a popular subject of theatrical representation. Perhaps the wild pranks of Harry V. while Prince of Wales, contrasted with the virtues that afterward burst forth on the nation, might have produced a greater theatrical effect: but this was consecrated ground, guarded by the awful ghost of Shakespeare; and Mr. Pearce, though possessed of no mean poetical talent, was too diffident to step within the magic circle.

The poetry, in general, is elegant, and merits praise. We give the following Air as an example.

‘ The blush on her cheek was by modesty dress’d,  
And her eyes beam’d the virtues which dwell in her breast;  
May those eyes, and that bosom, for ever, blest fair,  
Be unclouded by sorrow, unruffled by care;  
Or if a tear start, or a sigh gently move,  
May the tear be of rapture, the sigh be of love!’

Holt.

Art. 50. *The Adopted Child*; a Musical Drama in Two Acts. As it is performed at the Theatre Royal in Drury Lane. By Samuel Birch. 8vo. 1s. Dilly. 1795.

There is considerable merit in this little drama. The hint seems to have been taken from the Children in the Wood; for, like that, it is rather tragedy than farce. Not that the piece does not excite laughter: but it much more strongly provokes tears. However, since its tendency is to humanize and render man benevolent, and since the author has not missed his aim, it merits the applause which it has obtained; and we hope it will not be the last production of the same pen.

Do

Art. 51. *The Telegraph; or a new Way of knowing Things*. A Comic Piece. As performed at the Theatre Royal, Covent Garden, with universal Applause. Written by John Dent, Author of *Too Civil by Half*, *The Bastile*, (performed 79 Times at the Royal Circus without Intermission,) &c. 8vo. 1s. Downes. 1795.

We imagined that the old puff direct in the title-page, telling us that the piece had been performed *with universal applause*, would never more have dared to rear its head: but here we find it, prefixed to a piece, the perusal of which will convince every reader that this assertion, which we may safely affirm never could in any instance be true, is peculiarly false in the present case.

Do

Art. 52. *The Gallant Moriscoes*; or Robbers of the Pyrenees. A Dramatic Performance, in Five Acts. 8vo. 1s. 6d. Allen and Wells. 1795.

This play is a mixture of the serious and burlesque; of tragedy, comedy, and farce: but, as it is written apparently with ease, and with some strength of imagination, though with little care or regard to what is usually termed taste, it affords more variety and pleasure to the reader than many regular dramas; the authors of which have paid greater attention to rules, but less to incident. The writer has taken our early dramatic poets for his model; and his imitations may be

be continually traced. However, though it is far indeed from being a production of the first class, yet an evening may be much more unprofitably spent than in reading this Play.

Holt.

Art. 53. *New Hay at the Old Market*; an occasional Drama, in One Act: written by George Colman the Younger on opening the Haymarket Theatre, on the 9th of June 1795. 8vo. 1s. Cadell jun. and Davies.

Though Mr. Colman has evidently written in his easy chair, and in a kind of slipshod manner, he has too much invention and humour, as well as too intimate a knowledge of stage-effect, to write without a considerable portion of success. While perusing this bagatelle, we have frequently been excited to smile; and,—grave, and learned, and austere, and wise, as no doubt all we reviewers are,—where we can smile, other people will probably laugh.

Do

Art. 54. *The Irish Mimic*; or *Blunders at Brighton*; a Musical Entertainment, in Two Acts. As performed at the Theatre Royal Covent Garden, with universal Applause. Written by John O'Keeffe. 8vo. 1s. Longman. 1795.

Confidentious as we are, though we have often been amused by the broad humour of Mr. O'Keeffe, we have never dared to compliment him on the purity of his diction, the artful construction of his fable, nor on the attic wit of his dialogue. We are sorry that, in the present instance, we must abate the measure of praise which we have frequently bestowed. The *Blunders at Brighton* are rather the blunders of the author, than of the character which gives title to the piece.

Do

Art. 55. *The Bank Note*; or *Lessons for Ladies*; a Comedy in Five Acts, as performed at the Theatre Royal Covent Garden. *Partly an Alteration*. By William Macready. 8vo. 2s. Longman. 1795.

Mr. Macready dedicates the offspring of his muse to his friend and patron Mr. Johnstone, the comedian, for whose benefit this comedy and another dramatic piece were first performed. The dedication is a literary curiosity. It is the effusion of a true son of Hibernia, addressing his countryman, and admirably in character. It is as follows:

"Dear Sir, The *undiminished* friendship I have experienced on many occasions, particularly your bringing forward the only *efforts* I have ever made in literature (if I may use the expression) induces me to offer you this tribute of regard and gratitude, as a trifling acknowledgment for the *steady and invariable partiality* you have shewn to,"  
 "Dear Sir, your sincere friend, and humble servant, W. Macready."  
 That *efforts* should be brought *forwards*, that friendship should be *undiminished* on many occasions, consequently not on all, yet that Mr. Johnstone's *partiality* should be *steady and invariable*, and that Mr. Macready should thank his friend for being *partial*, is equally accurate, just, and characteristically modest: but, though the grammar and construction, like the philosophy, of this single sentence, are somewhat singular, and not a little amusing; yet, should our readers be induced to peruse the comedy itself, they will find that the dedication is good English, good sense, and good morality, if compared to many of the succeeding passages.

We would not, by what we have said, wish to deter Mr. M. from the pursuit of dramatic excellence, but awaken him to inquire in what that

that excellence consists. He does not stay to consider the meaning of words: he blunders even in his title-page, in which he tells us that the comedy is *partly* an alteration. We notice these, and such as these, as instances of the puerile gross inaccuracies which abound through the whole piece: "*Exit Mr. Bloom and Emma,*" p. 49.—"*I am like a great many private gentlemen here, that lives on the public,*" p. 66.—are oversights of which a schoolboy could scarcely be guilty. Yet we should have thought even these pardonable, had not the same carelessness prevailed in the more essential particulars of character, incident, and fable. Mr. M. appears to have some humour, but very little knowledge either of composition or the dramatic art. The first is a valuable quality; and the latter, by industry, may be acquired.

Holt.

## THEOLOGY, &amp;c.

Art. 56. *An Historic Defence of Experimental Religion*: in which the Doctrine of Divine Influences is supported, by the Authority of Scripture, and the Experience of the wisest and best Men in all Ages and Countries. 2 Vols. 12mo. pp. 512. 6s. Boards. Button, &c. 1795.

The doctrine of immediate illumination from heaven, or divine influence, as the origin of the religious principle, having been much controverted, the author of these volumes undertakes to determine the point by an appeal to fact. He does not, indeed, make the appeal to *present* experience; doubtless because he is aware that, in any individual case, it would not be easy to decide whether the effect was produced by a supernatural impression, or by the natural operation of the faculty of reason or imagination:—but he takes a wide range through sacred, ecclesiastical, and prophane history, to collect characters, occurrences, and sayings of good men, in proof of the real existence of what is called vital godliness, or experimental religion, produced in the heart, not by the natural means of meditation and devotion, but by the immediate influence or agency of the spirit of God.—There are readers, doubtless, to whom such authorities will carry the force of demonstration, and by whom such memoirs and anecdotes will be perused with delight: but they will afford little satisfaction to those who do not find the doctrine of immediate divine influence, in the ordinary course of the religious life, taught either by reason or scripture. We must, however, give the author the praise due to great industry. The materials have been collected from a variety of writers, and are well digested and arranged.

E.

Art. 57. *An Analysis of Paley's View of the Evidences of Christianity*. In Three Parts. Part I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence of other Miracles. Part II. Of the auxiliary Evidences of Christianity. Part III. A brief Consideration of some popular Objections. 8vo. pp. 84. 2s. Robinsons. 1795.

We entirely concur with the author of this publication, in the opinion that the extensive and accurate view, which Dr. Paley has taken of the evidences of Christianity, merits the applause of every friend to revelation; and in the hope that it will be the means of exciting a more general and accurate attention to the subject. It is for the laudable purpose of facilitating the general discussion of this

most

most important question, *Is Christianity true?* that an analytical abstract is here given of Dr. Paley's work. The task is judiciously executed; and the analysis contains a very complete summary of the argument. E.

Art. 58. *The Churchman's Answer to the Protestant Dissenter's Catechism*; being an Attempt to vindicate the Hierarchy, Discipline, and Ceremonies of the Established Church of England against the Reflections thrown upon them in that Work. By the Rev. H. Smith, D. D. Reader of the Temple, &c. 12mo. pp. 128. 1s. 6d. Rivingtons. 1795.

Dr. Smith is an able and ingenious advocate for the Church of England; and, whatever may be thought of the general question, it is certain that in several particulars he has the advantage of his antagonist. On the catechist's historical review of nonconformity, the Doctor makes several shrewd remarks, which prove him to be well read in English history. Among other oversights in the catechist, is noticed the inconsistency of saying that Cromwell's principles were favourable to religious liberty, and at the same time that he, for political reasons, refused toleration to the Episcopalians. Certainly, if political reasons could justify intolerance in one instance, they may in another; and a door may be opened by this plea to every kind of persecution. On the theological part of the catechism, Dr. S. triumphantly observes that, among all the heavy charges brought against the Church of England by her adversaries, there is not the smallest impeachment of her doctrines. This, however, the Doctor cannot but know, is the principal ground on which a numerous body rest their dissent. In their judgment, the points on which the catechist chiefly insists, such as the form of church government, the use of a liturgy, the prescription of ceremonies, &c. are either no objections, or objections of little moment. It is well known that many dissenters approve of a liturgy, and that the practice of using one has been long begun and is gaining ground among them.

The nonconformist's catechism is certainly, in several particulars, very satisfactorily answered by Dr. Smith: but no work, we apprehend, can be admitted to be a complete defence of the Church of England, which does not fully justify her doctrines, her prescription of creeds and articles of faith, and her possession of exclusive civil privileges;—and on these heads Dr. Smith is silent. We shall copy the concluding passage, as a proof of the writer's candid spirit. Speaking of the Church of England, he says:

‘Though she is ready to embrace all, who shall comply with her terms, yet she wishes to compel none; she can have no *temporal* motives for such compulsion; as it will not add a shilling to her revenues. And with respect to her *spiritual* motives; notwithstanding she might wish that there was a more general union among Christians; yet she neither thinks such a [an] union practicable, or necessary to the maintenance of true religion and virtue; however it might be to harmony amongst men. Like all other religions, she has some peculiar ceremonies; yet she makes them not essential; but she holds that whether a man be a Presbyterian, Independent, Papist, Baptist, or Quaker; whether he bows at the name of Jesus, or looks upon it to be idolatry

idolatry to do so; whether he prays by form, or extempore; whether he kneels in serving God, or, for conscience sake, stands or sits; whether he eats salmon, or roast beef of [on] a Friday; or whether he pulls off his hat, or keeps it on; still she holds, that a man may have the life of a Christian in him; still his soul may be conformed to the image of his Redeemer; and she considers him as a fellow-disciple of Christ, *working out his salvation with fear and trembling*; and with such can live, and wishes to live, in the strictest bonds of religious love and harmony.

E.

Art. 59. *A Defence of the Baptists against the Aspersions and Misrepresentations of Mr. Peter Edwards, late Pastor of the Baptist Church at Portsea, Hants, in his Book intitled Candid Reasons\* for renouncing the Principles of Antipædobaptism.* In a Series of Letters. By Joseph Jenkins, D.D. 12mo. pp. 130. 2s. sewed. Button. 1795.

The question concerning Infant Baptism has perhaps been magnified beyond its real importance, by having been made the leading point of distinction in a peculiar sect of Christians. While this sect shall continue to think this point a sufficient ground of separation, the public must expect the controversy to be kept up; and *Candid Reasons* on one side will produce *Defences* and animadversions on the other. The present defence of the Baptists is evidently written by one who has studied and understands the subject: but the argument is diffusely and tediously stated, and often interrupted by unnecessary personalities.

E.

Art. 60. *A Defence of the Church of England, in a Series of Discourses, preached at Old Swinford in Worcestershire, on Ephesians, v. 27.* By the Rev. Robert Foley, M. A. of Oriel College, Oxford, and Rector of the said Parish. 8vo. pp. 136. 5s. Boards. Longman, &c. 1795.

Of the sincerity of Mr. Foley's zeal for the Church of England, and of his conviction that it is his 'duty to defend the church, whose bread he eats,' we cannot entertain a doubt: they are apparent on every page of these discourses:—but we must think—and we believe a great majority of his brethren will concur with us in the opinion—that his zeal outran his judgment, when it prompted him to apply to the Church of England the character which the apostle Paul gives to the Church of Christ, that it is "a glorious church, without spot, or wrinkle, or any such thing." To this application, a saving clause is indeed added, 'as far as the imperfection of every institution merely human will admit:' but even with this salvo, either the text is not very happily chosen, or men of the first eminence for talents and character within the church have fallen into strange misapprehensions, and have been idly employed in endeavouring to bring about a revival of its liturgy, and an abolition or material alteration of its articles of belief. Mr. Foley sees things in a different light from these reformers among his brethren: he perceives no necessity for a revival, except it be to accommodate some few parts, and those chiefly in the rubric, to the altered manners of the times. Of the book of Common Prayer, he

\* Vide Rev. Sept. 1795, p. 111.

confidently

confidently asserts that a more perfect and faultless work never issued from the pen of uninspired men.—As far as the most entire approbation of a cause can go towards qualifying a man to be its defender, this writer is an excellent advocate for the Church of England. In other respects, his qualifications are inferior to those of many former champions in the same cause. His view of the controversy between the Church of England and the Church of Rome on the one side, and the Dissenters on the other, is superficial, and in many particulars defective. His defence of the doctrine of the divinity of Christ, on which he bestows two sermons, is loosely declamatory, and discovers no accurate knowledge of the grounds of the controversy. His vindication of particular portions of the liturgy is often unsatisfactory, and sometimes sophistical, particularly with respect to the Athanasian creed, and its damatory preamble and conclusion. In inveighing against Dissenters, Mr. F. frequently indulges himself in contemptuous and acrimonious language; indiscriminately loading the general body not only with the guilt of Schism—but with the obloquy of unitarian heresy in theology, and in politics with the reproach of republican principles, and a propensity to discontent and disloyalty. On the whole, Mr. Foley's claim on the gratitude of the Church of England for his defence must, in our opinion, be rather grounded on good intention, than on able and successful exertion.

E.

Art. 61. *A True State of the Case: or a Vindication of the Orthodox Dissenters from the misrepresentations of the Rev. Robert Foley, M. A. contained in a late Publication of his, intitled, A Defence of the Church of England; in Five Letters addressed to him, wherein the important Subjects of Schism, the Divinity of Christ, and Obedience to Civil Government, are considered. By Thomas Best, Minister of the Chapel at Cradley, near Stourbridge. 8vo. pp. 52. 1s. Longman. 1795.*

The sole, or at least the principal, object of this reply to Mr. Foley's Defence of the Church of England is to refute the aspersions cast, in that publication, on the general body of the Dissenters for heresy and disloyalty. These aspersions Mr. Best very willingly suffers to remain on the Unitarians: but he maintains that a large majority of the Dissenters are of different principles;—in their religious creed, sound believers in the doctrine of the Trinity,—and, in politics, peaceable and loyal subjects, adhering to the civil constitution of England from conviction, choice, and duty. On the general controversy between the Church of England and the Dissenters, this writer says little, except so far as concerns their exculpation from the charge of schism.

We shall not detain our readers longer on these two unimportant publications, than just to give it as our opinion, that neither the defender nor the respondent appears to us eminently qualified for the task undertaken; and to remark that those, who wish to study the subject, must have recourse to other writings besides Mr. Foley's Defence, and Mr. Best's answer.

E.

## MISCELLANEOUS.

Art. 62. *The Adventures of Telemachus, the Son of Ulysses. Translated from the French of Francis de Salignac de la Mothe-Fenelon, Archbishop*



Archbishop of Cambray. With Notes, by the Author of the Dissertation on the Parian Chronicle. 12mo. 2 Vols. 7s. bound. Law, &c. 1795.

We have not had an opportunity of comparing this impression with any former edition of Boyer, &c. but we have no doubt that in this republication it has received considerable improvement: knowing, as we do, the respectable character and abilities of the learned editor. Mr. Robertson's own account of the execution of his task is thus given in a short prefatory advertisement:

'The basis of this edition of *Telemachus* is the translation of Littlebury and Boyer. As that translation was become scarce, it was proposed to reprint it with some slight occasional corrections. But the editor soon perceived a necessity for improving the style, in almost every line. The greatest part of it is therefore a new translation, for which his predecessors are not accountable. In the course of these emendations, he has endeavoured to avoid all mean and vulgar phrases, on the one hand, and all fantastic embellishments, on the other. It has been his constant aim to express the sentiments of the author in clear, easy, natural, unaffected language, or with that simplicity, which is the greatest beauty of style. Upon this principle, he has sometimes taken the liberty to omit a superfluous epithet, to contract a luxuriant period, and to divest an image of some frivolous decoration. If he has not always succeeded, or done justice to the original, let it be considered, that he only undertook to improve an old translation, as the printer was proceeding in his work; and that it is no easy task to convert negligence and vulgarity into grace and dignity.

\* Mortimer-street, Feb. 15, 1795.

J. ROBERTSON.'

Art. 63. *The French Revolution exhibited in the Light of the sacred Oracles*: or, a Series of Lectures on the Prophecies now fulfilling. By Alex. Pirie, Newburgh. 12mo. pp. 250. Perth, Morison and Son. 1795.

The revolution in France is unquestionably the greatest event that has taken place in modern times: it is therefore no matter of wonder if those, who are conversant with the prophecies of the Old and New Testament, should apply to this mighty political convulsion those splendid predictions which, prudently concealed under the veil of allegory, or apparent inconsistency, from the too prying curiosity of modern philosophy, shed their glimmering light alone on the eye of faith. Owing, however, either to the strong feelings and prepossessions of the expounders, or to the innate obscurity of these sacred oracles, they have alike been made the subject of appeal by the abettors of monarchy and of republicanism. Some have inferred, from the book of Revelations, the victory of the *people* over the *kings* of Europe, and have hailed the progress of republican sentiments as the harbingers of the reign of the gospel, and the entire renovation of the human race; others consider the innovators of the present day as prefigured under the typical representations of ruin and disorder, of antichrist, of the beast, and of the unclean spirits. Of this latter number is Mr. Pirie. It is not our business to criticise his mode of interpretation, nor do we presume to arbitrate in so dark and mysterious a controversy: but profane reason certainly revolts at some of his interpretations.

interpretations; nor can we bring ourselves to believe that the prophet Isaiah (ix. 15.) meant to speak of the king and nobles of France, in the expression "the ancient and honourable he is the head;" nor to denote by the phrase "the prophet that teaches lies, he is the tail," that formidable adversary of Christianity, Thomas Paine.

A. Ai.

Art. 64. *The Juvenile Olio, or Mental Medley*: consisting of Original Essays, Moral and Literary; Tales, Fables, Reflections, &c. intended to correct the Judgment, to improve the Taste, to please the Fancy, and to humanize the Mind. Written by a Father, chiefly for the Use of his Children. 12mo. 3s. 6d. bound. Newbery. 1795.

This work, rather too ostentatiously set forth in the title-page, deserves commendation for the purity and general justness of its sentiments, and for the correctness of its language; though it cannot boast of much ingenuity of invention, nor much felicity of illustration. Several of the essays and stories are not peculiarly adapted to young people, and rather resemble the common composition of periodical papers. Though we cannot point out any thing peculiarly striking, we have no difficulty in pronouncing the whole a safe and not unuseful addition to the juvenile library. Only one sentence has appeared to us deserving of censure: 'How ridiculous is the pride of human learning, when applied to biblical illustration!' Surely no man of knowledge and education can dispute, as a *fact*, the necessity of learning, in order to obtain a full comprehension of the sacred writings! If men of very sound learning had not bestowed much pains in illustrating them, what would have been the state of theology at the present day?

Ai.

Art. 65. *An Historical Disquisition concerning the Knowledge which the Ancients had of India*; and the Progress of Trade with that Country prior to the Discovery of the Passage to it by the Cape of Good Hope. By W. Robertson, D. D. F.R.S. Ed. Principal of the University, &c. The second Edition, with the Author's last Corrections and Additions. 8vo. 7s. Boards. Cadell jun. and Davies.

Time is too scarce with us to allow of our attempting a minute comparison of this octavo edition of Dr. R.'s valuable Disquisitions on Oriental History with the quarto edition, published in 1791:—see *M. Rev.* for Sept. in that year.—We have, however, made inquiry concerning the *Corrections and Additions*, of which the present impression has received the advantage; and we are well assured that they are not inconsiderable:—there is, particularly, a valuable paper on the indigo known to the ancients, and on the several sorts of that material, so important in the dyer's art, which are used by the moderns: see the *Notes and Illustrations*.

Art. 66. *Considerations on Public Economy*; wherein its Benefits are exemplified by Historical Precedents. With Observations on the critical Circumstances of this Country, its various Exigencies, and the Necessity of abolishing Sinécures and superfluous Salaries, and placing the Royal Revenue on a more advantageous Footing. With a Review of the several Reforms in the King's Household at different Periods. 8vo. 1s. 6d. Allen and West. 1796.

REV. FEB. 1796.

R

The

The copious title of this pamphlet will give a sufficient intimation of its contents. The advantage of economy, like many other popular topics, scarcely requires proof from general arguments; and certainly there never was a time in which its benefits were more desirable for this country than the present:—but how to overcome the obstacles to reform, which inveterate custom and powerful interest present on every quarter, is the great difficulty, which a few slight and declamatory pages, like those before us, can do very little towards obviating. It may be added that the author's remarks scarcely go beyond one of the smallest sources of profusion, abuse in the management of the civil list. The enormous waste arising from subsidies, loans, contracts, and the innumerable drains of a disastrous war, is the urgent disease of this country, which renders its other pecuniary evils of small comparative account. E.

Art. 67. *L'An Mille sept-cent quatre-vingt-quinze; i. e.* The Year Seventeen hundred and ninety-five, or Conjectures on the Consequences of the French Revolution. By the Count de Montgailard. 8vo. pp. 267. Hamburgh, February 1795. De Boffe, London. Price 4s. sewed.

So rapid has been the change of scene in the circumstances of the French nation since the Revolution, that the *conjectures* contained in a work dated a year ago must have lost much of their value; and, though its general principles may remain unshaken, the expediency of its counsels may have undergone much alteration. The author of the present work is well known as a warm and not unskilful partisan of the antient state of things in France, and a determined foe to all those innovations which have been welcomed by so many under the idea of reformation. His great purpose, in this as in former\* works, is to sound the tocsin of alarm among all the constituted authorities of Europe, and to engage them never to lay down their arms till they have re-established monarchy (*pure and simple monarchy*) in France. To promote this end, he dwells with much energy on the crimes of the Convention; combats all the new principles concerning the rights of the people; shews how the engines of religion and loyalty, the pulpit, the press, the stage, &c. may be played off to the best advantage; addresses himself to all the (then) combined powers, in order to demonstrate to them how deeply their interest is concerned in restoring the old government of France, without diminution of its powers and territories; and closes with an animated apostrophe to the French nation itself.

Had this work come into our hands before affairs had been so much changed by the defection of so many of the allies, and the declared willingness of others to treat with the *republic*, we might have bestowed more attention on it than its speculations can now claim; especially as several of our own countrymen, (together with the Count himself,) who have gone over similar ground, have already fallen under our notice. Some parts of it, however, may still afford curious matter for reflection; particularly those in which plans are laid down for turning the spirit of free inquiry against itself, and subjugating

\* See Rev. vol. xv. N. S. p. 71. ; also vol. xvi. p. 98.

the press ('*un des plus grands fléaux qui aient affligés le monde*') by its own weapons:—but this game, as far as it is practicable, seems tolerably understood among us, without French instruction. We shall therefore close the present performance with this general account of its contents.

Ai.

Art. 68. *A Narrative of the Sufferings of Louise Françoise de Heuflay de Bannes*, who served in the Army as a Volunteer, from 1792, to July 1795, when she was made a prisoner at Quiberon, with her Examination at Vannes, from whence she made her *Escape*, the Day before that which was appointed for her Execution. Translated from the Manuscript of the Author\*. 8vo. pp. 46. Boosey, &c. 1796.

This gallant female soldier was one of those unfortunate French royalists (her husband being of high aristocratic principles) who fell into the hands of the republicans, in the late disastrous affair at *Quiberon*. Her story contains some extraordinary occurrences, from the time of her entering the army, disguised as a man, and accompanied by her husband, (who was soon afterward killed in battle,) till her fortunate escape into England †. We see no reason to doubt the authenticity of the narrative.

Art. 69. *A Fortnight's Ramble to the Lakes in Westmoreland, Lancashire, and Cumberland*. By a Rambler ‡. The second Edition. 8vo. 5s. Boards. Nichols. 1795.

We gave some account of the first edition of this work, in our Review for January 1794, p. 117.—In the present impression, considerable improvements (as the preface assures us) have been made, both by intelligent friends, and by the author himself:—but, as we have not the former edition at hand, we have no opportunity for comparison. However, in glancing through a number of pages of the book before us, it appears that the most material objections which we made to the work, on our former perusal, have vanished; and we do not hesitate to style it an agreeable and entertaining publication.

Art. 70. *Candid and Impartial Strictures on the Performers belonging to Drury Lane, Covent Garden, and the Haymarket Theatres*. 8vo. 2s. Martin and Bain. 1795.

We see little in this performance that will entitle it to recommendation in a literary journal. Some of the criticisms are puerile, others erroneous, and many of them seem to be made up from commonplace observation. Particulars of this kind will, however, no doubt be acceptable to readers who have few opportunities of conversing with 'your play-going people.'

Hole.

\* It is printed for her benefit, and may be had of her, at No. 22. Maddox-street, Hanover-square.

† It appears, according to this account, that he was above the Plebeian rank.

‡ Capt. Budworth, if we mistake not.

## SINGLE SERMONS.

Art. 71. Preached at Uppingham, before the Rutland Yeomanry Cavalry, after the Consecration of their Colours, 29th October 1795. By the Rev. Robert Blyth, Chaplain to the Corps. 4to. 1s. Newcome and Peart, Stamford.

"The sword," says Mohammed, "is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or of prayer: whosoever falls in battle, his sins are forgiven: at the day of judgment his wounds shall be resplendent as vermillion and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims."

"In the council of Clermont, where the first Crusade was resolved upon, Pope Urban proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of all their sins, and a full receipt of all that might be due of canonical penance."

'To the service and glory of God Almighty, for the preservation of his holy religion, and for the happiness of society, be these banners consecrated, in the name of the Father, and of the Son, and of the Holy Ghost—amen.' p. 12. of the sermon.

Mohammed rose to power and fame by pretending to a commission from heaven: religion was made the ladder by which the Roman Pontiff ascended to the height of political aggrandizement; and with these examples before our eyes, we cannot help entertaining some sort of suspicion, that the ministers of the reformed church militant are desirous of collecting round the consecrated standard a band of pretorian guards. In the hour of real danger to the country, we trust that no one would hold back, who knows what it is to be free from the galling oppression of a foreign yoke: but we wish not to see religion mingling in the fray; and we are of opinion that the man, who is really actuated by the love of liberty, will be little edified by whatever may seem to be an improper use of that religious system, whose peculiar characteristic is usually thought to be MEKKNESS, PATIENCE, and FORGIVENESS OF INJURIES.

A.Ai.

Art. 72. *The Life of the Just, exemplified in the Character of the late Rev. W. Romaine, A. M. Rector of St. Ann, Blackfriars, and Lecturer of St. Dunstan's in the West, preached Aug. 23, 1795.* By C. E. De Coetlogon, A. M. 8vo. 6d. Rivingtons, &c.

This elaborate but evangelical discourse is justly characterized by its Rev. Author, (whose reputation as a divine and a preacher has been long known to most of our readers,) in the following lines extracted from his preface:

"In these few pages, it is humbly attempted to exhibit a concise view, an outline, of the official ministrations, and of the personal character of a late venerable preacher in our establishment: which is offered to the candid and pious reader, that he may judge for himself, how far it may be said to contain the vitality of divine truth; of every thing that belongs, in the language of sacred writ, "to life and godliness."

'It is not the design of this short sketch, to celebrate the powers and sufficiency of human reason, or to exalt the dignity of human

nature; but, to illustrate the riches of divine grace, and to display the virtue, and the efficacy of saving faith: to represent the character of the just, as it is delineated in the inspired volume, and not in the false appearance, by which it is heathenized, if I may so say, in the unscriptural phraseology of modern compositions.\*

Mr. De Coetlogon has added to this discourse, 'for the benefit of the living, as well as in becoming celebration of the dead,' seven pages of 'Maxims on the excellency of FAITH,—selected from one of the most pious writers, and devoted ministers, of the present century.'—The author of the Maxims is not named.

Art. 73. Preached before the University of Cambridge, October 25, 1795, the Anniversary of his Majesty's Accession to the Throne. By Edward Pearson, B. D. Fellow of Sidney-Sussex College, Cambridge. 8vo. 6d. Rivingtons.

In this sermon we find no exaggerated panegyric, nor fulsome adulation, but a plain representation of the duties of those who possess any portion of political power, whether on the throne of monarchy, in the permanent seat of hereditary nobility, or as free electors of a representative body. The duties of electors form a principal object of attention in this discourse. The preacher, without attempting to determine whether the representation in this country might not be made more perfect, urges its present imperfection as a motive to electors to exercise more scrupulous caution and integrity in giving their vote for a candidate; and, particularly, to be careful that they be influenced, in their choice, more by a regard to personal merit than to party-interest. The admonition is important, and, on the supposition of an approaching general election, is peculiarly seasonable: but, in the struggle of electioneering contests, men are commonly too much agitated by passion to listen to the calm precepts of reason. E.

Art. 74. *Addressed to the People.* By Lady Wallace. 8vo. 6d. Reed. 1796.

There is no danger that *this* production will meet with the fate of Lady Wallace's prohibited Comedy\*. Fortunately for this free country, we have no licences for sermons: but, if there actually existed at this time an officer armed with the power of a Lord Ch——, to allow or suppress religious compositions, still there could not be any reason to entertain the smallest apprehension for the fate of a performance so perfectly innocent as this little, loyal piece of morality. )/

## CORRESPONDENCE.

\* Lord Mountmorres presents his compliments to the Authors of the Monthly Review, with the following short remarks upon their criticism on the Duke of Ormond's conduct, relative to the suspension of the act for confirming of titles, in p. 364 of their Rev. for December.

\* He agrees with them, in their just statement, that the true reason and principal cause of the fatal insurrection in 1642 were the injuries the people of Ireland received from Lord Strafford's having issued a general enquiry into the titles [*to estates*] of a large part of that island, and the delay of an act

\* See Review for last month, p. 94.

similar to the English law of the 21 James I. c. 2. which never has passed in Ireland; though it has been proposed *twice*, and passed through one branch of the legislature, to his own personal knowledge, within the last fifteen years: but he differs with them materially in imputing the least blame to the Duke of Ormond, or the Lords Justices, Parsons and Borlase, or any person in Ireland, for this fatal suspension of the Act of Grace in 1641.

\* How this suspension originated will best appear from a reference to the English Lords' Journals, vol. 4. p. 339. 4th and 7th of Aug. 1641, with the following short explanation:

\* An impeachment had been instituted against Sir George Ratcliffe and four friends of the Earl of Strafford. Doubts had been started of the power of the Lords of Ireland to receive an impeachment, and of their being barred of this right by Poyning's law, which induced the Irish Parliament to assert their right by a long protestation, and to petition the King; the Lords carried it still farther, and represented the matter to the House of Lords of England through their Speaker, hoping, from similarity of rights, to find from them an ample justification.

\* But from the following entry it appears they were egregiously mistaken; and it is inserted at length from the English Lords' Journals, as it proves the true authors of this fatal suspension by the first and highest authority.

"The 4th of August 1641, a letter was read addressed to the Speaker, from the Speaker of the Lords House in Ireland; and because the House conceived this letter intrenched upon their judicature and privileges, it was ordered that four Lords (there named) do attend and shew him this letter, and request that he will be pleased to make stay of those acts of grace and favour that are now in treaty concerning Ireland, until this business be decided by the House.

"A committee of eight Lords were appointed to search for precedents concerning the dependancy of Ireland upon this kingdom."

\* The Act of Grace was thus delayed till near a month after the adjournment of the Irish Parliament on the 7th of Aug. 1641; had it passed before the 23d of October, Lord M. inclines to believe, according to their just statement, that it might have prevented the fatal insurrection of that day; but certainly neither the Irish Council nor Government were the advisers of this suspension.

\* It is true that the Duke of Ormond was at that period an able debater, and an active partizan for the adherents of his unfortunate patron, the Earl of Strafford, to whom he owed his future promotion; but this does not affect his subsequent conduct as viceroy. That the Duke was a mixed character is readily admitted; perhaps the best testimony of any man is, that his virtues preponderate. The alloy in our gold coin does not debase its value nor lessen its currency, and what Lord M. has elsewhere said of the character of a Roman Emperor, applied to the Duke of Ormond, may be repeated here:

*Imperium malis artibus questum, bonis exercuit.*

\* With the single exception of the observation of the Duke of Ormond's conduct about the Limitation Act in 1641, Lord M. renders ample justice to the able, liberal, judicious, and elaborate criticism upon the Historical Dissertation; whence he freely confesses he has received great pleasure; nay more, much new and useful information.

\* Personally, he must be well pleased with the opinion, which he wishes at least to deserve, that benevolence and generosity have pervaded his publications, and that truth has been his guide as an historian.

We

We readily insert the preceding polite letter : but, in respect of the sole point on which Lord M. and we still differ, we must retain our opinion. We had drawn up observations on this subject, at some length : but we have only room for a few remarks. An entry on the Lords' Journals, though an authority highly respectable in many instances, may in others lead to error. We request that Lord M. will examine the manner in which the House of Lords communicated to the Commons the news of the Irish insurrection of 1641, and he will not then lay too much weight on the entry in question. That communication was made in the most solemn manner by seven peers, (we think,) not meeting the commons at a conference, but, in a very unusual way, going down in a body to the lower House. Let Lord M. weigh with impartiality what they said on that occasion, and he will surely be obliged to confess that they uttered nearly as many falsehoods as sentences :—if they did not know them to be such, they must have been the dupes of Parsons and Borlase.

Sh.....n. 6y G.2.

We shall always be glad to allow a place to the letters of Correspondents so respectable as the following. The explanation into which Dr. R. enters does not seem to require any animadversions from us. Our opinion on the facts is more simple ; his more complex : let the medical world decide.

Bed...s.

‘ To the MONTHLY REVIEWERS.

‘ GENTLEMEN,

Newman-street, 19th Jan. 1796.

‘ IN your observations on my Pamphlet on the use of warm and cold sea bathing, (Rev. Dec. p. 465.) you say I am “at cross purposes with myself,” in the paragraph describing the effects of the tepid bath of salt water on the human body, where I say it acts as a *sedative*, and that it *invigorates the lymphatic system*. This may appear at first view a contradiction, but I hope it will not be found so in reality.

‘ May not the tepid bath act generally in soothing and calming, in taking off nervous irritation and spasm, and yet not weaken the muscular force or debilitate the system?

‘ The last, and best writer on the lymphatic system, Cruickshanks, says, the absorbents are irritable and therefore muscular, and that sometimes they are so inactive and quiescent, as to have their mouths for a long time immersed in extravasated fluid, without taking up any part of it. In such cases, I presume the tepid sea water bath may act either by removing irritation or increasing their action. Whether this reasoning is just or not, certain it is, that the tepid bath from 90 to 100°, and applied from 5 minutes to 30, does not impair the bodily strength or weaken the spirits; and that by its use œdematous swellings of the lower limbs, after continuing some years, have been removed. This conclusion I draw from many cases which occurred in my practice last season at Ramsgate.

‘ I am much gratified in your general approbation of my slight and hasty performance; and should have been much more so, had you noticed the application of warm sea bathing to œdematous swellings of the lower limbs from various causes. I have said this is a new practice; if it is not, I shall be obliged to you for pointing out any author where it is described in such cases, as my reading has not furnished me with any.

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If I was not convinced of the facts I have stated, I should not be so solicitous to have the practice extended. — I remain, Gentlemen,

Your most obedient servant,

T. REID.

The Rev. Mr. Lysons has pointed out to us a mis-statement in the account of his 2d and 3d volumes of the *Environ of London* in our last Appendix, respecting a supposed inconsistency in enumerating the houses of Hackney. The number of 2339 houses, mentioned in the introduction to his table of population, is the amount of *all* the houses in Middlesex, of which the inhabitants have been actually numbered; *viz.* all the houses at Hayes, Heston, Isleworth, Teddington, Twickenham, and Twyford, together with 475 of those at Hackney; and consequently there is no variance between this statement and the subsequent one in the table itself, which gives 1600 houses to Hackney.

We still think, however, that Mr. L.'s average of inhabitants to a house must be erroneous, from the circumstance which we have pointed out, of the actual enumeration having only taken place in some of the village-parishes, and in none of the town-parishes: but we do not wish to urge him with defect, in a business which we know very well to be beyond the accomplishment of any individual, and only to be fully executed by the powers of magistracy.

Ai.

Our answers to our friendly correspondent X. Y. Z. must be brief. The quotation to which we alluded (p. 119. Rev. January) was from p. 56. to p. 69. of Mr. Drummond's work. We do not see any defect nor misprint in the two sentences which X. Y. Z. questions. The additional vol. of Warburton's works was reviewed in our 8th vol. p. 354—443, and Dr. Parr's 'angry volume' was announced in the same vol. p. 153. With respect to the continuation of our review of Prof. Wytenbach's Plutarch, we can only say that we must trust to time and circumstances. The singular mistake in our Index, respecting this learned Professor, we thankfully rectify below. The continuation of our *General Index*, to the end of the first series, is at the press, proceeding with all the expedition which the nature of such a work will allow. Respecting the kind of preface to it which X. Y. Z. mentions, we know not what to say. Nor can we answer the query contained in this correspondent's P. S.

We are loth to refuse *Cambridgeensis*, but we must abstain from answering such extra-official questions as that which he proposes.

Dr. B.'s Fast Sermon in 1794, which went to America instead of coming to us, has been *very lately* communicated, but is now out of time.

In the last Appendix, p. 522. l. 26. for 'rises,' read *tires*. P. 528. l. 8. for 'Calabria,' read, *Umbria*, in the Ecclesiastical state. In the Index, Art. *Wytenbach*, dele the words 'His death, *ib.*'

In the Review for January, p. 115. Art. 74. title, for 'Repository,' read *Repertory*. P. 118. l. 14 from the bottom, for 'Antonius,' read *Ausonius*.



T H E

# MONTHLY REVIEW,

For M A R C H, 1796.

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ART. I. *Transactions of the Royal Society of Edinburgh*, Vol. III. 4to. pp. 496. 1l. 5s. Boards. Cadell jun. and Davies, London.

THE recent constitution of this learned body was in some measure framed after the celebrated models on the continent, and embraces the general objects of philosophic pursuit as referred to the leading classes of science and literature. Yet the history prefixed to the volume bears a very feeble and distant resemblance to its great prototype, which forms so interesting a portion of the labours of the Parisian academy. Those luminous perspectives of the annual progress of scientific research, delineated by the animated touches of a delicate and charming eloquence, are coldly supplied by the naked minutes of the proceedings of the society, and by short extracts of some unpublished communications. Of these, the most material that occurs in the present collection is the abstract of a paper, by Sir James Hall, on the formation of granite.

This gentleman professes the most enthusiastic admiration of Dr. Hutton's theory of the earth; and the results of his inquiries, he conceives, serve to establish beyond controversy that ingenious system, which, in his opinion, constitutes an epoch in the history of geological science. In the year 1788, Sir James performed a mineralogical tour among the mountains of Galloway, and traced, through an extent of eleven miles, stretching from the banks of Loch Ken to the valley of Palnure, the junction of the granite with the schistus; the former in veins of various dimensions running into the latter, and pervading it in all directions. He could not, therefore, hesitate to conclude that the granite had flowed in a soft or liquid state; nor does he scruple to advance a more dubious step, and to attribute this fluidity to the agency of fire. It has, indeed, been urged, in opposition to the igneous hypothesis, that granite melts in the crucible into an uniform slag, totally unlike its ordinary form:—but Sir James remarks that glass, suffered to cool slowly, assumes a crystalline structure;

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an effect which surely must prevail more conspicuously in the natural refrigerations of those vast masses of fused granite. Still, however, the question occurs, why is granite not an homogeneous compound, and why does the quartzose ingredient appear to be moulded on the crystals of feldspar? To obviate this objection, which we fear is insuperable, Sir James alleges that feldspar, being a very fusible substance, should be regarded as a *menstruum* to the quartz; from which, when cooled down to a certain point, it may separate into distinct crystals; in the same manner as the water of strong brine, exposed to intense cold, congeals and deposits the saline particles. This explanation is merely hypothetical, may inconsistent with itself. The introduction of loose analogies is utterly unsuitable to scientific inquiries; and few comparisons can be instanced which are so peculiarly unhappy as the present. Not to waste time in fruitless discussion, we would only observe that it is somewhat extraordinary to ascribe to the more fusible element of granite the earliest disposition to concrete:—that crystallized glass is of an homogeneous structure, although its alkaline ingredient melts with extreme facility; and that, even admitting the differently fusible components to crystallize separately, they would previously exert their special attractions and collect into distinct masses, and not remain interspersed in minute fragments.

A Postscript is subjoined to the History, containing the substance of a paper on the Strontian earth, by Professor Hope of Glasgow, which is to appear in the next volume of the Transactions. Many will be inclined to doubt whether the humble merit of analysing a new mineral, an employment become so common of late years, be sufficient to justify the Society in anticipating the order of publication. For the honour of science, we would hope that instances of similar partiality are still rare, and that the insertion of original memoirs is not capriciously postponed, to allow space for much later communications from particular favourites. Those who are acquainted with the Royal Society of Edinburgh can best judge whether their conduct be yet influenced by that jealous and exclusive spirit, which sooner or later infects all chartered companies.

The earth which Dr. Hope terms *frontites* has already been examined by Mr. Kirwan and others. In its natural state, it is combined with carbonic acid, and has generally passed for carbonated barytes. Urged by a vehement heat, the acid is partially expelled; and this calcined spar shews even in a higher degree the distinguishing properties of quicklime. The simple earth is of extreme solubility in boiling water, which may be considered as its discriminating feature. A curious fact remarked by Dr. Hope is, that frontites and all its combinations with

with acids, especially with the muriatic, by the assistance of a small portion of humidity, communicate to flame a beautiful reddish hue. The muriate of lime has likewise the same property.

The Appendix to the History of the Society includes the *eloges* on three deceased members, viz. Sir James Hunter Blair, Dr. Drysdale, and Dr. Adam Smith. The first was an active magistrate; the second, a virtuous divine: but the name of Smith is inscribed in the rolls of immortal fame. The biographical account of that amiable philosopher comes from the pen of the ingenious and eloquent Professor Stewart. This excellent piece is also prefixed to Dr. Smith's posthumous work, and will soon claim our particular notice.

It will be convenient, for the sake of method, to refer the papers of the physical class to the following heads; namely, *Geometry, Optics, Chemistry, Mineralogy, Geology, Botany, Physiology, Miscellanies.*

#### GEOMETRY.

*On the origin and investigation of Porisms.* By John Playfair, F. R. S. Edin. The learned and ingenious author has here directed his eminent talents to the elucidation of a very obscure and curious branch of ancient analysis. Above a century past, the precious fragments of Euclid, Pappus, and Apollonius, exercised the enlightened and unwearied ardour of the greatest mathematicians; and the critical labours of Viviani, Fermat, Halley, Simson, and others, guided by that connexion and harmony which necessarily prevail among the objects of abstract science, have restored and often beautified the noble fabric of Greek geometry:—but one portion of the edifice, that of Porisms, still remained, to appearance an inexplicable enigma. The definitions and enunciations which had escaped the ravages of time were conceived in terms so vague, and so concise, as to baffle the sagacity and elude the penetration of the ablest commentators. Fermat, with elegant simplicity, made some progress indeed in this intricate research; and the late Dr. Simson of Glasgow, who caught so entirely the genuine though prolix spirit of ancient geometry, has left valuable specimens of the investigation of propositions which are enumerated by Pappus in the class of porisms. Much uncertainty yet clouded the subject; and it was reserved for a person equally skilled in the geometry of the ancients and that of the moderns, and who guides the impulse of genius by the lights of erudition, to remove every latent obscurity, and to exhibit porisms in full evidence.

Most of the geometrical truths undoubtedly have been detected in the attempts at investigating problems. Before

mathematical science embraced so wide a range, that source of discovery was more prolific. The antients were accustomed to consider problems with the most scrupulous attention; delighted to place them under every aspect, and to evolve their various ramifications with minute solicitude. Few collateral truths could therefore escape their piercing scrutiny. Advancing with such wary steps, they would soon remark those cases in which certain relations among the quantities proposed, being incompatible with the other conditions of the problem, render its general solution inapplicable or impossible: hence the origin of the beautiful propositions concerning the limits of magnitudes, usually styled *de maximis & minimis*. As analysis proceeded to more intricate and arduous questions, other cases would frequently occur in which the construction failed for a very different reason. Two lines, for instance, which by their intersection should determine a point, might be found to coincide entirely. A little reflection would shew that each point of the united lines fulfils the required conditions; and that, in such circumstances, the problem actually admits of innumerable answers, because one of the *data*, happening to include another, is insufficient to restrict the quantities demanded. When these indeterminate cases became objects of separate discussion, it would be perceived that they formed very curious propositions, of an intermediate nature between problems and theorems, and capable of being enunciated with peculiar elegance and precision. On such propositions, so enunciated, the antient geometers bestowed the appellation of *porisms*.—This deduction is fully illustrated by Mr. Playfair in the investigation of some beautiful problems. The properties connected with the harmonical division of the diameter of the circle, and those of the centre of gravity of given points, are particularly fruitful in porisms: but, without the assistance of diagrams, we cannot pretend to render the observations of the learned author intelligible. From a comprehensive view of the matter, he defines a porism to be ‘*A proposition affirming the possibility of finding such conditions as will render a certain problem indeterminate, or capable of innumerable solutions.*’ In this definition, we may trace the characters vaguely mentioned by Pappus—*Porisma est quod deficit à theoremate locali*: but, though *local* theorems may be converted into porisms, it would be inaccurate, from that very imperfect fragment, to conclude with Fermat that *all* porisms are derived from the conversion of *loci*. The definition which Dr. Simson has given appears uncommonly elaborate and obscure, but on examination will be found to agree with the preceding account of the nature of porisms. Even the etymology of the term serves to confirm Mr. Playfair’s conjectures. The substantive

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noun *πορισμα* is evidently derived from the verb *πορίζω*, which signifies either *to acquire* or *to discover*. In the former sense, the appellation *porism* would aptly express an *acquisition* which the geometer had casually made, while engaged in the solution of more arduous problems. If the latter signification were preferred, these propositions might, on account of their enigmatical form of enunciation, be styled *porismata* or *investigations*, by way of eminence:—but a very agreeable circumstance, and which remarkably corroborates the hypothesis stated, is that Mr. Playfair's idea of porisms in the main agrees with the opinion advanced several years ago by his friend and colleague Professor Dugald Stewart. It was soon after the publication of Dr. Simson's posthumous works, that these gentlemen, in the ardour of youth, were tempted to prosecute the subject, and were separately led to form nearly the same conclusions.

After having explained the origin and nature of porisms, Mr. Playfair proceeds to treat of their investigation. Although porisms are invariably derived from the indeterminate cases of a problem, it seldom happens that the general construction affords either the simplest or the most elegant solutions of which the former are susceptible. A more direct method of detecting and ascertaining the porisms attached to any problem may be devised. This is ably achieved by Dr. Simson, who has traced out a plan of procedure, certainly analogous, if not perfectly identical, to that employed by the Greek geometers. It is likewise adopted by Mr. Playfair, and occasionally abridged and simplified by considerations drawn from modern analysis. He particularly avails himself of the admirable *law of continuity*, by which the relations of quantities are traced through all their changes and pushed to their extreme limits. The examples produced for illustration are curious and interesting. Among these, we must remark the famous problem of drawing a line to be divided by four other lines, given by position, into segments bearing a given ratio to each other; a problem which Sir Isaac Newton proposed for determining the orbit of a comet from four proximate observations, but which becomes indefinite or porismatic in the very case to which its application is wanted. The question had also been resolved by Dr. Wallis and Sir Christopher Wren; and none of these truly eminent mathematicians perceived its essential defect. This discovery is due to the celebrated Boscovich, who has written a dissertation on the subject. Another problem, too, exhibited by Sir Isaac Newton as an extension of the same hypothesis, and which requires to describe a trapezium of a given species with its angles on four lines given by position, is shewn by Mr. Playfair to contain a real porism.

Since porisms so frequently occur in the investigation of problems, it excites surprize that they have not more generally engaged the attention of the moderns: but, however paradoxical the assertion may appear, this neglect is the natural consequence of the wonderful advancement attained in mathematical analysis. It has now acquired a form more abstract and comprehensive: the diffuse and often tedious demonstrations of the Greeks are contracted within a very narrow compass; and the most general and complicated results are luminously exhibited in synoptic views, from which the particular cases can at pleasure be evolved with the utmost facility. That very facility has repeatedly occasioned the peculiar properties to be overlooked. The invention of algebraical symbols has succeeded at a vast interval to that of alphabetic characters, and forms another grand epoch in the progress of the human mind:—but, like every instrument contrived to expedite the exercise of our faculties, it has perhaps some tendency to impair the acuteness and delicacy of the unaided perceptions. The rules of algebraical process are derived from *general* considerations, without estimating those restrictions which a modification of circumstances may require. From the exact adherence to the principle of consistency, the notation will be invariably *true* when it is *significant*: but some authors, for want of inquiring into the foundation of the science, have deviated into a labyrinth, out of which they endeavour to extricate themselves by framing mysterious fictions. In fact, an hypothesis may err either in the *excess* or the *defect* of conditions required; and, in both cases, the *formulae* thence deduced will be wholly ideal, yet sufficient to indicate the source of the perplexity. The former case produces the expressions denominated *impossible*; and the latter, or *indeterminate* case, is finally denoted by a fraction of which the numerator and denominator vanish at once, and which therefore exhibits no definite value.—We would gladly enlarge on this curious topic, but are apprehensive that we have already encroached on the patience of our readers. We shall only express our eager desire to see the second part of this discourse, in which the author proposes to explain the use of algebra in the investigation of porisms.

#### OPTICS.

*Experiments and observations on the unequal refrangibility of light.*  
By Robert Blair, M. D. On more than one occasion, we have ventured to remark the insufficiency and incongruity that cloud some of the received doctrines in optics. We have maintained that the solar light is not composed of seven, but of a large and undefined number of, primitive rays; and that refrangibility is not a property inherent in these, but depends solely on the peculiar

cular attraction or affinity which prevails between each species of rays and the individual refracting substance. It behoves the optician, therefore, not only to examine carefully the general refractive power of different transparent *media*, but also to ascertain the particular modifications in reference to the heterogeneous rays. In this view, the experiments made by Dr. Blair possess considerable merit. His researches are planned with ingenuity, and prosecuted with laudable industry and with tolerable success. He has gradually enlarged his conception; though, perhaps, he has not grasped the most extensive and philosophic view of the subject. In its composition the paper is prolix, digressive, popular: but, on the whole, it must be esteemed a valuable addition to our stock of knowledge. The author was prompted to institute these inquiries by the loud and increasing complaints of the imperfection of achromatic telescopes, which fall far short of the excellence expected from theory. The premiums offered by the commissioners of longitude, for remedying those defects, have hitherto failed to accomplish that desirable object. Artists generally attribute the imperfection of achromatic telescopes principally to the uncertain quality of the flint glass employed in their construction, and which is apt to be coloured of unequal density; and they despair of making any material improvement on these valuable instruments, while the despotic and often absurd regulations of excise continue to be enforced.

Dr. Blair has therefore turned his attention to another quarter, and has endeavoured to revive the idea entertained by Sir I. Newton and Dr. David Gregory, of substituting some combination of fluid media. To investigate the refractive powers of different liquors, a small prism of brass was used, through which was perforated, parallel to one of the sides, a hole of the width of the pupil; into it a few drops of the fluid were introduced, and confined by the application of two bits of plate-glass. Another adjacent hole contributed to expedition, and nothing was required but to observe through these any bright well-defined object. When the optical properties were to be determined with more critical accuracy, the effects were rendered more sensible by including the fluids within lenses of different curvatures, which compose the object-glass of a telescope. All the metallic solutions were found to produce a greater dispersion, or breadth of the prismatic spectrum, than crown-glass; and the addition of the muriatic acid increased that disposition in a remarkable degree. The concentrated muriates of antimony and of mercury, especially the former, were by far the most distinguished for their dispersive power. Next to metallic solutions, the essential oils were most eminently adapted to divide the extreme rays. Our author included the muriate of antimony, in



its most concentrated state, between two convex lenses of crown-glass, ground to the proper sphericities; and this compound object-glass, agreeably to expectation, removed the colour from the edges of the object observed: but, on directing the instrument to the planet Venus, streaks of light appeared to issue in every direction from her disc. This was evidently owing to irregular density of the imperfectly fluid medium, and might in some measure be corrected by a small addition of alcohol or sulphuric æther. The dilute compound, however, approaches the essential oils in its optical properties: but there is one difference between them, that has given occasion to a remark which Dr. Blair apprehends will be reckoned paradoxical, although a necessary consequence of the principles already known: it is that, in certain cases, the violet rays are the *least* refrangible. This must evidently prevail when contrary refractions under peculiar circumstances come into play: for, if two prisms of very different materials be combined in a reversed order, and to the posterior belong a smaller refractive yet a much greater dispersive power than to the anterior; the divergence of the violet rays from the red produced by the first prism will be counteracted, or even an opposite tendency induced by the action of the second prism. The learned reader may judge whether the principle advanced differs essentially from the theory of the late Mr. Dollond, and whether the air of paradox imposed on it is not chiefly indebted to some degree of affectation in the mode of statement.

Compound lenses, by the artificial adaptation of their several dimensions, afford very material advantages in correcting the aberration that proceeds from the spherical figure. On this important subject, Dr. Blair makes a digression, in which he borrows freely from the great Huygens. Furnished now with the requisite principles, he constructed an object-glass with three lenses; a plano-convex having its prominent face turned towards the object, a meniscus with both the surfaces of the same radius and its concavity respecting the plane side of the first, and another plano-convex with its flat surface next to the eye: the space between the first and the second lens was filled with sulphuric æther, and that between the second and the third with an essential oil, the whole by help of glass rings. It is plain, therefore, that the æther was formed into a convex lens, and the oil into a concave; and that the colour accompanying the refraction by the former might be removed by the high dispersive power of the latter. That dispersive power could likewise be augmented or diminished, as occasion required, by the addition of other substances. Nor was it difficult to decide when the due proportion was obtained; for, if the dispersion be too great,

great, a luminous object will appear fringed with blue or with red, according as the eye-glass is pushed within or drawn beyond the limit of distinct vision.

After all these precautions, our author might fondly expect the successful termination of his labours. How cruel the mortification, in observing the planet Venus through his telescope, to find 'the colour deep carmine within the focus and greenish yellow without it!' On considering attentively this distressing circumstance, he was at last persuaded that the common theory of the achromatic telescope is defective; which was indeed asserted nearly 40 years ago by the ingenious M. Clairaut. In fact, although, by means of contrary refractions with unequal disperse powers, the red and violet rays be made to unite, it cannot be justly inferred that the intermediate rays, such as the yellow and the green, will likewise coincide. Every analogy, every prospect of the infinite modifications of matter, indicates that the *spectra* formed by prisms of different transparent substances are variously divided into coloured spaces; and, as the *spectrum* bears no determined relation to the general refraction in the measure of its extent, so the proportions of its composition are equally capricious and irregular. With some refracting substances, the mean ray will be found among the shades of green; in others, among those of yellow: but, if, by a nice combination of circumstances, the mean ray were brought to join the coincidence of the two extreme rays, a very valuable improvement would be accomplished in the construction of telescopes. To this object our author now directs his researches. After many fruitless attempts, Dr. Blair rejected glass as a refracting medium, and employed it with parallel surfaces only to confine the fluids. Two essential oils, of different disperse powers, were adapted to perform the office of a convex and a concave lens; and this compound instrument, achromatic in the ordinary sense, was likewise found to reduce the greenish or purple fringes to half their former breadth. It was therefore possible to remove that secondary colour, by combining an achromatic convex lens composed of two essential oils, with an achromatic concave lens of longer focal distance, composed of crown-glass and either of these essential oils. This double compound lens may be greatly simplified in its construction, by omitting the *septa* which were become superfluous: it is only necessary to retain two fluid *media*, and three glass lenses, merely for correcting the aberration occasioned by the spherical figure. On due trial, the contrivance thus described fully answered expectation. A farther improvement was made by substituting, instead of the achromatic convex lens composed of two essential oils, a compound convex formed of crown-glass and a

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mixture of metallic solution with muriatic acid :—but a closer examination of the optical properties of that acid discovered a notable fact : the secondary fringes, formed by achromatics composed with muriatic acid, assume an inverted order to what prevails in those produced by the proper compounds of essential oils, or of glass with metallic solutions. In the case of fluids with small dispersive power, the centre of the prismatic *spectrum* falls among the shades of green ; as that power augments, the mean refrangible ray advances by degrees into the shades of blue. Of the highly dispersive fluids, the muriatic acid is thus a remarkable exception, since it causes the mean refrangible ray to recede far among the shades of yellow. Hence a method is readily suggested for correcting the secondary coloured fringe, by combining an achromatic concave of long focal distance composed of glass and muriatic acid, with a compound convex formed of glass and some metallic solution, or of two essential oils. The execution of this plan, however, is defeated by the extreme difficulty of removing the aberration proceeding from the peculiar conjunction of spherical surfaces. It became requisite, therefore, to inquire whether a similar effect might not be produced by actually mixing in certain proportions the counteracting fluids. The search proved successful. On continuing to add muriatic acid to the muriate of antimony, the greenish or purple fringes formed by the achromatic compound gradually contracted, vanished, and then re-appeared in an inverted order. In like manner, with a mixture of the muriates of ammoniac and of mercury, as the acid or the metal preponderates, the quality of the secondary fringe shifts alternately.

Dr. Blair was now arrived at a happy termination of his labours. He constructed a compound lens, consisting of a semi-convex of crown-glass with its flat side turned towards the object, and a meniscus of the same materials with its convex side in the same direction, and its flatter concave next to the eye ; the interval between these lenses being filled with a solution of antimony in a certain over proportion of muriatic acid. The lens, thus artificially adapted, betrayed not the slightest vestige of any extraneous colour. To this very improved mode of achromatic construction, which seems so completely to correct the divarication of the rays of light, the inventor appropriates the expressive epithet *aplanatic*\*, borrowed from the flexible language of antient Greece.—Perhaps he is too sanguine. That a most valuable improvement in the construction of achromatic telescopes is effected, we cheerfully admit : but we cannot persuade ourselves that the high degree of perfection

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\* From a privat. and *πλατύνω, εἴρω*.

is attained which Dr. Blair represents : for, admitting that the extreme and mean rays of a pencil of light are made to unite, it does not follow that the intermediate rays, the orange, for example, and the blue, will likewise coincide. The road, however, is pointed out; and by a nice combination of several fluids, differing in their optical properties, the various conditions of the problem may be finally answered.

Dr. Blair concludes with some reflections on the telescopes, usually, but improperly, termed *achromatic*. If the theory of their construction were solid, they would admit of a much larger aperture. Hence, therefore, an important practical advantage is to be expected from the discovery just recited. This naturally leads our author to examine the opinion advanced by Boscovich, Euler, and other eminent mathematicians, that the human eye, the noble production of divine skill, is rendered truly *achromatic* by means of the nice adaptation of the different humours of which it consists. Whether that exquisite organ be indeed constructed with geometrical precision, we will not pretend to decide : but the arguments which our author confidently employs do not appear to be at all conclusive. We suspect that the ingenious experimenter has overlooked those singular modifications of vision, which are occasioned by the inflection of light, or by the nervous irritability of the retina.

It would exceed our limits to engage at present in this curious discussion. We desire only to indulge in a few obvious remarks. An experiment, on which Dr. Blair lays great stress, is thus described :

‘ Shutting one eye, observe with the other the four well-defined black parallel lines which denote four o’clock in the enamelled dial-plate of a watch, and make the watch approach the eye very slowly. So long as the eye can conform itself to the distance, the black lines will appear distinct and of their proper colours. But when the watch, continuing to approach, is brought too near for the eye by any effort to see the lines distinctly, the coloured fringes will begin to make their appearance, and the spreading of the less refrangible rays into the black strokes, and the more refrangible rays into the white intervals, will make them appear to change their colours from black and white to orange and blue.’

Here we would ask, if the eye be so imperfect an instrument, why are not the confines of light and shade marked in every case with coloured fringes ? It requires some practice to succeed readily in performing the experiment ; the bright object being advanced considerably within the limits of distinct vision, the eye is evidently thrown into a fatigued state, and consequently rendered capricious and irregular in its perceptions. The question, in our apprehension, belongs less to physics than to physiology. When a spot on the sentient tablet of the eye is vi-

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vidly stimulated, the encircling portion is likewise affected by nervous sympathy, and excited to give various fainter imitations according to the different combination of circumstances :—but, to set the explication now proposed beyond the reach of doubt, view intently, on a bright ground, the parallel strokes of the Roman numeral II. As the eye approaches the character, a narrow tinge of blue emerges in the middle of the white interval ; it gradually spreads and deepens into the shades of violet, and at last appears black ; at the same time, an orange stripe rises on either side, imperceptibly expands and dilutes, and, passing through the gradations of yellow, finally melts into a dusky white. During this observation, the delicate organ of sight feels painfully strained.

We understand that, a few years since, Dr. Blair procured a patent for constructing his aplanatic telescopes, and that the late Mr. Adams of Fleet-street was employed or associated as artist :—but we have not heard that any of these instruments have been yet manufactured for sale. It is easy, indeed, to imagine the very serious difficulties attending the execution of the plan ; the exact centring of the lenses, the preparation of a fluid of the proper strength, and the accurate confinement of this by an incorrosive substance, while sufficient space is left for its casual expansion by heat.

It may be proper to acquaint the public, that this intelligent author is Professor of Practical Astronomy in the University of Edinburgh ; a sort of nominal office without any charge. He was surgeon, during the last war, on board the ship in which Lord Robert Manners was killed ; and, at the solicitation of the noble family of Rutland, the Crown founded a professorship to reward Dr. Blair.

[To be continued.]

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ART. II. *The Life of Milton*, in Three Parts. To which are added, Conjectures on the Origin of *Paradise Lost* : With an Appendix. By William Hayley, Esq. 4to. pp. 328. 15s. Boards. L. P. 11. 1s. Cadell jun. and Davies. 1796.

WITH pleasure we announce the separate publication of this elegant and interesting piece of biography, with additions which increase its value. To our account of the first edition of the *Life* itself, as prefixed to a magnificent publication of Milton's poetical works (see Rev. vol. xvi. N. S.) we have nothing to add ; for, although there are considerable enlargements in the present edition, to trace them minutely would be incompatible with the general and concise mode in which we thought proper to review the former publication :—but of the matter, prefixed and subjoined, we shall endeavour to give our readers some idea.

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'The *Dedication* to the Rev. Joseph Warton, D. D. is a letter of 18 pages, and possesses all the polished ease and vivacity which should characterise epistolary writing. Its topics are miscellaneous, but all interesting to a friend of polite literature and liberal sentiment. We shall transcribe what appears to us one of the most valuable passages :

' I remember, with peculiar gratification, the liberality and frankness, with which you lamented to me the extreme severity of the late Mr. Warton, in describing the controversial writings of Milton. I honour the rare integrity of your mind, my candid friend, which took the part of injured genius and probity against the prejudices of a brother, eminent as a scholar, and entitled also, in many points of view, to your love and admiration. I sympathize with you most cordially in regretting the severity to which I allude, so little to be expected from the general temper of the critic, and from that affectionate spirit, with which he had vindicated the poetry of Milton from the misrepresentations of cold and callous austerity. But Mr. Warton had fallen into a mistake, which has betrayed other well-disposed minds into an unreasonable abhorrence of Milton's prose ; I mean the mistake of regarding it as having a tendency to subvert our existing government. Can any man justly think it has such a tendency, who recollects that no government, similar to that which the Revolution established for England; existed when Milton wrote ? His impassioned yet disinterested ardour for reformation was excited by those gross abuses of power, which that new settlement of the state very happily corrected.

' Your learned and good-natured brother, my dear friend, was not the only man of learning and good-nature, who indulged a prejudice, that to us appears very extravagant, to give it the gentlest appellation. A literary Paladine, (if I may borrow from romance a title of distinction to honour a very powerful historian) even Gibbon himself, whom we both admired and loved for his literary and for his social accomplishments, surpassed, I think, on this topic, the severity of Mr. Warton, and held it hardly compatible with the duty of a good citizen to re-publish, in the present times, the prose of Milton, as he apprehended it might be productive of public evil. For my own part, although I sincerely respected the highly cultivated mind that harboured this apprehension, yet the apprehension itself appeared to me somewhat similar to the fear of Falstaff, when he says, " I am afraid of this gunpowder Percy, though he be dead." As the prose of Milton had a reference to the distracted period in which it arose, its arguments, if they could by any means be pointed against our existing government, are surely as incapable of inflicting a wound, as completely dead for all the purposes of hostility, as the noble Percy is represented, when he excites the ludicrous terror of Sir John : but while I presume to describe the prose of Milton as inanimate in one point of view, let me have the justice to add, that it frequently breathes so warm a spirit of genuine eloquence and philanthropy, that I am persuaded the prophecy of its great author concerning it will be gradually accomplished ; its defects and its merits will be more temperately

temperately and justly estimated in a future age than they have hitherto been. The prejudices so recently entertained against it, by the two eminent writers I have mentioned, were entertained at a period when a very extraordinary panic possessed and overclouded many of the most elevated and enlightened minds of this kingdom—a period when a retired student could hardly amuse himself with perusing the nervous republican writers of the last century, without being suspected of framing deadly machinations against the monarchs of the present day; and when the principles of a Jacobin were very blindly imputed to a truly English writer of acknowledged genius, and of the purest reputation, who is, perhaps, of all men living, the most perfectly blameless in his sentiments of government, morality, and religion. But, happily for the credit of our national understanding, and our national courage, the panic to which I allude has speedily passed away, and a man of letters may now, I presume, as safely and irreproachably peruse or reprint the great republican writers of England, as he might translate or elucidate the political visions of Plato; a writer whom Milton passionately admired, and to whom he bore, I think, in many points, a very striking resemblance.'

Whether the amiable writer has not been too sanguine in his anticipations of the return of his countrymen to good sense and equity, we shall leave to his own re-consideration. The remainder of the letter breathes a similar spirit of manly liberality, tempered by cheerfulness and urbanity.

Annexed to the *Life* are *Conjectures on the Origin of the Poem of Paradise Lost*, to which the author has prefixed the modest motto from Milton, "Conjectures, fancies built on nothing firm;" and, indeed, it cannot be much more than guess-work to point out from what particular writings, a poet of such various erudition (in which respect Milton was equal to most men of his age,) derived the idea of a work executed late in life, and principally grounded on his Bible. Mr. H.'s dissertation is however a curious piece of critical inquiry. He begins with relating at length the story of Lauder and his forgeries; which he closes with observing that there was, however, some truth in his charge against Philips, Milton's nephew, of studiously omitting, in his account of poets of all languages, all the works of any of them which had relation to angels, Adam, and Paradise, whence the least suspicion might arise of imitation on the part of his uncle. It is not, however, in the Latin poems that have been produced on these topics, that Mr. H. looks for the original draft of *Paradise Lost*: but he is inclined to concur with Voltaire in attributing that honour to the *Adamo*, a dramatic performance of Andreini, an Italian player. He does not, indeed, mean to inculcate 'that Milton tamely copied the *Adamo*, but that his fancy caught fire from that spirited, though irregular and fantastic composition—and that it proved in

in his ardent and fertile mind the seed of *Paradise Lost*. In order to afford his readers an opportunity of judging concerning this conjecture, he gives a sketch of the plan of Andreini's work; which exhibits a great fertility in the invention of supernatural and allegorical personages. It is, however, to be observed that there exists no *proof* that Milton ever saw this performance; any more than a kind of *morality* composed by one Troilo Lancetta, which is also adduced as having possibly furnished him with hints. A poem called the *Angeleida* of Erasmo Valvasone, and formed expressly on the conflict of the apostate spirits, is farther mentioned as probably one of the studies of Milton; and a singular passage is quoted, in which that Italian poet assigns the invention of cannon to the infernal powers. On the whole, Mr. H. has certainly rendered it in some degree probable that these and some other almost forgotten works, with which Milton might have been acquainted in Italy, gave that impression to his fancy, and supplied him with some of those ideas, which afterward became the basis of his immortal poem. Some remarks on the different feelings with which this divine work has been read by different persons, and on its nature and essential character, conclude this ingenious essay.

An *Appendix* contains the preface and some select parts of Andreini's *Adamo*, in the original, with a translation jointly executed by Mr. Hayley and Mr. Cowper: and also an analysis of Lancetta's drama of *Adam and Eve*.

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ART. III. *The History of Great Britain*, from the first Invasion of it by the Romans under Julius Cæsar. Written on a new Plan. By Robert Henry, D.D. late one of the Ministers of Edinburgh, Member of the Society of Antiquaries of Scotland, and of the Royal Society of Edinburgh. Vol. VI. To which is prefixed, an Account of the Life of the Author. 4to. pp. 750. 1l. 5s. Boards. Cadell jun. and Davies.

THE former volumes of this valuable History were examined in our Review as they successively appeared, and received from us that portion of praise to which we thought their merit entitled them. We were always of opinion that the plan, which Dr. Henry had adopted, was admirably calculated to give information on a variety of interesting particulars, which were not to be collected, at least without considerable difficulty, from other historians.—With the general manner of its execution also we acknowledged ourselves to be well pleased, at the same time that we noticed what appeared to us to be erroneous or defective.—We premise these few observations in order to obviate a remark, which



which we shall soon have occasion to mention, and which occurs in the Life of the Author.

In the Advertisement, we are informed that Dr. Henry left some part of the present volume unfinished; that 'for chapter V. on *Arts*, and chapter VII. on *Manners*, he had only sketched out a few of the authorities; that no part of the narrative was written by him; and that those two chapters are entirely the work of Malcolm Laing, Esq. who has finished them at the request of Dr. Henry's executors.'—We learn also that 'the whole of the Appendix is likewise Mr. Laing's, but that every other part of the volume was completed by Dr. Henry himself, and is faithfully published from his MS.'

Before we proceed to give an account of the historical part of this volume, we will lay before our readers a few of the particulars of the Historian's life; since a desire to be acquainted with memoirs of those men, who have furnished us with either amusement or information, is both natural and laudable:

'Dr. Robert Henry, author of the "*History of Great Britain*," written on a new plan," was the son of James Henry, farmer at Muirtown in the parish of St. Ninian's, North Britain, and of Jean Galloway daughter of ——— Galloway of Burrowmeadow in Stirlingshire. He was born on the 18th of February 1718; and having early resolved to devote himself to a literary profession, was educated first under a Mr. John Nicholson at the parish school of St. Ninian's, and for some time at the grammar school of Stirling. He completed his course of academical study at the university of Edinburgh, and afterwards became master of the grammar-school of Annan. He was licensed to preach on the 27th of March 1746, and was the first licentiate of the presbytery of Annan after its erection into a separate presbytery. Soon after, he received a call from a congregation of Presbyterian dissenters at Carlisle, where he was ordained in November 1748. In this station he remained twelve years, and on the 13th of August 1760 became pastor of a dissenting congregation in Berwick upon Tweed. Here he married in 1763 Ann Balderston, daughter of Thomas Balderston, surgeon in Berwick; by whom he had no children, but with whom he enjoyed to the end of his life a large share of domestic happiness. He was removed from Berwick to be one of the ministers of Edinburgh in November 1768; was minister of the church of the New Grey Friars from that time till November 1776; and then became colleague-minister in the old church, and remained in that station till his death. The degree of Doctor in Divinity was conferred on him by the university of Edinburgh in 1770; and in 1774 he was unanimously chosen moderator of the general assembly of the church of Scotland, and is the only person on record who obtained that distinction the first time he was a member of the assembly.'—

'Soon after his removal to Berwick, he published a scheme for raising a fund for the benefit of the widows and orphans of Protestant dissenting ministers in the north of England. This idea was probably

bably suggested by the prosperity of the fund which had almost thirty years before been established for a provision to ministers' widows, &c. in Scotland. But the situations of the clergy of Scotland were very different from the circumstances of dissenting ministers in England. Annuities and provisions were to be secured to the families of dissenters, without subjecting the individuals (as in Scotland) to a proportional annual contribution, and without such means of creating a fund as could be the subject of an act of parliament to secure the annual payments. The acuteness and activity of Dr. Henry surmounted these difficulties; and, chiefly by his exertions, this useful and benevolent institution commenced about the year 1762. The management was entrusted to him for several years; and its success has exceeded the most sanguine expectations which were formed of it. The plan itself, now sufficiently known, it is unnecessary to explain minutely. But it is mentioned here, because Dr. Henry was accustomed in the last years of his life to speak of this institution with peculiar affection, and to reflect on its progress and utility with that kind of satisfaction which a good man can only receive from "the labour of love and of good works."

By the friendship of Gilbert Laurie Esq. who married the sister of Dr. H.'s wife, he was removed to Edinburgh in 1768, and was there enabled to prosecute his history with success. He had planned it during his residence at Berwick, but he had been obliged to relinquish it from a deficiency of materials.

After having mentioned the dates of Dr. H.'s respective volumes, and the difficulties which he had to encounter in the composition, the writers of his Life (whom we believe to be his executors,) observe that,

\* Not having been able to transact with the booksellers to his satisfaction, the five volumes were originally published at the risk of the author. When the first volume appeared, it was censured with an unexampled acrimony and perseverance. Magazines, reviews, and even newspapers, were filled with abusive remarks and invectives, in which both the author and the book were treated with contempt and scurrility. When an author has once submitted his works to the public, he has no right to complain of the *just* severity of criticism. But Dr. Henry had to contend with the inveterate scorn of malignity. In compliance with the usual custom, he had permitted a sermon to be published which he had preached before the Society in Scotland for propagating Christian knowledge in 1773; a composition containing plain good sense on a common subject, from which he expected no reputation. This was eagerly seized on by the adversaries of his History, and torn to pieces with a virulence and asperity which no want of merit in the sermon could justify or explain. An anonymous letter had appeared in a newspaper to vindicate the History from some of the unjust censures which had been published, and asserting from the real merit and accuracy of the book the author's title to the approbation of the public. An answer appeared in the course of the

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following week, charging him, in terms equally confident and indecent, with having written this letter in his own praise. The efforts of malignity seldom fail to defeat their purpose, and to recoil on those who direct them. Dr. Henry had many friends, and till lately had not discovered that he had any enemies. But the author of the anonymous vindication was unknown to him, till the learned and respectable Dr. Macqueen, from the indignation excited by the confident petulance of the answer, informed him that the letter had been written by him. These anecdotes are still remembered.

These reflections, we are convinced, are in part well-founded: but they would have been more strictly just, had they been less general. We claim to ourselves the praise of having early perceived the merit of Dr. Henry's plan; and an article in our 45th vol. p. 30, shews that we were by no means backward in publishing our favourable sentiments. If the work were retarded in its sale by illiberal and malignant efforts, it probably was assisted by candid and judicious criticism; and the effects of both should equally have been stated.—To proceed with the narrative:

The progress of Dr. Henry's work introduced him to more extensive patronage, and in particular to the notice and esteem of the late earl of Mansfield. That venerable nobleman, who was so well justified to the gratitude and admiration of his country, thought the merit of Dr. Henry's history so considerable, that, without any solicitation, after the publication of the fourth volume, he applied personally to His Majesty to bestow on the author some mark of his royal favour. In consequence of this, Dr. Henry was informed by a letter from lord Stormont, then secretary of state, of His Majesty's intention to confer on him an annual pension for life of 100*l*. "considering his distinguished talents and great literary merit, and the importance of the very useful and laborious work in which he was so successfully engaged, as titles to his royal countenance and favour." The warrant was issued on the 28th of May 1781; and his right to the pension commenced from the 5th of April preceding. This pension he enjoyed till his death, and always considered it as inferring a new obligation to persevere steadily in the prosecution of his work. From the earl of Mansfield he received many other testimonies of esteem both as a man and as an author, which he was often heard to mention with the most affectionate gratitude. The octavo edition of his history, published in 1788, was inscribed to his lordship. The quarto edition had been dedicated to the king.

The property of the work had hitherto remained with himself; but in April 1786, when an octavo edition was intended, he conveyed the property to Messrs. Cadell and Strahan for the sum of 1000*l*.; reserving to himself what still remained unsold of the quarto edition. Dr. Henry had kept very accurate accounts of the sales from the time of the original publication; and after his last transaction, he found that his real profits had amounted in the whole to about 3,300*l*.; a striking proof of the intrinsic merit of a work which had forced its

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way to the public esteem, in spite of the malignant opposition with which the first volumes had to struggle.'

The following passage presents us with an amiable idea of his character in social life :

' Dr. Henry was naturally fond of society ; and few men ever enjoyed society more perfectly, or were capable of contributing so much to the pleasures of conversation. Notwithstanding his literary pursuits, he was always ready to make one in a party of his friends ; and attached himself to pleasant and respectable companions where, ever he found them, without any regard to the competitions or contrary opinions which unhappily so often prevent worthy men from associating. His extensive knowledge, his cheerfulness and pleasantry, his inexhaustible fund of humour and anecdote, would have made him a distinguished character among any description of men, although he had had no pretensions as an author. His great extent of solid information gave a variety to his conversation, to which much was added by his talents for convivial pleasantry. He had a story or anecdote ready for every occasion, and adapted to every subject ; and was peculiarly happy in selecting the circumstances which could render it interesting and pointed. If the same narratives were sometimes repeated, a circumstance which was unavoidable, they were always seasoned with a new relish ; and even those who lived most with him, have seldom been in his company without hearing from him something which was as new to them as to strangers. His character was uniform to the end. He conversed with the ardour and even the gaiety of youth long after his bodily strength had yielded to the infirmities of age ; and even within a few days of his death, which he was every day expecting, he could mix anecdotes and pleasantry with the most serious discourse.'

We will close our extracts from the Memoirs with the account of the Doctor's illness and death :

' No man could meet death with more equanimity or fortitude, or with a fortitude derived from better sources. He mentioned his death easily and often as an event which in his situation was desirable, sensible that from the exhausted state of his body he could no longer enjoy this world, or be useful in it ; and expressing in the most explicit terms his firm persuasion of the great doctrines of Christianity, and the full expectation he derived from them of " life and immortality through Jesus Christ our Lord." His faculties were perfectly entire ; nor could any change be observed in his manner or conversation with his friends. He was never confined to bed, and conversed easily till within a few hours of his death. He had a strength of mind which falls to the lot of few ; and Providence permitted him to preserve the full possession of it.

' A few days before his death he executed a deed, which he dictated himself, by which he disposed his collection of books to the magistrates, town-council, and presbytery of Linlithgow, as the foundation of a public library ; under certain regulations and conditions which he expressed very distinctly, and by means of which he flattered himself that a library might at last be created, which might contribute

to diffuse knowledge and literature in the country. This idea had been suggested to him by his experience in the public utility of libraries of this sort, which had been established at Berwick and at Kelfo. By such institutions the means of knowledge may be obtained in remote situations at a small expence, and are easily circulated among the different orders of men: and though his collection of books was not a large one, he believed that the institution required only to be begun under proper regulations, and might soon become considerable if proper attention should be given to it. His intentions were certainly pure; and the rules he suggested well suited to the design. The magistrates of Linlithgow have prepared a room, and curators for the management of the library have been chosen in terms of the deed. The public have reason to expect from them every thing by which they can promote the benevolent and respectable intentions of the founder. He gave very minute directions with regard to his affairs, and even dictated a list of his friends whom he wished to be present at his funeral; and with a constitution quite worn out, died on the 24th of November 1790, in the seventy-third year of his age. He was buried in the church-yard of Polmont, where a monument is erected to his memory.

‘ Dr. Henry’s personal virtues will not be soon forgotten. Among his friends he will always be remembered with tenderness: and his character as an author will be respected by posterity, long after the events of his private life shall become too distant to be interesting.’

The historical part of this volume contains the History of Britain from the accession of Henry VII. A. D. 1485, to the death of Henry VIII. A. D. 1547.—As we have on former occasions made our readers acquainted with Dr. Henry’s plan, and pointed out the particulars in which this history differs from others, we shall not now enlarge on it. We cannot, however, omit to observe that the author has not in the least abated of his former industry; and that the busy and eventful period, which is the subject of the present volume, is treated by him with the same accuracy, judgment, and impartiality, which we have uniformly observed in his writings. The following extract, respecting the literature of Scotland, will support our opinion, and (we hope) contribute to the gratification of our readers:

‘ A taste for the study of polite learning, or the *belles lettres*, revived in Scotland about the same time that it revived in England; and this taste was cherished by government, and even enforced by law. By an act of parliament already quoted, every freeholder of substance was obliged to keep his eldest son at some grammar school till he had acquired a perfect knowledge of the Latin language, and then to put him three years to some university to study philosophy and the laws. In consequence of this prevailing taste, a competency at least of learning became gradually more general among the gentlemen, and even among the common people of Scotland, than in any other country of Europe; and several ingenious men in this period became

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eminent for their classical erudition. But of these our limits will permit us only to mention a very few.

Gavin Douglas, bishop of Dunkeld, was not only one of the greatest poets, but also one of the best scholars and most amiable men of his age. He was the third son of Archibald, commonly called Bell the Cat, sixth earl of Angus, and uncle to Archibald the seventh earl, who married Margaret queen dowager of Scotland, the eldest sister of Henry VIII.\* He was born about 1472, and having early discovered a taste for learning, he was destined for the church, in which, from the power and influence of his family, he had a prospect of the highest promotions. He received the first part of his education at home, and when he had gone through a course of philosophy in the university of St. Andrew's, he went to Paris for his further improvement. There he spent several years in study, and acquired an uncommon stock of knowledge of various kinds, though he delighted most in poetry and the *belles lettres*. On his return to Scotland he was promoted to the provostry of St. Giles in Edinburgh, and to several other livings, and among others to the rich abbey of Arbroath. He enjoyed little comfort in this promotion, owing to the troubles in which his country was involved in the minority of James V. He was presented by the queen-regent to the archbishopric of St. Andrew's; but he had two formidable competitors, John Hepburn the prior, elected by the chapter, and Andrew Forman bishop of Moray, nominated by the Pope; and he soon relinquished his claim, and left the other two to contend for the prize. Apprehensive of danger in his own country, from the violence of faction, he obtained a safe-conduct for himself and thirty persons in his company, to come into England, from Henry VIII. January 23d A. D. 1515 †. But he did not make use of that safe-conduct; for the bishopric of Dunkeld becoming vacant, he obtained it by a bull from Leo X. and was consecrated by James Beaton, archbishop of Glasgow, the same year. But as he owed his promotion to a papal bull, he was imprisoned by the duke of Albany a whole year for trafficking with Rome. This was a severe and partial act. The primate archbishop Foreman had been promoted only a few months before in the same manner without incurring any censure. This severity to so near a relation and so good a man, so much alarmed the queen and her husband the earl of Angus, that they retired into England. The earl after some time was prevailed upon to return, and his uncle was set at liberty. When the duke of Albany returned to France A. D. 1517, he carried the bishop of Dunkeld with him, under a pretence of doing him honour, but in reality as a hostage for the good behaviour of his nephew and his friends in his absence. The bishop was permitted to return home the year after with the ratification of the ancient alliance between France and Scotland. In the fierce contest that ensued between the Hamiltons and Douglasses, our good prelate acted the part of a peace-maker with great zeal, but without success: and after the defeat of the Hamiltons

\* Hume's History of the Douglasses, p. 219.

† Rymer, tom. xiii. p. 473.

in the streets of Edinburgh, he saved the life of the archbishop of Glasgow, who had acted the part of an incendiary. When the duke of Albany returned to Scotland A. D. 1521, the persecution of the Douglasses was renewed, and our prelate retired privately into England to avoid the storm, and to prepare an asylum for his friends. As soon as his retreat was known, all his goods were confiscated, and the revenues of his see sequestered\*. He met with a most kind reception from Henry VIII. and was caressed by all the most eminent persons in the court of England. In the mean time the archbishopric of St. Andrew's became vacant, and Henry exerted all his influence at the court of Rome to procure the promotion of the bishop of Dunkeld to that see. His competitor, the archbishop of Glasgow, (whose life he had lately saved,) wrote to Christiern king of Denmark, earnestly intreating him to counteract the interest of the king of England at the court of Rome with all his might, and giving his rival a most odious character, as a rebel to his king and an enemy to his country†. But a superior power put an end to this contest. The bishop of Dunkeld died of the plague at London in April A. D. 1522‡. As the works of this learned and excellent but unfortunate prelate, which do so much honour to his name and country, were poetical, they come most properly into the history of poetry, in the next chapter of this book.

\* Patrick Panter, Latin secretary to king James IV. was one of those who, by applying with peculiar ardour to the acquisition of classical learning, and the imitation of the writers of the Augustan age, contributed to introduce a better taste, and to give a better direction to the studies of their countrymen, than that which had long prevailed. He was born in the town of Montrose about A. D. 1470; and having gone through a course of education at home, he went to Paris, (as was then the custom,) where he spent several years in the prosecution of his studies. On his return to Scotland he entered into holy orders, became Rector of Fetterfisso in the Mearns, Master of *Domus Dei* in Brechin, and preceptor to Alexander Stewart the king's natural son. In that office he acquitted himself so well, that when his pupil was put under the care of the great Erasmus about A. D. 1505, his royal master rewarded him with the abbacy of Cambuskenneth, and took him into his own service as his secretary; a station for which he was peculiarly fitted, and in which he did honour to his king, his country, and himself, by the elegance and classical purity of the language of his dispatches§. In that office he continued during the king's life and the regency of the queen. As he was attached to the party of the queen and her second husband the earl of Angus, he was represented as a dangerous man to the duke of Albany, who, on some pretence or other, threw him into prison. But when that prince was better informed of his worth and abilities, he released him from

\* *Epistolæ Regum Scotorum*, tom. i. p. 328.

† *Ibid.* p. 333.

‡ Buchanan, lib. xiv. Lesley, lib. ix. Spotswood, Tanner, Bale.

§ See *Epistolæ Regum Scotorum*, Edinburgi 1722.

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prison, restored him to his office, and carried him with him into France. There he fell into a lingering disease, of which he died at Paris A. D. 1519\*.

\* Hector Boethius, or Boyce, was a native of Dundee, and born about A. D. 1466. After he had finished a course of education in the university of St. Andrew's, he went to Paris, where he studied several years in the college of Montacute, in which he was advanced to a professor's chair. On his return to Scotland he was appointed principal of the newly-founded university of Aberdeen, and had some other preferments in the church. When he resided in France he contracted a friendship with Erasmus, by whom he was much esteemed and commended, for his taste, his learning, and other good qualities. He composed several treatises upon various subjects; but his principal work was—*Historia rerum Scotticarum a prima gentis origine ad A. D. 1436*—"A History of the Scots from the Origin of the Nation to the Year 1436." It is with the style of this work only that we are here concerned, and that hath been highly admired, and affords a sufficient proof of his good taste and classical erudition, which entitles him to be ranked among the restorers of learning †.

\* An account of several other writers who flourished in Scotland in this period, and contributed in some degree to the revival of learning, might be here inserted; but this would exceed our limits, and to many readers of general history would appear tedious. It is sufficient to remark, that the youth of Scotland at this time, in proportion to their numbers, discovered as good a taste, and as great a thirst for knowledge, as those of England, though they laboured under some disadvantages; particularly many of them not finding proper establishments at home, were obliged to seek for them in foreign countries. The history of John Lesley bishop of Ross, and of his great opponent in politics, Mr. George Buchanan, belongs to the succeeding period.

The account of Scottish poetry during this period may very properly be quoted, as being, in so far as it concerns Gavin Douglas, connected with the former extract; and because it furnishes a specimen of the manner in which Mr. Laing's contributions are written.

\* It was different in Scotland; where poetry, such as Chaucer might acknowledge and Spencer imitate, was cultivated in a language superior to Chaucer's. Dunbar and Douglas were distinguished poets, whose genius would have reflected lustre on a happier period, and whose works, though partly obscured by age, are perused with pleasure even in a dialect consigned to rustics. Dunbar, an ecclesiastic, at least an expectant of church preferment, seems to have languished at the court of James IV. whose marriage with Margaret of England he has celebrated in the Thistle and the Rose; an happy allegory, by which the vulgar topics of an epithalamium are judiciously

\* \* Præfat. Epistolæ Regum Scottorum.

† Nicholson's Scots Hist. Tanner, Bale, Dempster.



avoided, and exhortation and eulogy delicately insinuated. The versification of the poem is harmonious, the stanza artificial and pleasing, the language copious and selected, the narrative diversified, rising often to dramatic energy. The poem from its subject is descriptive, but Dunbar improves the most luxuriant description by an intermixture of imagery, sentiment, and moral observation. The following is a specimen :

• The purpour sone, with tendir bemys reid,  
 In orient bricht as angell did appeir,  
 Throw goldin skyis putting up his heid,  
 Quhois gilt tressis schone so wondir cleir,  
 That all the world tuke comfort, fer and neir,  
 To luke upone his fresche and blisfull face,  
 Doing all fable fro the heavenis chace.

• And as the blisfull sonne of cherarcley  
 The fowlis sung throw comfort of the licht;  
 The burdis did with open vocis cry,  
 O luvaris so, away thow dully nicht,  
 And welcum day that comfortis every wicht;  
 Hail *May*, hail *Flora*, hail *Aurora* schene,  
 Hail princes Nature, hail Venus, Luvis quene.

† The Golden Terge is another allegorical poem of Dunbar's, constructed in a stanza similar to Spencer's, but more artificial, and far more difficult \*. In description perhaps it excels, in sentiment it scarcely equals the Thistle and Rose. Its narrative is not interchanged with dialogue; its allegory refers to the passions, the dominion of beauty, the subjection of reason, and is less fortunate than the Thistle and Rose, whose occult and secondary signification is an historical truth that subsists apart, and however embellished, cannot be obscured by the ostensible emblem. When the passions or the mental powers are personified and involved in action, we pursue the tale, forgetful of their abstraction, to which it is relative; but to remedy this, the Golden Terge has a merit in its brevity which few allegorical poems possess. The allegorical genius of our ancient poetry discovers often a sublime invention; but it has intercepted what is now more valuable, the representation of genuine character and of the manners peculiar to ancient life. These manners Dunbar has sometimes delineated with humour; in poems lately retrieved from oblivion †; and from them he appears in the new light of a skilful satirist and an attentive observer of human nature.

• Gawin Douglas, his contemporary, was more conspicuous by the rare union of birth and learning, and is still distinguished as the first poetical translator of the classics in Britain. Early in youth he translated Ovid's *de Remedio Amoris*, (a work that has perished); at a maturer age, Virgil's *Æneid* into Scottish heroics; a translation popular till superseded at the close of the last century by others more

\* Like Spencer's it consists of nine verses, restricted however to two rhimes instead of three, which Spencer's admits of.

† Vide his Poems in Pinkerton's Collection.

elegant,

elegant, not more faithful, nor perhaps more spirited\*. His original poems are King Hart and the Palace of Honour, allegories too much protracted, though marked throughout with a vivid invention; but his most valuable performances are prologues to the books of his *Eneid*; stored occasionally with exquisite description. As a poet he is inferior to Dunbar, neither so tender nor so various in his powers. His taste and judgment are less correct, and his verses less polished. The one describes by selecting, the other by accumulating images; but with such success, that his prologues descriptive of the winter solstice, of a morning and evening in summer, transport the mind to the seasons they delineate; teach it to sympathise with the poet's, and to watch with his the minutest changes that nature exhibits. These are the earliest poems professedly descriptive; but in description Scottish poets are rich beyond belief. Their language swells with the subject, depicting nature with the brightest and happiest selection of colours. The language of modern poetry is more intelligible, not so luxuriant, nor the terms so harmonious. Description is still the characteristic, and has ever been the principal excellence of Scottish poets; on whom, though grossly ignorant of human nature, the poetical mantle of Dunbar and Douglas has successively descended†.

The Appendix contains the following articles: No. 1. Perkin Warbeck's Proclamation, published at the time of his rebellion in the beginning of the reign of Henry VII. No. 2. The Confession read by Perkin, when set in the stocks on a scaffold in Cheapside, extracted from Grafton, p. 929. Hall, 49. No. 3. Dissertation on the Character of Perkin, and on the Crimes imputed to Richard the Third. No. 4. Copy of the Receipts of the Exchequer in the 24th Year of Henry VIII.; and No. 5. Curious Extracts from an Accompt-book of Henry VII.

We are informed, in the Life of the Author, that his 'original plan extended from the invasion of Britain by the Romans, to the present times;' and his biographers observe that 'men of literary curiosity must regret that he has not lived to complete his design; but he has certainly finished the most difficult parts of his subject.' 'The periods (they add,) after the accession of Edward VI. afford materials more ample, better digested, and much more within the reach of common readers.' This is assuredly in some measure true: but we much doubt whether the continuation of this history, on the Doctor's plan,

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\* It was finished in sixteen months; and till Dryden's appeared, seems to have been received as a standard translation: till then it was certainly the best translation.'

† Other poets of inferior reputation flourished during this period in Scotland; but it is the purport of this history to record the progressive improvements, not the stationary merit of poetry.'

will be found a more easy task; the difficulties which it presents are indeed of a different description: but they are not to be surmounted, in our opinion, without an equal, if not a greater, exertion of judgment and impartiality.—Mr. James Petit Andrews, we understand, has engaged in the undertaking; and the public, we hope, will by his means be furnished with a complete history of Great Britain, on a plan which possesses so many advantages.—For our account of *A new History of Great Britain*, by Mr. Andrews, see *M. Rev.* vol. xiv. N. S. p. 361, and vol. xvii. p. 389.

S.B.

*ART. IV. Ancient Metaphysics. Vol. IV. Containing the History of Man. With an Appendix, relating to the Fille Sauvage whom the Author saw in France. 4to. pp. 408. 1l. 1s. Boards. Cadell jun. and Davies. 1795.*

THE history of man, and chiefly of his intellectual powers, is the subject of this volume, which may be considered as containing a summary of what the author has published in his former works on the subjects of Language, Logic, and Metaphysics. If the repetitions, indeed, were lopped off, the volume would be reduced to a small size. The singularity of many of Lord Monboddo's opinions required that he should endeavour to support them by new proofs: but his Lordship chooses the easier task of repeating and re-asserting his opinions, nearly in the same words.

This volume does not conclude the work; for the learned author observes that he has much more to say on the natural life of man, which necessarily preceded his *life* of civility and arts; then he is to shew the difference between these *two lives*, and all the evils which arise from civilization; which will lead him to explain the origin of evil in this state of man, and how it is to be reconciled with the wisdom and goodness of God.

The *appendix* mentioned in the title-page, concerning the 'Savage Girl' whom the author saw in France, occupies only six pages, and contains, we think, little or nothing more than what Lord M. has related, with circumstances still more extraordinary, in other parts of his writings.

That men originally walked on *all fours*, that the ourang outang is a man, that Egypt was antiently governed and instructed by dæmons, are some of the least prodigious assertions in this marvellous performance: hear the author:

'Nor is man less various in the figure of his body, than in the other things I have mentioned; and the individuals of the species are, I am persuaded, more different one from another than those of any other species. And first, that there are men with tails, such as  
dogs

dogs and cats have, I think I have proved beyond the possibility of doubt\*. And not only are there tailed men extant; but men, such as the antients describe Satyrs, have been found, who had not only tails, but the feet of goats, and horns on their heads. One of this kind, we are told by St. Jerome, was, under the reign of Constantine the Emperor, publicly shewn in Alexandria, while he was alive; and after he was dead, his body was preserved with salt, carried to Antioch, and there shewn to the Emperor†: so that we ought not to treat as a fable, what the antients have told us of animals of that form‡.

\* We have the authority of another father of the church, for a greater singularity still of the human form; and that is, of men without heads, but with eyes in their breasts. This is related by St. Augustine, who saw these men in Ethiopia, whither he went to preach the gospel; and was some time among them, and relates several other particulars concerning them. And the same saint tells us, that he saw, in the same country, men with only one eye in their forehead. Nor do these facts rest solely upon the authority of St. Augustine; but antient authors mention them, particularly Strabo, who tells the story of men with eyes in their breasts, which he says is attested by several authors whom he names, though he does not believe them. As to the men with one eye, it is related by Herodotus, of a people in Scythia, who, from that quality, had their name of *Arimaspians*, as he interprets the word. We must not therefore treat as a fable what Homer has told us of the Cyclops, any more than what is related, by other antient authors, of Satyrs.

† There is another singularity of the human form, as great or greater than any I have hitherto mentioned, and that is, of men with the heads of dogs. That such men did exist, is attested by the authors I have elsewhere mentioned, whose authorities cannot, I think, be questioned. One of them, by name Agatharchides, says, that they were to be seen in Alexandria in his time, having been sent thither from Ethiopia and the country of the Troglodites. So that it appears, that the *Latrator Anubis*, as Virgil calls him, which was the form of one of the Egyptian gods, was not an imaginary form, but taken from real life.

‡ This author, Agatharchides, mentions another animal of mixed form, having the head of a man and the body of a lion, such as he is represented in antient sculpture, and is called a Sphynx. He says he was sent into Alexandria from Ethiopia, with the dog-headed man above mentioned. And he describes him to be, by nature, a tame

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\* \* Vol. I. of *Origin of Language*, 2d edit. p. 257. and following; and vol. III. of this work, p. 250. Besides these authorities, there is one Wolfe, a German, who travelled in the island of Ceylon, and who says, that one of the titles of the King of that island, is *Descendant of the Tailed Monarch*.

† † Tome 1. of St. Jerome's Works.

‡ † See vol. III. of this work, p. 250, where Pausanias is quoted giving an account of Satyrs, which he had from one Euphemus, who was an eye witness of what he related.

and gentle animal, and capable of being taught motion to music; whereas the dog-headed men, he says, were exceedingly fierce, and very difficult to be tamed. According, therefore, to this author, the sphynx was no imaginary animal, but had a real existence, as well as the dog-headed men. Agatharchides, however, is the only author, as far as I know, who mentions the sphynx, as an animal actually existing; whereas the dog-headed men are mentioned by several other authors. It may be observed, however, that Agatharchides had an opportunity of being very well informed; for he lived about the time of Ptolemy III. king of Egypt, who had a great curiosity to be informed about the wild men of Ethiopia, and for that purpose sent men to that country, particularly one Symmias, from whom Agatharchides got his information. And I am disposed to believe that he was well informed; for I have read his book, and I think it has all the appearance of being an authentic narrative, without any mixture of fable, unless we are disposed to believe that there never existed, on this earth, men different from those we see now. But the variety of nature is so great, that I am convinced of the truth of what Aristotle says, that every thing exists, or did at some time exist, which is possible to exist\*. And though it were certain that such animals as the sphynx, or the other animals that I have mentioned, did no longer exist on this earth, it would not from thence follow, that they never existed. I do not believe that men with eyes in their breasts, or with only one eye in their forehead, are now to be found on the face of the earth: and yet I think we cannot doubt that they once existed in Ethiopia, where St. Augustine says he saw them. We are sure that there are whole specieses of animals, which were once in certain countries, but are not now to be found there, such as wolves in Britain. It is not probable that such compounded animals, as the dog-headed man and the sphynx, were ever very numerous; and if so, it is likely that they would be considered as monsters by the other men of the country, and so would be destroyed by them.

\* Besides these varieties in the whole form of man, there is a variety in one part of him, which I think wonderful, though, as it is so familiar to us, it be not commonly observed. The part I mean is the face, in which a man may observe, in a crowd of people, or walking the streets of a populous city, such a variety of form, and figure, and features expressing different dispositions and sentiments, as is really wonderful.

Thus I think I have shewn, that man is more various in the form of his body, than in any thing else; and that there is a peculiarity in the form of some of the individuals of the species, which is not to be found in any other species; I mean the mixture of different specieses in the same animal. And yet I think it is not unnatural, if we consider how much his inward part or mind is compounded; for it consists not only of the vegetable and the animal life, but of the intellectual; and if so, I think it needs not be wondered, that his na-

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\* See what I have said in explanation of this maxim, in vol. III. of this work, p. 261.

ture should admit of a composition likewise, in his outward form, of different specieses of animals.'

The volume at large is entitled, 'the History of Man,' but it is divided into three books; of which the first is also entitled the History of Man; the second relates to the invention of arts and sciences in Egypt; and the third, to their transmission from Egypt to other countries. The author begins with defining man, after Aristotle, to be an animal who has the faculty of comparing, together with the capacity of acquiring intellect and science. We agree with Lord Monboddo, that a better definition than this could not be given; and whenever our author understands and follows the Stagirite, he reasons like A MAN: but it is to be regretted that the extraordinary consequences, which he draws from Aristotle's philosophy, together with his many deviations from it, and his many additions to it, must tend to bring that philosophy into disrepute with those who have not studied it in the pure original source. Thus he infers, from Aristotle's definition of man, that men in their natural state are destitute of reason and intellect, or mere brutes; and he proceeds to point out what he calls the several steps of this progression, from the brute to the man. The learned author says, that he has seen three steps of this progression; first, Peter the wild boy; secondly, the ourang outang; and thirdly, the wild girl in France. Concerning the ourang outang, he gives some information received since he last published, from Mr. Begg, the commander of a Liverpool ship: but this does not appear to us of sufficient importance to be laid before our readers.

We shall not follow the author through the succeeding stages of civilization; the forming of ideas, propositions, and syllogism; because we find nothing but what is said and repeated in every volume of his former works. The only chapter which deserves to be called historical is an account of the people of Paraguay in South America, and of their civilization by the Jesuits. This chapter is sufficient to prove that Lord M. when his mind is not warped by a few strange prejudices, is far from being a writer of inferior fame. The following insertion will not perhaps appear unseasonable:

'I will now proceed to make some reflections upon the methods that were used to recover the Paraguaife from so barbarous a state. The first method I mentioned was *Religion*, without which, as I have said, no nation ever was civilized. For, the belief of a power superior to man, I hold to be absolutely necessary, when men have come to think at all, or to have any use of reason; nor do I believe, that there either is or ever was any assemblage of men, deserving the name of a nation, that did not believe that there are powers that govern in this world, infinitely superior to man. This no man, who thinks and observes what passes around him, can doubt of.

of. Upon such powers he will suppose that his happiness or misery must depend; and he will naturally believe them to be moved, as he himself is, by supplications and intreaties; and that they will favour those who apply to them in that way, and who do what is agreeable to them, but on the contrary, will punish those who neglect them, and act contrary to their will. Whatever, therefore, is recommended to them, as the command of those superior powers, will be readily obeyed. And, thus it appears, that religion is founded in the nature of man; and that it is impossible to conceive any number of men collected together, having the least use of reason, though they do not employ it otherwise than in procuring the necessaries of life, without supposing that they have some idea of superior powers, by whom they are to be assisted or hindered in procuring those necessaries of life. And, accordingly, in all the barbarous nations of which we have heard, there were men who pretended to have a communication with those superior powers, and to predict to their countrymen events which were to happen, and upon which their good and ill fortune depended. Such there were even among those barbarous Indians, and who, therefore, were their instructors and directors in all their affairs. Among these men the Jesuits introduced Christianity. But it was not by teaching only, or reasoning with them, that they made them Christians. But they applied to their senses, by which Savages are much more governed than by reason; and captivated them by a worship of pomp and show, festivals and processions, with many ceremonies, which may appear to many to be mere superstition, but with which the Catholic religion, as is well known, abounds.

One of the greatest allurements of these Savages, and which made multitudes of them follow the Missionaries, was, as I have observed, music, and music such as the Church music among the Roman Catholics is, tending to inspire devout and religious sentiments. How great the power of music is, and how congenial to the nature of man, is well known to the philosopher, and indeed it is a matter of common observation and experience. By music, the manners may be formed of young men, even of children, who are incapable of being instructed by teaching or reasoning; and, accordingly, it was very much employed by ancient wisdom in the education of youth. And if it had not been employed in taming these Savage Indians, and subduing their violent passions, inflamed, as I have said, by their most unnatural diet and manner of life, I do not believe that they ever could have made Christians or even Men of them.

The last method used by the Missionaries for humanising those brutal Savages, was to establish a good government among them. If it had been a popular government, it would have done them no good; but, on the contrary, would have been productive of much disorder. But it was a religious government; for the Missionaries were their governors; and it was administered by officers of their nomination; and it may be observed, that the first governments in all countries were more or less connected with the religion of the country. The government of Egypt, the most ancient, and, I think, the best government we read of, was a government by Priests; and the Jewish

government

government was much of the same kind. The first government of the Greeks was by their Heroic Kings, that is, Kings who were supposed to be descended of their Gods.

‘ And here I conclude what I have to say of this remarkable event in Paraguay, which may be said to be a renewal of antient times, and to have verified, by recent facts, the truth of what we are told, under the disguise of fable, of Orpheus and Amphion having civilised the Greeks by religion and music; but which, I believe, to be as much a truth as the Jesuits having civilised, in that way, the people of Paraguay: and I would have our philosophers consider, whether religion be not as necessary for continuing good government, among men, as for introducing it at first; or, whether our Scotch philosopher, Mr. David Hume, be in the right, who has informed us, that the less religion there is in a nation so much the better.’

In the second book, the author treats of the invention of arts and sciences, and particularly of language. He maintains that all languages are derived from the Egyptian; which, he says, is the same with the Sanscrit or sacred language of India, of which the Greek itself is but a dialect. The proofs, however, given of this, are extremely imperfect, as well as those of the whole of what the author maintains in his third book, concerning the transmission of arts and sciences from Egypt to India and China. Lord M.’s principal fault, indeed, is that of speaking with dogmatical certainty respecting points that admit only of a slight probability; and of being determined in his decisions by arguments which are weak or doubtful. Of this kind is his proof of the existence of dæmons; a point on which his whole doctrine concerning the nature and origin of language rests.

‘ That such beings as Dæmons do exist, is, I think, evident from theory, though it were not attested by history; for it is impossible to suppose, that the great interval betwixt an intellectual creature such as man, and the supreme intelligence, should not be filled up by intelligences superior to man, but inferior by infinite degrees to the supreme. Some of these we may suppose to be clothed with such bodies as ours, which was the case of the Egyptian Dæmon Kings. Others we may suppose to be, like the Dæmons mentioned by Hesiod, clothed with aerial bodies, *αἰερὰ ὑπορφαντοῖς*, as he expresses it, and who, he says, were the guardians and benefactors of men; and others we may suppose with no bodies at all, but to be pure immaterial substances. If in this way the immense interval betwixt God and man was not filled up, there would be a great gap in the system of the universe; and things would not be connected together, the higher with the lower, which must be the case in every perfect system, such as that of the universe certainly is; and so far as we can observe on the earth, every thing is connected with every thing, as I have elsewhere observed; and the more we observe of the variety of nature, the more we ought to be convinced of the truth of what Aristotle has told us, that every thing, which is possible to exist, that is, which does not imply a contradiction to the nature of things, does  
actually



actually exist; for, otherwise, that possibility or capacity of existence would be in vain. Now, the same author tells us, that as there is nothing deficient in the system of the universe, so there is nothing superfluous.

The author treats largely of government as the great means of civilising man: he arraigns, in strong language, the French democracy; and he is a zealous defender of monarchical principles, as the best adapted to the improvement and happiness of society. With many judicious remarks on these subjects, he is continually blending those strange peculiarities of opinion, by which his writings are characterised:—we give the following example:

‘ In all governments there must necessarily be two orders of men, the *governors* and the *governed*; which must be distinguished from one another. And the first thing to be considered is, who are by nature fit to govern; and who on the other hand are only fit to be governed: I say *by nature*; for nature must take the lead in all the arts of life, and as much or more, I think, in the great art of government, than in any other. And I think the Greek philosophers, in what they have written upon government, have said much too little of nature, but so much of education, as one should believe they thought that education alone could fit men to be good governors or good subjects. But though I hold it to be absolutely necessary for both these purposes, nature must do her part, and lay the foundation, without which the best education can avail but little.

‘ That men are different by nature, as well as by education, I think it is impossible to deny. We must therefore begin this inquiry, by considering the nature of *man*, and try to discover of what kind those men are, that by nature are destined to govern or to be governed. And here an ancient Greek poet, I mean Hesiod, has given us a division of men, the best, I think, that ever was made with respect to government. Some men, says he, are capable of giving good advice; others, though they cannot give good advice, will take it: but there is a third kind, who neither can give good advice, nor will take it when given by others; and these, says he, are useless men.

‘ That there is a difference of natural parts among men, and that all men by nature are not fit for all things (for, *non omnia possumus omnes*, as the poet says,) is what I think undeniable. And it is equally certain, that of the first and superior class of men, mentioned by Hesiod, the governors are by God and nature destined to be. These must in all countries be very few in number; for it is with men as with other animals, the excellency of the species is confined to a few individuals, and their race. And if it were otherwise, man would be an exception to a rule, which we find to hold universally, among the animals that we are best acquainted with, and whose nature we have studied, such as horses, oxen, and dogs. The second class of men is more numerous; and these are the men who are capable of being governed as free men, that is, not by terror or compulsion, but by persuasion, being able to judge of what is right or wrong when it

is set before them. But the third class is the most numerous of all in every nation; and they must be governed by fear and dread of punishment, that is like slaves; and as they are so numerous in every country, it is for this reason Aristotle has said, that a great part of mankind are by nature doomed to be slaves; and that, therefore, there is nothing contrary to nature in the state of slavery: and I will add that there is many a man, who could hardly have a worse master than himself. Thus it appears, that Hesiod's way of classing men, not only points out to us those who are fit to govern, but also those who are fit to be governed as free men, that is, by persuasion, and also those who must be governed as slaves.

‘ There is another thing to be observed concerning the nature of man, which, I am persuaded, Hesiod knew, though he has not told it; that the qualities of mind as well as of body descend to the race. And in this respect, too, man resembles other animals, and particularly the horse, whose blood is known by his spirit, as well as by his figure, shape, and movements.

‘ Thus I think it is evident, that nature has laid the foundation of excellence in the great art of government, as well as in other arts; and that no education can make a man fit to govern, who is not by God and nature destined for that office: and it only remains to be inquired, how we are to discover this destination. That men by governing, will show themselves fit to govern, there is no doubt. But the question is, by what marks they were first distinguished, and allowed to govern. And I say that the character of a governing man is as easily to be discerned in the features of a man, his look, his voice, and the movements of his body, as blood is in a horse, by his look and movements: nor do I think that there is any designation of character so marked in us, as that of a governing man. These marks that I have mentioned, joined with a superior size and figure; make what Euripides calls the *ιδος ἀξιος τυραννίδος*, or as Tacitus has very well translated it, *forma principe viro digna*.’

Were Lord M.'s conclusions well founded, the questions which now agitate the world might be easily solved; and, from bare inspection only, men might recognize who were entitled to rule them.

We must here take our leave of Lord Monboddos, for whose *intellectual energies*, at his very advanced period of life, we entertain much respect. His character as a writer has often come before us, and is too well known to be here discussed. In the present volume there are several slips, which candour will readily excuse; as when, in the very first sentence of his introduction, he says, ‘ The first philosophy, or metaphysics, as it is called by Aristotle.’ The word metaphysics is not to be found in Aristotle, nor was it introduced till long after his death; when one of his editors gave that name to the books which he placed next in order to the physics. We also observe much incorrectness in printing the Greek citations; a fault which is not to be found in the author's preceding publications.

Gil...s.

REV. MARCH, 1796.

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ART.

ART. V. *Fenelon: or, The Nuns of Cambray.* A Serious Drama, in three Acts, (altered from the French). By Robert Merry, A. M. 8vo. 1s. 6d. Parsons. 1795.

THOSE who have attended to the late proceedings of the French must have frequently noticed the name of Chenier, as an active opponent of the Terrorists. This gentleman (for we believe it to be the same) distinguished himself, at the beginning of the French revolution, by a tragedy called *Charles IX.* the subject of which was the detestable massacre of St. Bartholomew. It appears that this tragedy, indeed, was written before the revolution began, and without any hope that the government would permit it to be performed; and it is, among many others, a strong proof of the temper of mind which prevailed among thinking men, at that memorable and awful period. The great success of the tragedy of *Charles IX.* which appears to have been this author's first dramatical effort, encouraged him to proceed; and he has since written the tragedies of *Henry VIII.* of *Calas*, of *Caius Gracchus*, and of *Fenelon*.

The annals of time do not, perhaps, contain a name more revered, by the best and wisest friends of the human race, than that of *Fenelon*; and it is doubted whether any production of human genius ever was so effectual in enlightening mankind, and in rendering them benevolent and just, as the beautiful philosophic poem of *Telemachus*. We would not be understood to mean that its philosophy is pure: but it contains a greater portion of political and moral wisdom than, as we believe, is to be found in any preceding work. The introduction of *Fenelon* on the stage, engaged as *Fenelon* only could be engaged, in acts of beneficence, and in rescuing the persecuted from their persecutors, enraptured the Parisians; and the tragedy was uncommonly successful. Pleased with the subject, as every friend of man must be, Mr. Merry has given it to the English public:—but he has reduced it from five acts to three; and, stripping it of incidental detail, he has attached himself solely to the principal event. Perhaps he intended it for the English stage; in which case we cannot affirm that to curtail was not judicious: but, if this were not his motive, we think that the public would have been more benefitted, and more obliged, by an entire translation. However, what he has done is executed in a poetical and elegant manner. His blank verse is more flowing, harmonious, and pure, than is commonly found in the original compositions of the present day; and we have no difficulty in recommending this performance to every person of taste and feeling. From the following scene, the reader will judge how far we are warranted in our opinion:

• *Enter*

*Enter ANNESS.*

*Abbeſs.* Amelia, I've been ſeeking thee.

—— The wiſh'd-for time draws nigh,  
That ſhall ſecure your happineſs.

*Amelia.* Ah me!

*Abbeſs.* Soon ſhall your conſecrated ſoul be Heav'n's:  
Meek votary of Religion, 'tis your lot  
To be a future angel, and meanwhile  
To paſs on earth a life unſtain'd by evil,  
And undiſturb'd by care.

*Amelia.* The new Archbiſhop—

*Abbeſs.* Has left the court, and hither bends his courſe:—  
The pious prelate will arrive at Cambray  
Before the cloſe of day.

*Amelia.* Wretch that I am!

*Abbeſs.* What matchleſs glory ſhall diſtinguiſh thee;—  
E'en Fenelon, the pious and rever'd,  
Shall bind the ſacred veil upon thy brow.

*Amelia.* He is reported gen'rous, equitable,  
And moſt humane; zealous, but not ſevere;  
Incapable to force the female heart.

*Abbeſs.* Thy heart, my child! requires not force, I truſt,  
To give itſelf to Heav'n;—no impious murmur  
Will it ſend forth;—no wiſh haſt thou to prove  
The vain delights of a deceitful world.

*Amelia.* O hearken, and forgive me!

*Abbeſs.* Ha! what ſay'ſt thou?

*Amelia.* The coming time alarms me.

*Abbeſs.* How! alarms you!

*Amelia.* And will the vows for ever, ever bind me?

*Abbeſs.* Doubtleſs they will.

*Amelia.* The dread idea ſhakes me.

*Abbeſs.* Indeed!

*Amelia.* I beg thee grant me ſome delay,  
Nor am I yet prepar'd.

*Abbeſs.* What do I hear!

Delay! not yet prepar'd!

*Amelia.* I ſaid, delay—

I do implore thee but for one ſhort month:

*Abbeſs.* Is't poſſible?—Is it Amelia ſpeaks,  
Whoſe zeal was ſo impatient?—What event  
Has wrought this ſudden, impious change?

*Amelia.* Alas!

*Abbeſs.* Methinks you heſitate!

*Amelia.* And if I do—

And if perchance I ſhould reſuſe—would it  
Be criminal?

*Abbeſs.* Dare you thus talk to me!

*Amelia.* Without a bluſh I dare avow the truth—  
For if my tongue ſhould utter the cold vow,  
My heart would contradict it.—No, I cannot

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Enter

Enter the trying state.—I cannot bear  
 To pass a life of death—I wish to seek  
 The authors of my being—now unknown.  
 The infant bird on daring pinion soars,  
 And finds from Heav'n protection ; so may I.  
 But should I take the veil, hope would be lost,  
 And what were this existence void of hope ?

*Abbess*. You think to soften, but you irritate ;—  
 Religion may demand its votary ;  
 Then let no evil wav'ring change your purpose,  
 Which late was duly and devoutly fix'd.—  
 Your parents, girl, whose merited, sad fate  
 You eagerly request to be inform'd of,  
 Were vicious, poor, abandon'd, despicable ;—  
 Had it not been for holy Charity,  
 And the pure workings of meek Mercy here,  
 You would have dy'd in ignominious want,  
 Or liv'd amongst the rabble of the world,  
 A child of chance, an unprotected creature ;  
 To anguish doom'd on earth, to worse hereafter.  
 But from so dire a threaten'd destiny  
 My care has rescued, and my kindness sav'd you :—  
 Yet now you wish to leave me, and refuse  
 The blest asylum of eternal joy,  
 Which, while an infant, was prepar'd for you.  
 Is this the recompence of all my love ?  
 And is it thus you prove your gratitude ?—  
 But 'tis in vain you would oppose my will,  
 Or counteract your own felicity.

*Amelia*. The earnest supplication of despair  
 May yet, perchance, prevail—

*Abbess*. Nor tears, entreaties,  
 Nor e'en resistance, shall befriend you—Heav'n,  
 Thro' me, has pointed out the proper means,  
 By which to hide your own and mother's shame.

*Amelia*. Was I debas'd before I saw the light,  
 And stamp'd with ignominy, yet unborn ?  
 It cannot be ; eternal justice rules.  
 Since, then, I did not choose my destiny,  
 I need not blush for what was merely casual.  
 My lot is certain sorrow, but not shame ;  
 For shame can only mark the criminal,  
 And a base birth can never be my crime.  
 Kindly, in truth, you rear'd my infancy,  
 Nor from my memory shall time erase  
 The benefit—if such I now can deem it.  
 Yet have my parents, so despis'd and censur'd,  
 Giv'n to this heart a sentiment of pride,  
 Or fortitude, which, howsoever faulty,  
 Cannot submit to harshness of command.  
 By mildness led, I was submissive, timid,

And

And humble, as my station might require;  
But now your rigour makes my soul intrepid.

*Abbeſs.* Nay, check this wild diſcourſe; it ill becomes you.

*Amelia.* Then hear my firm reſolve.—I'll not pronounce  
The vow thro' fear—my tongue diſdains a falſehood.  
No,—I will ſupplicate the righteous prieſt—  
Or, in default of words, will claſp his knees  
With dumb expreſſion of ſuch potent anguiſh,  
That he ſhall feel it as his bounden duty,  
To ſave me from diſtraction and deſpair.

*Abbeſs.* Enough of this—reſlect, raſh maid, awhile  
Upon th' increaſing dangers that ſurround you.—  
Altho' the friendship, which I ſometime cheriſh'd,  
Is paſſ'd away—compaſſion ſtill remains:  
But ſhould you urge me further, 'twill ſubſide.  
I therefore counſel you a temp'rate conduct—  
For know, your call is ſtern neceſſity;  
Then force your ſtubborn will, or dread my vengeance. [*Exit Abbeſs.*]

*Amelia.* Her vengeance!—Can ſo vile a paſſion dwell  
With one who conſecrates her days to pray'r?  
Surely my ſenſe deceiv'd me, or I heard  
Some evil ſpirit ſpeaking with *her* tongue.  
And what, alas! is my alleg'd offence  
To call forth ſuch a threat?—*but* Nature's weakneſs,  
And that might claim forgivenenſs—Pow'r ſupreme!  
Who rul'ſt creation,—thou art not a tyrant,  
But all indulgent, all benevolent.  
O cannot I 'midſt *other* ſcenes adore thee,  
Than theſe of chill, ſequeſter'd miſery?  
I *will* abjure the ties of violence,  
And prove the mind is free.'

The more widely Inquiries and Sentiments like theſe ſhall be diſſuſed through ſociety, the more effectual and energetic will thoſe moral habits become, by which alone the happineſs of ſociety is attainable.

It may perhaps be acceptable to many of our readers, to be informed that M. Chenier pronounces Monvel to be the firſt tragic actor in Europe; that Talma, a young performer, has few rivals; and that Meſdames Veſtris, (the pupil of Le Kain) Degarcins, and Simon, who have all acted in his tragedies, are performers of uncommon merit. He likewiſe pronounces the theatre of La Rue de Richelieu to be the center of great theatrical talents.

Holc.

ART. VI. Ferishta's *History of Dekkan*, from the First Mahummedan Conquests : with a Continuation from other Native Writers, of the Events in that Part of India, to the Reduction of its last Monarchs by the Emperor Aulungeer Aurungzebe : also, the Reigns of his Successors in the Empire of Hindoostan to the present Day : and the History of Bengal, from the Accession of Aliverdee Khan to the Year 1780. Comprised in Six Parts. By Jonathan Scott, Captain in the East India Company's Service, Persian Secretary to the late Governor General Warren Hastings, Esq. and Member of the Asiatic Society in Calcutta. 4to. 2 Vols. pp. 420 and 460. 2l. 2s. Boards. Stockdale. 1794.

DEKKAN is the southern division of Hindoostan, and is called by European geographers the Peninsula. Prior to the Mohammedan irruptions into this region, little is known of its history. In the year 1295 of our era, Jellaulad Dien Firose Shaw, the Patan Emperor of Dhely, sent his son Alla ad Dien to reduce it to his authority. The conquest was still incomplete in 1306, when this prince dethroned his father : but, in 1312, by means of his General Mallek Naib, he acquired the entire sovereignty of the country. In 1324, Aligh Khan became by succession Emperor of Dhely, and transferred for a time his residence to Deoghur, the metropolis of the subdued province. His reign proved unfortunate, several dependencies being wrested from him by rebellious nobles who assumed royalty ; and Dekkan was then formed into that sovereignty, the history of which is here given to the public, from native authorities alone, by Captain Jonathan Scott.

The work is divided into six parts. The first comprehends the reigns of the Bhamenee dynasty of sovereigns. This is wholly the work of Ferishta ; from whom it is translated freely, and with some abridgment, but not so as wholly to strip away the oriental varnish of the style. Ferishta is one of the most esteemed writers of Hindoostan : he was of noble rank and high in office at the court of Ibrahim Adil Shaw of Bejapore. Besides this and the history of the Dhely Emperors, translated some years since by Colonel Dow, (see Rev. vols. xxxix. and xlvii.) Ferishta compiled one of every province in India ; and many complete copies of his works exist in our private libraries. A few passages will give an idea of his manner.

‘ It is universally allowed, that Kangoh (in 1350) was the first bramin who accepted an office in the service of a musluimaun prince. Before him, the bramins never condescended to engage in publick affairs, but passed their lives in the duties of religion, and study of the sciences ; indifferent to fortune, and esteeming the service of princes as hurtful to virtue, and hazardous to their eternal welfare. If, as physicians, astronomers, moralists, or historians, they sometimes associated with the rich or powerful, they yet would never wear the chain

chain of servitude on their necks, though courted by gifts and high favours. However, since Kangoh's acceptance of employment, the direction of finance has been committed generally to bramins, by all the princes of Dekkan.'—

'Sultan Mhamood had a taste for poetry, and wrote elegant verses himself. He spoke fluently the Persian and Arabic languages. When prosperous events occurred, he was not intoxicated with joy, nor immersed in grief at the attacks of misfortune. He never cohabited but with one wife, and paid great regard to the opinions of divines, of whose company he was very fond. In his reign, the poets of Arabia and Persia resorted to Dekkan, and were benefitted by the gracious flow of the stream of liberality. Meer Fyez Oollah Anjoo, who presided on the seat of justice, once presenting him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. The fame of the sultan's affability, judgment, and munificence, spread so wide, that the celebrated poet of Shiraz, Khajueh Hafiz, determined to visit Dekkan; but was prevented by a train of accidents, which, with the cause of his intention, are thus related.

'Meer Fyez Oollah Anjoo sent this famous poet a present with a letter, intimating, that if he would confer honour on the sultan's dominions by his approach, and make Dekkan the envy of paradise by his bounty-shedding presence, the inhabitants would value properly such an honour, and have him conducted back to Shiraz, enriched to the height of his desires. The poet from the kindness and assurances of Fyez Oollah Anjoo, became ardently desirous of visiting Dekkan. He disposed of the gifts sent him among his relations and creditors; and, departing from Shiraz, arrived safely at \*Lar. Here he assisted a friend, who had been robbed, with great part of his ready money. From Lar he was accompanied to Ormus, by Khanjeh Zien al Ab ad Dien Hammadanee, and Khaujeh Mahumud Gazroone, who were also going to visit Hindoostan. With them he took shipping in one of the royal vessels, that had arrived at Ormus from Dekkan; but he had not weighed anchor, when a storm arose, and the sea became very rough. Hafiz repented of his journey; and, pretending that he had forgotten to take leave of some of his friends at Ormus, left the ship. Having written the following ode, he entrusted it to be given to Fyez Oollah Anjoo; after which he returned to Shiraz.

'O D E.

"The breeze of my garden is not to be purchased by the possession of the world.

"My companions rebuked me, and said, Quit this spot. What whim hath possessed thee, that thy cell is not to be valued?

"Yonder royal crown, on which is set danger of life, is an heart-enticing ornament, but not worth my loss of head.

"From desire of pearls, the dangers of the sea appeared easy to me; but I mistook; for one wave is not to be appeased by treasures of gold.

"Is my heart dispirited in the assembly of friendship? All the gildings of art are not worth a single cup of generous wine.

'\* A port in the Persian gulph.'

U 4

" If



"If Hafiz chuses to retire from the world, contented with a little, hundreds of pieces of gold are not worth one instant of vexation."

'When Fyez Oollah received this ode he read it to the sultan, who was much pleased with the poetry, and observed, that as Hafiz had set out with intentions to visit his court, it was incumbent upon him not to leave him without proofs of his liberality. He then committed a thousand pieces of gold to Mahummud Casim Meshidee, one of the learned in his court, that he might purchase with it what was most acceptable of the curious productions of Hind, and send them to the poet at Shiraz; which was done accordingly.'—

'A. D. 1453. Mallek al Tijar, relying on the promises of the raja, in the year 858 began his expedition; but was in the outset deserted by most of the Dekkanee and Abyssinian officers and troops, who declined entering the woods. Sirkeh, agreeable to his promise, for the two first days conducted him along a broad, easy road; so that the whole army praised his zealous services; but on the third, he led them through paths so horrible, that a male tiger, through dread of the terrors of it, would have become a female; fuller of windings than the curly locks of the fair, and narrower than the path of love. Demons would have started at the precipices and caverns, and the whole have been panic-struck at one view. The sun never enlivened the vallies, nor had Providence fixed bounds to its extent. The grass was tough as the teeth of serpents, and the air fetid as the breath of dragons. Death dwelt in the waters, and poison in the breeze. After winding, fatigued, weary, and alarmed, this dreadful path, they entered a dark forest, a passage through which was difficult even to the gale, bounded on three sides by mountains, that seemed to have their heads above the clouds, and on the other an inlet of the ocean, so that there was no path to advance, and none to go back, but that by which they had entered.'—

'Mhamood Shaw, to celebrate his escape from this danger †, held a magnificent festival of forty days, and went in solemn procession through the city, the streets of which were ‡ adorned on the occasion. As he regarded the royal tower as auspicious, he erected upon it a splendid pavilion, in which, when finished, he spent most of his time in a continued round of voluptuous amusements. To the affairs of government he paid no attention; leaving them entirely to the direction of his favourites. Musicians and dancers flocked to his court from Lahore, Dhely, Persia, and Khorassan: as also § story-tellers, || reciters of the Shaw Nammeh, and all other ministers of pleasure. The people, copying the example of the prince, studied nothing but dissipation;

• • 'An evil spirit of the woods.' •

† From a dangerous insurrection in his capital.

‡ It is common in India, on the public entrance of a prince, to ornament the shops and houses, by hanging out silks, &c. &c.'

§ They generally attend when their employer goes to repose, and repeat sometimes portions of history, but commonly tales similar to those of the Arabian nights.'

|| These have by heart the poems of Ferdosi, author of the Shaw Nammeh, or history of ancient Persia, and the works of other poets. I apprehend they may be compared to our minstrels.'

pation; reverend sages pawned their decent robes at the wine cellars, and holy teachers, quitting their cells, retired to the taverns, and presided over the cake. The governors of provinces, seeing the court thus employed, acted independently; so that the royal officers only who joined their views were allowed to hold their posts, and those who refused to wink at their encroachments, were expelled with disgrace. In a short time, except the province of Telingana and the districts adjacent to Ahmedabad, no parts of the kingdom properly remained in possession of the sultan. The terruffdars, however, except Mallek Ahmed Beheree, openly acknowledged the royal authority; but their submission was only shewn in this point; if the sultan, at the desire of his minister Casim Bereed, took the field, and they saw advantage to themselves in the expedition, they accompanied the royal standard, but with a force and splendour, before which the sultan's sunk to wretchedness of appearance: and upon a return, they quitted him on the route for the several countries, without even the ceremony of asking leave. That they might not undergo the mortification of standing in the royal presence, or performing the customary obeisance to the sultan, they evaded visiting the court.\* Mallek Ahmed Beheree † never accompanied the royal standard at all, but assumed independence; founded the city of ‡ Ahmednuggur; and taking upon himself the honours of majesty, sent ambassadors to § Eusuff Adil Khan and || Fattah Oollah Ummad al Moolk, to prevail upon them to copy his example, and read the khootebah in their own name. It was accordingly resolved by all three, to avow their claims to royalty. ¶

The Second Part comprehends the history of the Adil, Nizam, and Koottub sovereignties; that is, of the sultans of Beejapore, Ahmednuggur, and Golconda: three of the five independent principalities into which, from the natural incoherence of Asian despotism, the country had progressively separated. Here again Ferishta serves as the chief guide: but some information concerning the Beejapore sultans is translated from the Lub al

\* The above is a picture strongly resembling the state of the present empire of Hindoostan.'

† Governor of a province now called Dowlutabad.'

‡ Now in the hands of the Nizam.'

§ Governor of the province of Beejapore.'

|| Governor of Berar, now shared by the Nizam and Mharattas.'

¶ From this period, the sovereignty of the house of Bhamenee became almost nominal; the ministers of the territory still left to it usurping the real authority. This has in fact been also the case in the modern empire of Hindoostan, since the year 1712, when Jehaundar Shaw, grandson of Aurungzebe, ascended the throne. The ruin of the empire and desolation of India has been falsely imputed to the English servants, either because their idle countrymen at home envied the success of their active brethren, or from ignorance of Indian history. When we have lost (and not till then) our eastern possessions, the calumnies of self-interested orators will be refuted by the cool judgment of the unbiassed historian.'

Towareekh of Binderabun, a summary history of Hindoostan composed in the reign of Aurungzebe; and a still more extensive fragment is extracted from the *Maſſer al Amra*, or biography of nobles, written by Shaw Nowauz Khan, prime minister to a late Nizam.

\* *Molana Gheaus ad Dien*, a very celebrated divine of Persia, much respected for his abilities and purity of life, was once asked by sultan Ibrahim, Which was the best of all the various sects of Islaam? He replied, Suppose a great monarch to be seated in a palace, with many gates leading to it, and through whichever you enter you see the sultan, and can obtain admission to his presence. Your business is with the prince, and not with those at his gate. Sultan Ibrahim again asked him, Which, in his opinion, was the best of all faiths? He replied, that the best man of every faith in his idea followed the best faith. This observation pleased Ibrahim, who conferred upon the *Molana* large gifts.

\* It is related, that when *Eusuff Adil Shaw* read the *khootbah* after the ceremonial of the sheas, and established their tenets at Beejapore, many of the principal chiefs, as *Direa Khan*, *Fukhir al Moolk Turk*, and others, embraced the same faith as their sovereign; but some being rigid soanis, were much disgusted, and expressed desires of quitting his service; of which *Adil Shaw* being informed, laid before them the tolerating maxim of "My faith for myself, and your faith for yourselves," in such a convincing manner, that they became satisfied. But as he was jealous of the great influence and power of *Ein al Moolk*, he deprived him of the chief command of his army, and the districts he had held from *Bahadur Geelancee*: giving him *Sukker*, *Ahrra*, and *Balgoan* in their room, with leave to retire from court, and follow his own opinions in religious matters.\*

The Third Part narrates *Aurungzebe's* operations in Dekkan, and is mostly extracted from the journal of a *Bondela* officer, who in all these campaigns attended *Dulput Roy*; from whose great grandson, the *Rajah of Dutteah*, Captain Scott received this valuable manuscript as a present.

\* *Sewajee*, when introduced to the imperial presence, did not meet with the honours he expected. Being placed among the *amras* of five thousand, he asked, to what rank the station was assigned? and being told, it was that allotted to the *rajah Ram Sing Sesodia*, wept, and fainted away. Orders were given to carry him into the court of the bathing apartments, where they fanned and sprinkled him with rose-water. Apparently, he was overcome by the splendour and magnificence of the imperial court; but none were acquainted with his real disorder. When he came to himself he begged to be carried to the place appointed for his residence; where being arrived, he began to talk in a frantic manner, and pretended madness, often crying out, "Now such a criminal as I am have put myself into the talons of the eagle, why does he not quickly put me to death?"

\* These mad effusions were related to his majesty, who ordered that *Ram Sing*, son to the *Mirza Raja*, should take care of him. Shortly after

after this, agreeable to Sewajee's own request, it was represented to the emperor, that as he now had come to the presence, he desired that his attendants, who were used to Dekkan, and did not chuse to live out of it, might have leave to return to their homes. His majesty regarded this request as highly favourable to keeping him at court without trouble, and permitted all his followers, except his son Sambah and a few of the principal persons, to return to Dekkan.

Before this, Sewajee had made it a custom, every Thursday, to distribute among the poor, who crowded in great numbers to his gate on this occasion, great quantities of pastry and sweetmeats, which were brought in large baskets, each of which required three or four men to bear it; and these, when emptied, were carried out again to the confectioner's. Kam Sing had requested that his people might be recalled; and the guards of Folaud Khan, the city cutwal, were then ordered to keep the watch over him. Sewajee by his generosity so gained upon his keepers, that they were contented with seeing him every morning and evening; after the last of which visits he constantly retired to sleep, on pretence of illness. When every thing was ripe for his intended plan, Sewajee, one Thursday evening, having acquainted his confidants of his design, ordered a slave to take his place on the bed, and leaving the customary attendants in the room, emptied the sweetmeats, and putting his son into one of the baskets, laid himself in another, in which they were carried out of the house. When he had got clear of the city, he mounted his son upon a sorry horse, and led the bridle himself on foot on the Mutterah road. True it is, that "the wise man does that without noise, which a vast army cannot effect." In the morning, the guards not seeing him present himself as was customary, were alarmed, and gave intelligence to Folaud Khan, who entering the bedchamber, awaked the slave who occupied the place of Sewajee. He said, that he had been ordered to lie on his bed, which he had done since evening, but could give no farther account. The cutwal carried the slave and several other persons bound to his majesty; who ordered a strict search to be made, and proclamations to be issued in every district of the empire, describing Sewajee, and ordering him to be seized, but all in vain. Terbeut Roy, the superintendant of the spies, was disgraced for not having given information of the stratagem; and Ram Sing, who had requested the recall of his people from the guard over Sewajee, was suspected of a connivance, and banished the court. The Mirza Raja was ordered to leave Dekkan, as soon as relieved by the prince Mahummud Mauzim and the Maharaja Jesswunt Sing.

The Fourth Part contains the history of Aurungzebe's successors, which is translated from the work of Eradut Khan Wazeh, a dewan of Dekkan with the rank of four thousand, no less celebrated for his poetical than for his historical writings. This subdivision has already been published in the year 1786, (See Rev. vol. lxxiv. p. 446.) under the title of *Memoirs of the Mogul Empire*.

The Fifth Part continues the history of Aurungzebe's successors to the year 1792, and is a narrative regularly deduced  
by

by the author from the comparison of different Persian MSS. (a list of which, with local references, would have been acceptable,) and completed by oral and other information collected on the spot.

'It was about this time\* that the East India Company obtained their firmaun of free trade from Ferokhsere. The embassy sent to him had been some time unsuccessfully employed, owing to the intrigues of the nabob of Bengal, when an accident occasioned a sudden and fortunate conclusion to the negotiation. Ferokhsere was seized with a disorder which the skill of his own physicians could not cure, and he was given over by them. Reduced to this extremity, he was advised to trust his case to Mr. Hamilton, the surgeon to the embassy, who, by an operation, restored him to health. During the operation it was reported, that the emperor had died under the surgeon's hands; and so great was the fury of the populace, that they surrounded the house of the ambassadors, threatening to destroy them. They were only to be appeased by Ferokhsere's shewing himself to them from a balcony of the palace, and assuring them that he had received new life from the skill of Mr. Hamilton. Upon this the English became as much venerated, as they had been before despised. Ferokhsere conferred great marks of distinction on Mr. Hamilton, and promised to grant any favour he chose to ask. Mr. Hamilton, instead of requesting rewards for himself, besought the grant of the Company's requisitions; which were instantly complied with, and the fees of office remitted. Upon the return of the embassy, the emperor was very urgent with Mr. Hamilton to remain in his service, which he declined for the present; but promised to return when he should have settled his affairs at Calcutta. Among the presents made him by Ferokhsere, were models of all his surgical instruments of pure gold. Mr. Hamilton, soon after his return to Bengal, died of a putrid fever; and the emperor, not satisfied with the account of this event from the governor and council, sent an officer of rank to Calcutta to examine the truth from the natives, whose solemn testimony and that of the Europeans were taken to the emperor. I had this anecdote from Mr. Hastings, who tells me, that on his first arrival in India there were living witnesses of the circumstances of it, and Mr. Hamilton's monument was to be seen in the burial ground of Calcutta, upon which the account of them was engraved. In a life of Ferokhsere, the circumstance of his recovery by a European surgeon is mentioned; also the delay of his marriage from illness. The Company owe something to the memory of a man who so nobly preferred their interest to his own advantage.'

The Sixth Part contains the history of Bengal, from the accession of Mahabur Jung to the year 1792. It is compiled from various sources, and among others from the Persian history of Bengal by Gholaum Houssein Khan, of which another English translation has been published in Calcutta by Mustapha, a French Mussulmaun.

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\* A. D. 1715.

• The

\* The English, who are unequalled in valour and sentiment, (and who is it that does not wish for conquest ?) upon intelligence of these circumstances, determined on war with Serauje ad Dowlah ; but as it is their custom, and indeed of every wise people, not to break with any one without a reason assigned, doubtless they gave one to him, of which I am not informed. It was, most probably, that of his delay in payment of money settled by treaty for the losses at the capture of Calcutta.

\* War being resolved on, colonel Clive, known here by the title of Sabut Jung, prepared to march ; upon intelligence of which, Serauje ad Dowlah, overwhelmed with dread, tried, when too late, to reconcile his dependants, who pretended to be attached to his person, the better to cover their own designs. He dispatched Doolubram, with the greatest part of his army, to throw up intrenchments at Plassey ; but he spent his time in secret negotiations with the English, and securing the troops in his own interest and that of Jaffier Ali Khan ; who, renewing his attendance at the durbar, and apparently reconciled to Serauje ad Dowlah, found means, by promises and other methods, to draw over most of the officers about the navob's person to his designs, so that very few remained loyal. Upon intelligence of colonel Clive's having begun his march from Calcutta, Serauje ad Dowlah reluctantly, his heart divided with hope and terror, moved from Munsoor Gunge to Plassey, where the English, at the utmost not exceeding three thousand men, natives and Europeans, shortly arrived. On Thursday, the fifth of Showaul, 1170, (A. D. 1756.) the flames of battle were lighted up. As Europeans, and the English in particular, are celebrated for the skilful management of artillery, colonel Clive began his attack with a cannonade, so unremitted and instantaneous, as confounded the sight of his opposers, and overcame their faculties of hearing. Meer Jaffier Khan and his associates in treachery beheld the enemy at a distance, safe from injury ; but Meer Muddun and others, ready to sacrifice their lives or acquire victory, bravely opposed the enemy. They were, however, unable to charge from the violence of the cannonade, but kept resolutely, though slowly, advancing, till at length they gained the Grove of Plassey ; and, it is said, that colonel Clive, not expecting such resistance, abused Ameen Chund and accused him of treachery, saying " that he had represented the army of Serauje ad Dowlah as disaffected to his person, but now the contrary appeared from their valiant opposition." Ameen Chund replied, " that the present enemy was only Meer Muddun and a few chiefs, who were faithful to the navob ; but when he was routed, the truth of his representations would appear." During this conversation, as revenge was decreed for the crimes of Serauje ad Dowlah, Meer Muddun, who was truly brave, and cherished the seeds of fidelity in his heart, received a mortal wound from a cannon ball. He was carried immediately to the navob, and having uttered a few words expressive of his loyalty, resigned his soul to the Creator of life. Serauje ad Dowlah by his loss was involved in despair. Having sent for Meer Jaffier, who refused for some time to obey the summons, the navob in abject terms besought his protection ; and I have heard, that taking the turban from his own head, he placed it at the feet of Jaffier,

Jaffier, saying, "I now truly repent of my behaviour towards you, and offer your obligations to Mahabut Jung, my grandfather, and our relationship, as intercessions for your forgiveness. I now regard you as holding his place, and beseech for pardon to your slave, conjuring you to act as becomes your character as a descendant from the prophet, and your ancient obligations in defending my life and reputation." Meer Jaffier Khan, judging this a fit opportunity to complete his treachery, advised, that as but little of the day was remaining, the troops should be recalled to their tents, and promised in the morning to repulse the enemy. Serauje ad Dowlah urged his fears of another night attack; but Jaffier assuring him he would guard against it, he sent orders to his dewan Moin Laal, who had accompanied Meer Muddun and was still engaging the enemy, to return to the camp. The dewan sent for answer, that the present was not a time for retreat, for, if he should retire, alarm would spread among the troops, who would probably fly in confusion. The navob a second time advised with Jaffier Khan, who insisted on the retreat of the Dewan, or he would not act; upon which he repeated his orders, and Moin Laal reluctantly obeyed.

When a man's ill fortune prevails, he does that which he should not. The troops as had been foreseen, contriving the return to camp into defeat, began to fly in great numbers. Serauje ad Dowlah seeing this desertion, much alarmed by the enemy in front, but much more apprehensive of those about his person, at length left the camp, about half an hour before sun-set, and arrived early the next morning at Munsoor Gunge. Here, though he besought his attendants to remain with him till he could prepare for escape, and fix on some proper place of refuge, he could not prevail, but was deserted by numbers. Even his wife's father, Mahummud Keruch Khan, though the navob begged him to stay and collect troops, either to defend him where he was, or accompany him in his retreat, refused, and hastened to his own house at the city of Moorshuddabad. As a last resource, the navob opened the doors of his treasury, and distributed large sums to the soldiers, who received his bounty and deserted with it to their homes. An immense sum was thus, to him unprofitably, expended. He was ungenerous when he should have been liberal, and oppressive to mankind, and now saw the consequences of his crimes, suffering in his own person for the calamities he had inflicted upon others. Having remained till night at Munsoor Gunge, and finding himself almost deserted by all, he took with him his jewels and some other valuables upon elephants, and with Lootf al Nissa Begum, and two or three favourite women in covered carriages, quitted his palace about three in the morning, and hastened to Bogwaungolah, where he embarked on the Ganges, with the design of seeking refuge in the fort of Patna. In this proceeding he was also imprudent; for, had he kept the land, and called the jemautdars of the villages to his assistance, they would have escorted him in safety, in hopes of being rewarded, and he would have been joined by numbers of his troops, when recovered of their panic and hearing of his escape; but alas! who can remedy the ills of fate? His reason for flying by water, was the hope of meeting Mr. Law, to whom he had written pressing to

hasten to his assistance, on the first intelligence of the march of the English, and to come down the river for the greater speed. Mr. Law received the letter, but, according to the usual delay in Hindoostan, before he could procure from Ramnarin the money ordered for his expences, some time elapsed. He left Patna, but hearing of the defeat and death of Serauje ad Dowlah, on reaching Rajmahal, he retreated, and Major Coote was afterwards sent in pursuit of him to the frontiers of the provinces.'

The author's plan would have comprehended the invasion of Hyder Alee and the rebellion of Cheyt Sing, could he have found a respectable detail of these events in the languages of the natives of Hindoostan, whose accounts alone of their several conquerors it was the author's wish to lay before the European public. The peculiar point of view, the unusual turn of moral and religious opinion or prejudice, and the very orientality of style, which, in consequence of this plan of composition, pervade the whole work, impart to it a zest and a novelty which the palled reader vainly seeks in the resembling pages of usual annalists; and give it an instructiveness and an authority with the philosopher, which he would not have derived from a more original production.

Captain Scott's qualification for the task which he has here executed needs not our testimony.

Tay.

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ART. VII. *Essays and Observations, Physiological and Medical, on the Submersion of Animals, and on the Resin of the Acoroides Resinifera, or Yellow Resin from Botany Bay. To which are added, Select Histories of Diseases, with Remarks.* By Charles Kite. 8vo. pp. 434. 6s. Boards. Dilly. 1795.

OF the pieces contained in this volume, the first two have already appeared in the *Memoirs of the London Medical Society* \*. Of the remainder we shall proceed to give our readers some account.

The *Cases of several women who had the small-pox during pregnancy, with an account of the manner in which the children appeared to have been affected*, are chiefly compilations from various authors, though some are added of the writer's own. The general results are given in a synoptical table; from which it appears that, in 15 instances, the children in utero had marks of being infected from the mother, while in 17 instances no such marks were discernable. The circumstances in both lists were extremely various, both as to the period of pregnancy, and the state of mother and child; and no particular conclusions seem deducible from them.

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\* See M. R. vol. xi. N. S. p. 272.



*An account of some anomalous appearances, consequent to the inoculation of the small-pox,* chiefly consists of cases in which there were such appearances of infection in the place of incision, joined, in most instances, with symptoms of constitutional affection, as have by many writers been represented to be fully sufficient to secure the patient against subsequent infection:—yet the small-pox was undoubtedly taken afterward, either casually, or from inoculation. These cases are well worthy of notice; and the writer's explanation of the facts is ingenious, though more accurate observations would be requisite to establish its truth. He supposes that matter taken for the purpose of inoculation, if kept under certain conditions, undergoes a fermentation which destroys its essential qualities:—but that, during a short interval, while this process is going on, but not completed, its nature is only partially changed; and that in this state it is capable of an action on the body, which shall communicate a certain degree of the variolous infection, but not sufficient to propagate the disease fully and completely.

*A rupture of the uterus, terminating favourably,* is a very curious case. The rupture was not discovered till after delivery, (which was of a putrid child in the seventh month,) when a portion of intestine, consisting of several convolutions, was plainly felt within the cavity of the uterus: yet there were no alarming symptoms, and the patient recovered at the usual period, and has since had another child at the full time, without accident. In this case, the contraction of the uterus must have drawn it away from the intestines, which receded through the laceration; and the wound must have been closed by a solid cicatrix.

*The case of a large abscess seated between the peritonæum and the abdominal muscles* contains nothing very instructive.

The next is *an account of an extraordinary disorder* in which, after amputation of the thigh for a carious ulcer on the leg, the patient was attacked with the same painful sensations, and which seemed to occupy the same place as before.

*A case illustrating the use of electricity in a cataract* follows. The crystalline humours were not perfectly opaque in this instance, and the patient had symptoms of high nervous affection. A continued use of small shocks cleared the humours so much as to allow of reading a small print and working with a needle: but the accession of a paroxysm of melancholy prevented farther proceedings.

Two successful cases of the treatment of the paralysis of the lower extremities, from curvature of the spine, are next given. The method used was that recommended by Mr. Pott.

*A case.*

A case of a violently strictured hernia, in which reduction was effected by the use of cold water, carried to such a degree that the powers of life were much reduced, is worthy of attention. The mode which finally succeeded was pouring, without intermission, cold water from a garden watering pot over the scrotum.

A similar frequently repeated application of cold water to the legs and thighs succeeded in removing a most obstinate *constipation of the bowels*; which, however, finally terminated in a fatal ascites.

The remaining cases of a remarkable recovery from drowning, of tetanus, trismus, and opisthotonos, and of an uncommonly large tumour of the scrotum, afford little or nothing practically useful.

The volume is concluded with some very full *meteorological tables* kept from 1786 to 1794 inclusive, giving not only the state of the thermometer, barometer, and hygrometer, but that of the winds, weather, rain, evaporation, and dew. We conclude (though it is strangely omitted to be mentioned,) that these were kept at the author's residence at Gravesend. Some farther explanations of the manner in which the several observations were made would have rendered them more satisfactory.

Ai.

ART. VIII. Dr. Plowden's Church and State.

[Article continued from p. 21. Rev. for January.]

IN Chap. VIII. Book I. the author ably defends the principles on which the revolution of 1688 was effected: but he advances some points which do not appear to be clearly made out by history. The revolution, independently of the means by which it was accomplished, has been productive of the greatest happiness to this country, by establishing the liberty of the people on a solid basis, capable of withstanding all the storms of prerogative. It is not, however, to the honour of our rational faculties, to view any human institution with superstitious awe; we should admire the good, but even our gratitude should not make us overlook glaring imperfections. Such are to be found in the measures of that important period, when the sceptre of James II. was transferred to his son-in-law; and an impartial historian ought to feel it to be his duty to point them out. Our author says, page 77, 'The most zealous supporter (of) or advocate for King James, Jacobite or Catholic, can have no grounds for denying or even supposing, that our ancestors were not sincerely convinced, that the zeal of King James for propagating and advancing his own religion brought him to the fact of his abdication.' In this assertion there is truth, but not the whole truth. In our opinion, it sinks the dignity of the revolution, and degrades it

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into something beneath the majesty of a great nation. James's predilection for his own religion unquestionably caused alarms; it made many people think that it was his object, not merely to exalt his own mode of worship, but ultimately to pull down and proscribe every other system. A philosopher could not behold, unmoved, the principles on which James laboured even for a toleration of every religious sect. Toleration, in itself, is an effect of brotherly love; and to establish it is a godlike act. To say that the English nation rose up against toleration would be to libel our ancestors. In truth they rose not against the thing itself, but against the *means* employed by the king for establishing it: those means were the dispensing powers claimed and exercised by him, which, if once admitted, would not only have placed him above law, but would have made the royal will the only law. This was not to be endured by freemen. It was not for this that, at the expence of their blood, the English people had set legal limits to the prerogatives of the crown; it was not for this that they had raised bulwarks to protect them against the encroachments of arbitrary power. The dispensing prerogative would have levelled those bulwarks, bound Liberty in chains, and sent her prisoner to the foot of the throne. Slavery would then have covered the face of the land. At such a prospect, the idea of two or three sects of Christians struggling for establishment would be too insignificant to obtrude itself on the mind of man; or, if it did so, it would be only to excite contempt for the wretches who could think but of struggling for superiority among slaves. Had James reared only the standard of *toleration*, had he contented himself with calling on the enlightened part of his subjects to second him in endeavouring to procure a *parliamentary* declaration of *liberty of conscience*, and an exemption from those penalties which attached on men, merely on account of their religion, he would have had on his side all the enlightened, and let us add all the professors of genuine christianity, in the kingdom; and against him only the bigots, the selfish, and the ignorant: but when he shewed that liberty of conscience was to be established, not by the *legislature*, but by the *king*; not by *law*, but by the *subversion of law*; it was impossible that any could be on his side, except those who would be a disgrace to the name of freemen. This is the light in which we have always considered the revolution: it appeared to us to be the triumph of liberty over arbitrary power; and he who would narrow it to a mere dispute about religion would degrade it. In England, the champions of the revolution had the establishment of freedom and of the empire of law for their object and their end: but we never believed that the States General of the United Provinces had any other object than policy,

policy, when they lent their fleets and armies to invade this country. They cared but little what was the religion of the king of England, but they did not like to see him in alliance with France. Had his politics led him to an intimate connexion with Holland, the Dutch never would, in all human probability, have armed a single frigate, nor a single battalion, to enable their Stadtholder to dispute the crown of England with a child who was then recognized by all Europe as the son and heir apparent of James II. and prayed for as such in the Stadtholder's own chapel. Had it been a war of religion, they would not have sent over catholic troops, for such were in considerable numbers in the invading army, to pull down a catholic king and the catholic religion. On that occasion, whatever might be said about religion, it was little more than a stalking horse, connected rather *incidentally* than *essentially* with the main question. The truth of the case is, that, at that period, our ancestors contended for civil liberty and the constitution; while the States General attended solely to the political interests of their own dominions, as connected with the balance of power in Europe. Our constitution has no religion peculiar to itself; the religion of the state has frequently been changed: but the constitution, during all those changes, has continued to be, in essence at least, one and the same.

As the subject of the revolution is now so trite, we will pass on to chap. IX., in which Dr. P. treats 'of the oath prescribed to be taken by English Roman Catholics, and of the civil obligations assumed thereby.' Here we find a passage which requires a few observations. The author says,

'An Englishman's oath to support maintain and defend to the utmost of his power the Protestant succession of the house of Hanover, would not cease by his quitting the country, but would oblige him not to take up arms to destroy or defeat it; for a man cannot by his own voluntary act release himself of an obligation which he has voluntarily assumed. The obligation of the law extends not beyond the geographical boundaries of the legislative jurisdiction: but the obligation of the oath personally binds the conscience of the juror, wherever he may be. Supposing a war betwixt England and the State in which he may have settled; he cannot plead an exemption from the service, which may become politically necessary for the defence of the country, which he has chosen for his residence; yet if in this act of *civil* duty to the State, which the precept of God conscientiously obliges him to obey, he be taken prisoner, he might be tried here (as Dr. Storrie was\*) for rebellion, and be lawfully executed for high treason.'

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\* Dyer's Reports, p. 300. He had quitted his country, and sworn allegiance to Philip King of Spain: he was taken in arms, and indicted for high treason: and although he pleaded that he was no subject of the queen, yet was he convicted and executed as a traitor.'

We believe that in this case Dr. P. has stated the law of the land very correctly : but in so doing, he makes it appear to be, at least according to his principles, a libel on justice and common sense.—A man may owe his birth to one country ; to another his support and subsistence. He may have left the former when an infant, and have resided in the latter to the age of manhood, married, and brought up a family in it. Which, in the eye of reason, ought to be considered as his country ; that which only saw him draw his first breath, or that which enabled him to live, gave him a wife, and attached him to the soil of his choice by the birth and establishment of his children ? Surely the latter must be deemed his real country ; and to hang him, for having defended her against a country to which he was indebted only for his birth, must be a *legal murder*. Dr. P. has given a divine origin to society, and to the civil powers which it has a right to exercise : he maintains it to be the *duty* of every man living in society to obey the civil injunctions of the society by which he is protected ; consequently it may be his duty to draw his sword against the community in which ; though no longer a resident, he happened accidentally to have been born. Here then is a striking difficulty : according to the law of England, a man may lawfully be hanged for having conscientiously obeyed the commands of a society, which derived from heaven the right to issue such commands ; and thus an act of obedience to the divine will may be construed into the highest crime known by the English law, and punished with death. Such doctrine is unfortunately *legal* : but in the eye of reason it is rank absurdity ; and in the eye of religion it is downright blasphemy. The subject of our author's Second Book, divided into seven chapters, is ‘ an enquiry into the origin of ecclesiastical and civil authority.’ In his first chapter he sets out with great modesty. He says that, in seeking for the origin of the *spiritual* power or authority which every Christian is bound to obey, his object is in fact to ascertain the nature and extent of our obligation to submit to it ; and, wishing to disarm the wrath of divines, he thus apologizes for having presumed to tread on holy ground :

‘ This is a practical duty, which every Christian is bounden to perform ; and it may not be thought foreign from the province of a lawyer to examine and discuss the effects, which the performance of this duty may produce upon the compliance of individuals with their *social and civil obligations* to the State. I shall feel a peculiar satisfaction if in my researches, I shall have the happiness to find, that the Protestant doctrines upon these points vary not from our own. I speak under the correction of the divines of all churches, solemnly disavowing any intention to mis-state the doctrines of any. I mean to treat religious opinions *historically*, not *polemically*.’

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In this chapter, Dr. P. desiring to be clearly understood, inquires into and ascertains, as far as his judgment goes, the precise meaning of the words *religion, christian, church, spiritual and ecclesiastical, human and temporal*; and in general he is pretty correct in his definitions. In chap. II. he treats of the theocracy of the Jews, points out in what it consisted, and goes into a long and elaborate dissertation on the inspiration of the Old Testament, the alliance of the religion and state of the Jews, and their civil and spiritual laws. He shews that the people had no controul over these laws, which emanated immediately from God; that the theocracy was connected with and involved temporal or civil, as well as religious or spiritual, objects; and consequently that the example of the power of the Jewish priesthood is inapplicable to the Christian priesthood, to which no other power was given by Christ than such as was purely of a spiritual nature. In his III<sup>d</sup> chapter, the author considers 'the establishment of christianity with reference to the State;' and here his object is to shew that christianity was intended for all mankind, and that by baptism men were made Christians, and became members of the church,—which latter he thus defines:

'The *church* of Christ being the aggregate selection congregation or society of baptized persons called Christians, is properly speaking a corporation body or community of human individuals made *one* by Christian baptism, who by the conditions and terms of that sacrament, voluntarily accepted by adults, and by infants through their sponsors, become subject to the authority power or jurisdiction, under and by virtue of which the corporation or body itself was instituted and subsists, and this I call *spiritual or divine*.'

The Christian religion, he remarks, is not like the Jewish, confined to one particular place, but can exist and be practised in every part of the world. A civil establishment by the authority of the state, he observes, cannot be said to be necessary either to its institution or continuance; for the first 300 years after the death of Christ, it had no such establishment; nay, instead of being protected or even tolerated, it was every where persecuted. He tells us that 'the first scriptural accounts of the first propagation of the gospel are emphatically pointed in marking its independence *on* any, and its aptitude to all civil governments, by collecting together into the first sheaf of the Christian harvest individuals of the most distant, discordant, disparate, and hostile states, such as Jews, Greeks, Romans, Parthians, &c.' To prove that christianity in its nature had nothing to do with temporal authority, he quotes the very striking example of the FOUNDER of christianity: which it is surely needless to particularize.

Chapter IV. treats on '*church government in general*.' We shall enter the less into this subject, as it chiefly turns on points

which, if not strictly polemical, are so nearly so, that perhaps few besides our clerical readers (and not *all of them*) would thank us for enlarging on them. There is one point, however, to which we must attend, as it is connected with a very material part of the French Revolution, and turns on a question of conscience, which has driven the clergy of France, who would not swear to the maintenance of the new organization of the bishoprics and clergy, to seek for an asylum in foreign countries. That our readers may thoroughly understand the extract which we are going to lay before them, we must remind them of our author's opinion respecting the independence of each of the two great powers, the spiritual and the temporal; neither of which, he insists, has a right to encroach on the other. In this point of view, the state would appear to have exceeded its bounds in releasing the inhabitants of a part of a diocese from their spiritual obedience to their bishop, and transferring it to some other prelate; and the *constitutional* prelates of France consecrated by the bishop of Autun, and the clergy ordained by them, would seem to have acquired nothing more than the clerical character, without lawful authority to exercise its functions, or claim obedience from the faithful. The whole turns on the distinction between the words *order* and *jurisdiction*.

\* There is an essential difference to be made between *order* and *jurisdiction*; the first gives, as I have said, a character and a capacity of exercising the ministry when called upon: in the ancient church, orders were seldom or ever [never] conferred upon persons, till they were chosen or appointed to exercise the ministry, and therefore the collation of *spiritual* jurisdiction has been frequently and erroneously supposed to be given by the act of ordination; but they are so perfectly distinct from each other, that a person in full orders (even in the episcopal order) may have no share or part whatsoever in the government of the church, whilst a person not even in deacon's orders \* may in some instances possess and exercise it. It is by *jurisdiction* that the government of the church is supported and carried on, and to such only who have it, is our duty of spiritual submission and obedience to be performed. There is certainly a general deference and respect due from

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\* \* This may perhaps appear singular to some of my readers: but I take it to be Protestant as well as Roman Catholic doctrine. "A bishop, as a bishop, had never any ecclesiastical jurisdiction; for as soon as he was *electus confirmatus*, that is after the three proclamations in Bow-church, he might exercise jurisdiction before he was consecrated; nor till then he was no bishop, neither could he give orders: besides suffragans were bishops, and they never claimed any jurisdiction." *Discourses of John Selden, printed in quarto, 1689, p. 4.* With this agrees the learned judge Sir Matthew Hale, who says, "That every bishop, by his *election* and *confirmation*, even before consecration, had ecclesiastical jurisdiction annexed to his office." *Hist. Com. Law, ch. 11.*"

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all Christians to the character of a clergyman, who has received ordination, and is destined and generally prepared to exercise the spiritual functions and ministry of the gospel, when he shall be called upon or commissioned by the proper spiritual authority to do it: but the specific and obligatory duty of obedience, which is required of Christians, can only be fulfilled by paying obedience to those, who are lawfully deputed to superintend watch over and provide for the care of their souls; and this generally speaking is confined to each man's bishop, and to those, who act under him by his delegation or commission to exercise the ministry over a part of his flock. So a parishioner by obeying his rector or curate fulfils his obedience to the bishop, who instituted him to exercise his spiritual functions over that particular parish as a part of his diocese. The authority of a Christian bishop consists in the lawful delegation of a portion of that jurisdiction, which Christ has deposited with his church: and the government of Christ's church, according to the opinion of those, who admit of episcopacy, is properly speaking confined to the *episcopal* order\*. I have before said, that a person may be even of the prelatical order without possessing any *spiritual* jurisdiction, consequently without being a *governor* of Christ's church. As the distinction between *order* and *jurisdiction* must never be kept out of the view of those, who wish to possess clear and explicit ideas of church government, I shall make it the subject of the ensuing chapter.

Chapter V. is thus entirely devoted to the distinction between order and jurisdiction, which leads our author to consider the nature of the supremacy exercised in former days over the people of this country by the Pope, and of that which is now exercised by the King in his character of supreme head of the church of England. This chapter and the following one, which treats of the 'power of the keys, canon law, church discipline, indefectibility and infallibility of the church,' consist of too many parts to be detailed here; and, as they are too closely connected in argument to be separated or given in extracts, we must refer our readers to the work: assuring them that they will find in these two chapters many things very well worth the trouble of a perusal.

The author in his VIIth chapter undertakes to maintain a proposition calculated to afford ease to the minds of such Protestants, if such there be, as might fear that the pledge of fidelity, given by Catholics in the oath of allegiance which they have taken to government, affords no security for their observance of it as long as they retain the doctrine that the church is infallible; for, it might be said by an alarmist, a declaration from such a church against a Protestant state might be confi-

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\* \* The care of the Catholic church was committed jointly as well as severally, and in the whole as well as in part to the apostles and their successors *the bishops*, in which the government of the church differs from the government of the world." Hickes's *Christian Priesthood* asserted; &c. edit. 3d, 1711. p. 211.



dered by her votaries as paramount to all engagements; and as annulling or superseding them. The author engages to prove that the Roman Catholic doctrine of the infallibility of the church is perfectly compatible with their oath and civil duties to the state; and hence he takes occasion to arraign, as unreasonable and unnecessarily severe, the penal laws enacted against Catholics, on the supposition that whoever believed the church to be infallible could not be a good subject, nor a steady friend to the temporal power of the state. It must be allowed that, in discussing this matter, Dr. P. displays not only great ability, but also great fairness and candor. He tells us that the infallibility of the church, as believed by Roman Catholics, is the doctrine of all others that has been most misconceived or misrepresented. His own opinion of it is thus shortly expressed:

‘ Without entering into the reasons and arguments for the belief, I cannot dissemble, that it appears to me a doctrine absolutely inseparable from any system grounded on Christian revelation. It consists merely in the fulfilling of Christ’s promise to his church, that he will “teach her all truth to the end of time.” It is a necessary consequence of her *indefectibility*: for as she cannot by natural means ensure against all contingencies the keeping up of an uninterrupted succession of bishops and pastors, but only by virtue of the promise of Christ; so the same promise goes to preserve the *unity* of her faith and doctrine, which in fact constitutes her *infallibility*: for the continuance of the government of the church, or its *indefectibility*, if it taught a doctrine different from that of Jesus Christ, would not in fact be a continuance of *his* church.’

In aid of his own opinion, he calls in that of the learned Dr. Pearson, bishop of Chester; who says, “By virtue of his all-sufficient promise, I am assured that there was, has been hitherto, now is, and hereafter will be, as long as the sun and moon endure, a church of Christ, *one and the same*.”

In elucidating this subject, Dr. P. shews that the ground of a Catholic’s belief of the infallibility of the church is Christ’s own promise; and that he who made it can fulfil it, even though those whom he should employ as his instruments should not be, in other respects, men of sanctity or even morality. He sums up the whole of the doctrine in these words:

‘ In this consists the *infallibility* which Roman Catholics hold; viz. believing, as they and all other Christians do, that Christ came upon earth to establish the Christian faith, and having promised that this establishment shall last till the consummation of the world, they rely upon his promise, that he will not permit the gates of hell to prevail against her, nor the kingdom of truth to be overcome by falsehood, which it might, if it could teach and enforce error.’

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The author makes a distinction between doctrine and discipline; the former, he observes, being of God, cannot be altered by man: but the latter, being merely of human institution, may be changed at the discretion of the rulers of the church. The promise of infallibility he consequently confines to the exposition of what has been taught by Christ; for in matters of temporal concern he admits that the church has often acted wrongly, and has exceeded the bounds of her commission; and we are clearly of opinion that he triumphantly refutes the arguments founded by his clerical adversary\* on the decrees of the third and fourth Lateran councils. To shew that, on this head, it is not merely his own individual opinion which he delivers, but that of the ablest divines of the Catholic church, one of them, Bossuet the celebrated Bishop of Meaux, is quoted in the following extract:

‘It is false reasoning to conclude, that because a thing has been declared, decreed or enjoined by church governors, therefore it is infallibly true, or conscientiously binding. The promise of Christ went only to assure us, that all church governors shall never at one and the same time give into error by teaching another doctrine, than what he himself revealed: and the power given to his church went only to impose such discipline, as tends to promote the eternal salvation of man. “Wherefore,” says the great Bossuet †, “whenever in the decrees of councils we find certain ordinances against heretics, which suppose a temporal power, we must always admit, that although they have been published in the name of the council, in order to inspire more respect for religion, yet they have had only the force of law, inasmuch as they have been approved of and ratified by princes.”

‘All these decrees of the Lateran councils, and such other as were evidently upon subjects not within the commission or charter given by Christ to his church, were, says this great Prelate, not passed by virtue of the *power of the keys*, but acquired their force and effect by consent of the temporal princes, who attended in person, or by their ambassadors at the councils, in which they were passed. Thus says Roger Hoveden, speaking of one of these councils, which was holden in his time, “These decrees having been published, were received by all the clergy and the people: meaning by the term people, all the laity there present. At this (Lateran) council were present the Patriarchs of Constantinople and Jerusalem, and those of Antioch and Alexandria sent deputies: there were besides these, present 77 primates, 412 bishops, and above 800 abbots and priors, and the ambassadors of most of the powers in Europe, which made up the greatest council ever convened.’

Hence he concludes that the belief in the infallibility of the church, being confined to matters of purely a spiritual nature,

\* See M. Review for January, p. 11.

† *Défense de la Déclaration du Clergé de France*, t. ii. l. ii. c. 1:

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ought not in reason to be considered as just cause for jealousy in the state; nor as a rational vindication of those laws which have imposed political restraint on Catholics, and still deprive them of the right not only of sitting in parliament, but of voting for a member to represent them there. This last chapter of the 2d book well deserves a serious perusal. Political restraints are justifiable where the public good makes them necessary: but, when they are enacted without necessity, or carried beyond the necessity that would justify them, they serve only the ends of tyranny and persecution.

[To be concluded in another Article.]

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**ART. IX.** *Corrections of various Passages in the English Version of the Old Testament.* By the late W. H. Roberts, D. D. Provost of Eton College. Published by his Son W. Roberts, M. A. Fellow of Eton College. 8vo. pp. 254. 5s. Boards. Cadell jun. and Davies.

**T**HIS posthumous work contains a considerable number of sensible and ingenious remarks on the books of the Old Testament; in which Dr. Roberts would in many places correct our present English translation, on the authority of ancient MSS. and versions.

We are inclined to think that these observations have been made many years ago; as most of them have been anticipated by other critics. They are not, however, without their use, even at this day. The coinciding opinions of two or more critical commentators, writing in different countries, and without collusion, are not weak proofs of both the necessity and the justness of the correction.

Of above 600 corrections here proposed, there are very few which are not visibly improvements of the common version. To give our readers some idea of the author's manner, and of the merit of the work, we insert his observations on the first eleven chapters of the book of Proverbs:

'ii. 2. "So that thou incline thine ear unto wisdom, and apply thine heart to understanding." Rather, as the Seventy; "Thine ear will listen to wisdom; thou wilt apply thine heart to understanding." The sentence is complete.

'iii. 8. "It shall be health to thy navel." By all means read, "to thy *flank*," as in the Syriac, and chap. iv. 22.

'12. "Even as a father the son in whom he delighteth." Rather, as the Seventy, cited by the author of the Epistle to the Hebrews, "and † chasteneth every son in whom he delighteth."

\* \* The כ has been lost from לִכְשֹׁר. LXX. τῷ σωματί σου.

† כָּנָה, which signifies *to smite*, (see 2 Kings iii. 19.) is rendered by the Syriac, Vulgate, and Chaldee, *as a father*; the Arabic follows the LXX.

'18. "And

\* 18. "And happy is every one that retaineth her." I suspect that the word *יָרֵךְ* is lost from the end of this verse; probably omitted by copyists, because the next verse begins with the same word. I am induced to think so, because in the Seventy and Arabic the word is preserved, and because I conceive that the construction requires it: for although *אִשָּׁה* is often joined with a singular noun, yet it does not thence follow that *אִשָּׁה* † can be joined with a plural. I would render the passage thus; "And JEHOVAH makes happy those who retain her."

\* 26. "For the LORD shall be thy confidence." In the Seventy †, "For JEHOVAH shall be in all thy ways:" by which the metaphor is preserved.

\* v. 3. "For the lips of a strange woman drop as an honey-comb." This transition is not natural; nor is there any thing to introduce it. In the Seventy we read; "Do not cleave to a wicked woman; for the lips," &c. where the general prohibition introduces the reason of that prohibition; and I have little doubt but that such words were once in the original.

\* 16. "Let thy fountains be dispersed abroad, and rivers of waters in the streets." Either read with the Seventy, "Let not thy fountains be dispersed abroad;" or else interrogatively, "Shall thy fountains," &c.

\* 19. "Let her breasts satisfy thee at all times; and be thou ravished always with her love." We are obliged to the Vulgate for this elegant version. Solomon does not, I believe, use the word *רָדִים* || for *breasts*; nor does *תִּשְׁנֶה* signify *be ravished*; which, I think, has been foisted into this verse from the next, where it is properly used, and should have been rendered, "For why wilt thou go astray with a strange woman?" I suspect that it was originally written *תִּשְׁבַּע*; "Let her affection stream on thee at all times, and be thou ever satisfied with her love."

\* vi. 3. "Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend." But why should a man deliver himself from the hand of a friend? or why should he humble himself, and make sure his friend, into whose hand he is come? The danger arises from having given security to a stranger, as mentioned in the first verse, and being surety for another. Read therefore; "Away with all delay, and deliver thyself, when thou art come into the hands of wicked men on account of thy friend; bestir thyself, and rouse thy friend."

\* 5. "Deliver thyself as a roe from the hand of the hunter." I suspect that the word *צֹדֵד*, the hunter, has been lost from the text, from its resemblance to the preceding word *חֵיד*.

\* \* See Psalm i. 1, &c.

\* † See Malachi iii. 15.

\* ‡ Probably instead of *בְּכַסֵּךְ* they read *בְּכַסְתָּךְ*. Solomon often uses the word *כַּסֵּל* for *folly*; but never, I believe, in any other place for *confidence*.

\* § LXX. *μῆν*. Houbigant suggests *פִּן*; Capellus *לָא*.

\* || See chap. vii. 18.

\* vii. 24. "Hearken

\* vii. 24. "Hearken unto me now, therefore, O ye children." Read from the Seventy, "O my son\*."

\* viii. 20. "I lead in the way of righteousness." Rather; "I walk †," &c.

\* ix. 1. "She hath hewn out her seven pillars." But in the Seventy, Syriac, and Chaldee, "She hath erected her seven † pillars."

\* xi. 31. "Behold the righteous shall be recompensed in the earth §; much more the wicked and the sinner." I venture to render with the Seventy, as cited by St. Peter (1 Ep. iv. 15.) "If the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?"

Dr. R. appears not to have been acquainted with the critics abroad, except Bochart, Houbigant, and De Rossi. It is pity that the German language is so little studied by our divines; or, at least, that such books on biblical criticism, as have been written by Germans in Latin, receive not more attention from our biblical critics at home.

Ged.-8.

ART. X. *Gleanings through Wales, Holland, and Westphalia*, with Views of Peace and War at Home and Abroad. To which is added, Humanity, or the Rights of Nature; a Poem, revised and corrected. By Mr. Pratt. 8vo. 3 Vols. 11. 1s. Boards. Longman. 1795.

THIS sprightly and inventive writer, who has already contributed to the amusement of the public by various literary performances, here offers to it a very miscellaneous entertainment, consisting of articles *gleaned* from travelling observations, or supplied by his fancy, and served up with little form or method. As a traveller, he certainly ranks with the *sentimental*, and possesses legitimate claims to the notice of those who are pleased with productions of that kind. A superabundance of sentimentality, and a propensity to indulge in digressive matter, will be pardoned by good-natured readers; especially if they consider that three bulky volumes are not easily, without such aid, compiled from objects and incidents occurring in a beaten tract. Nor is it probable that much objection will be made to a little innocent invention, exercised in throwing the matter of narrative into dialogue; or, perhaps, in adding or heightening circumstances as occasion may prompt.

\* See verse 1.

† אהלך LXX. *σκιαν σου*.\*

\* † They read for *הצבה, הצבה*; and in MS. 130. *ה* is upon a resure.\*

\* § Neither LXX, Syriac, nor Arabic, acknowledge the word *earth*. Perhaps instead of *בארץ* they read *בעצב*, with labour, or difficulty. See chap. xiv. 23.\*

Venial

Ventral as these liberties may be, however, when the personages in the story are nameless and obscure, we cannot think so lightly of them in opposite cases. We must, therefore, be permitted to enter, very seriously, our caveat against some things here recorded respecting the late Mr. Howard; which, under the appearance of doing, and no doubt really meant to do, great honour to that celebrated philanthropist, have an extravagance in them that will naturally give offence to sober minds; and which, moreover, in our apprehension, *cannot* be strictly true. Mr. H. (of whom Mr. Pratt is a just but enthusiastic admirer,) certainly had his peculiarities, and his singular benevolence was one of them: but, had it led a person of his moderate fortune, and large calls, to lavish *a thousand pounds* in a fit of sentiment on a person casually known to him at an inn, it might well be supposed to indicate that irregularity of mind which many were too ready to impute to him. The whole story in which this fact is interwoven,—and which likewise displays a similar gift, and three or four weeks' gratuitous attendance, from a Quaker physician of great practice in London, on behalf of an old acquaintance in Wales,—is surely a fiction, or gross exaggeration, fit rather for the times of the Saracen Caliphs than for our days. Mr. Howard knew the value of money well; and though he prized it little for the pleasures which it could procure for himself, he was a careful steward of it for the demands of others. Various circumstances relative to his manners and character are, *to our knowledge*, greatly, though, we suppose, not intentionally misrepresented or overcharged in this work; and a supposed dialogue between the author and Mr. H. is not at all in the style of the latter. We speak freely on this matter, because we feel it to be of consequence; and our tenderness for a pleasing writer must in this case give way to our sense of justice and propriety.

We now proceed to the more agreeable task of laying before our readers a sketch of the entertainment which they may expect from this work;—for as to an exact analysis, that would be an idle attempt. A great part of the first volume consists of *gleanings* from Wales, composed of some pretty descriptions, and interesting sentimental stories; which will be read with pleasure by those who are not too critical, and whose patience is proof against a rambling prolixity sometimes rather conducing to swell the book than to improve the tale. The conclusion of the volume welcomes the reader to Holland, and treats him with some historical anecdotes and reflections preparatory to his tour through that country.

Vol. 2d. is entirely devoted to Holland, and contains information useful to travellers as well as amusing to readers,  
Some

Some things in it, however, are not produced from *the best authority*; and a good deal might have been omitted with little abatement to the value of the work. We select, as no unfavourable specimen of the author's matter and manner, a scene apparently taken from the life :

' I summon your attention to what was, at the time it happened, a very general object of curiosity—no less than a public display of the Prince, Princess, and family of Orange, in a walk round the Fair, with the annual ceremonies of that exhibition, and its effects.

' This great event took place at the Hague, on, or about, twelve minutes past three o'clock, an hour at which the public have returned from their dinners; and the *world*, by which are meant the few for whose pride and pleasure they think it was made, have just finished their toilette. The truth of the time, when this walking pageant happened, lay precisely betwixt the third and fourth hour: a circumstance about which I am particular for the use of some future historian who may think fit to record it for the benefit of future posterity. We have seen, you will allow, the chronology of equally important actions settled with no less solemnity, for which precious morsels of biographical accuracy, if posterity are thankful, their ingratitude be upon their heads. Authors can only describe illustrious deeds, but cannot be responsible for their impressions. On such a day, then, at such a point of time, and on a day, which, no doubt, was "sent as if meant t'invite the world abroad," their Royal Highnesses the Prince and Princess of Orange, surrounded by their splendid suites, the lords and ladies of the court, and in their gala smiles and habits, came forth from their palace, or rather pleasure-house in the wood, to be stared at by the mob.

' The said mob received them in the usual manner, crowded about them, followed their heels, half smothered them with the dust, which curiosity always raises on such occasions—devoured them with their eyes, or suffocated them with their breath. Rather an heavy tax, which little folks levy on great ones! but which these latter pay, well pleased, for admiration from the former, and think themselves gainers! But, in the instance before us, policy, more than the love of fame, was the active agent.

' It had been lately necessary to hold the reins of government with a stricter hand than usual; on account of certain \* internal disorders, concerning which, I shall in due time expatiate; and the Orange party, though happily fixed more strongly than before, were anxious to attemper the necessary rigour which had been in certain cases found necessary, with some after acts of condescension. And this was no bad opportunity. You shall hear how their Highnesses profited of it. The Prince and Princess made a pause at every shop, purchasing, at each, a great variety of articles, some of which they took as first coming to hand, and others they selected. These articles were given first to the pages, then the other subordinate officers of the suite, and

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' \* They all concentrated in the Revolution which has since happened—again, perhaps, to be revived.'

then,

then, for the want of more than two hands apiece, to the other courtiers, without exception, till every lord or lady in the train was labouring, in an excessive hot day, with his or her load, like a parcel of footmen lacquying a modern fine lady on a shopping day. It was curious to see what heavy burthens your true court-bred ladies and gentlemen can bear in the service of their prince, aye and bear smilingly. All this time their *chapeaus* were under their arms; their pockets stuck out with fairings, like an ass's panniers, and like that enduring animal they appeared to be so familiar with slavery, that they took patiently what nothing but a beast of burthen would deign to carry. The high blood of a generous horse would have lifted up his heel, at the attempt of such an insult; a silly foal would have snorted disdain, and the very forehorse of a team would have rung his bells with indignation. As Benedict says, "an oak with but one green leaf on it, would have refused" to fetch and carry in this cur or courtier-like manner.

"But an oak is not the proper emblem of these obsequious personages. They rather resemble the osier, whose pliability

"Can turn, and turn again,  
And be obedient"

to every slavish purpose. I do not know I ever felt my blood more thoroughly chafed; and yet the sensation was not without that sort of pleasure which is derived from a triumphant ridicule—to see those *servants in office* stepping forward, officiously, as if zealous to distinguish themselves by shewing who could best do the most abject work of it, who, nevertheless, would not carry the weight of a penny loaf half a mile to keep a poor wretch from starving, and would think a request of the labourer, (that might be struck with a pally) to take his fiddle, soythe, or other implement to his cottage, the most daring piece of assurance. For more than an hour they took the rounds of this extensive fair with their respective loads; one, a jar of sweetmeats; another of pickles; a third, a box of ribbons; a fourth, a box of perfumes; a fifth, a piece of silk; a sixth, of silver; a seventh, a basket of toys; an eighth, a basket of artificial flowers. I particularly observed a maid of honour carrying a couple of wooden muskets, and the Prince's chief greffier, or secretary, loaded with essence-boxes. I am a friend to the proper distinction and ranks of society, without a just, though not servile, attention to which, I think, indeed, society cannot subsist, or subsist, as the world might be supposed to do in anarchy before the Creator put it into order; and I believe you know me to be the last man who would, in any way, wish to see "Chaos come again!" but the *procession* of the Dutch courtiers round the Hague, under the burthen of the fairings, now truly ludicrous, especially as many purchases were of a size and bulk to make half our London footmen throw up their places, rather than consent to such drudgery, even on the score of weight.—But gentlemen in office you know never *resign* their places, till they are turned out of them, very often without the benefit of the warning their lowest servants have a right to claim.

"It would have diverted you also to observe the trembling kind of deference with which the shopmen and women received the princely purchasers,



*purchasers, en passant.*—While the latter were buying away at one booth, I could see the former putting themselves into a fit attitude to greet their Highnesses, at the same time holding in each hand what they conceived to be the most attracting (and what they knew to be the most costly) articles in their booths.

Vol. 3d. introduces the reader to Westphalia; not, however, without retrospects to Holland. The duchy of Cleves affords some matter for agreeable description, and is made the scene of some pretty stories; of which we like best the Canary, though it is not without palpable imitations of Sterne. It is a pity, however, that Mr. P. does not know when to have done with a subject: since there cannot be a worse effect than to convert into tediousness that which would otherwise be lively or pathetic, by spinning out the thread too fine. Some useful cautions are given against German imposition; and some good admonition is bestowed on English travellers, whose absurd profusion or culpable negligence every where invites the rapacity of which they almost uniformly feel the effects. The account of a Dutch *drum*, said to be communicated by a lady, is a humorous piece of painting, with which we shall gratify our readers.

Two of the largest rooms in the house are always appropriated to the occasion: the better if they communicate, as is indeed usual abroad, but that is not material. Card tables are to be set in the four corners of each room; the middle being kept perfectly clear,—the place of honor is always determined to be on the right hand side of the pier glass. From each side of this glass you are to place two rows of chairs, with a square box called a stove, at the foot of each chair; and, if in winter, you are to take care these stoves are well supplied with burning turf, or rather with the live ashes of turf; and, if in summer, the fire is to be omitted, as a Dutch woman is too much in the habit of canting up her legs on these abominable little footstools to sit comfortably without them, and in the cold weather she could neither use her hands, or arms, without smoke-drying her feet.—By the gentlemen's seats you place spitting boxes; and, as if these would not hold enough, a dozen or two of spitting pots are to be set on the side tables, or to grace the corner of the card equipage: several slates and pencils are also to be provided. All the plate you can muster is to be crowded on the grand sideboard, and at least an hundred tobacco pipes, with tasteful devices wrapp'd about them, not forgetting half a dozen pound boxes of tobacco, with a suitable service of stoppers.

These preparations being settled, you are ready to receive the company, who begin to appear at your Dutch drum about *five in the afternoon*. The *reigning* burgomaster's wife enters first. You are to receive her at the door, after a good run to meet her, (by way of testifying your joy) with a dead stop, and you are to take care that your courtesy is at least as profound as hers; the better if a little deeper. And if you would adopt the fashion of this country, you should revive one of your boarding school sinkings at the commencement of a minuet, or one of your school reverences to your governors on leaving the

room. You are to take her by the hand, you are to say you are extremely honoured by the visit, and then *kiss her three times!* Then lead her to the right hand side of the glass,—order a burning, red-hot stove to be put under her petticoats,—(the genteeler if you condescend to place it yourself,) and then receive the rest of the company, *strewing* them and *kissing* in the same manner; more carefully however *placing* them according to their rank in the town or village, than if they were so many British peeresses to be settled by the High Steward, at the trial of a sister peeress for high Treason. When all the chairs are filled, you may order refreshments.

‘ In the first place, tea is to be presented three times round the room. This over, the card tables are to be arranged, the stoves refreshed, the pipes lighted, and the spitting boxes begin to work. You are to present *four kings* to the burgomaster’s wife, and the three you mean to play at her table. To the next lady, in her rank, you present the *queens*: but make a memorandum, that, when once seated, nobody stirs from her table till the party breaks up at ten o’clock, so that you are fixed as a statue for almost five hours. The refreshments are to be handed about every *quarter of an hour*, but to vary, as to the collations. One quarter gives coffee, another wine, another liquors, another orgat, and at every time the company eat and drink with unabated appetite; and those who offer the most good things of this world, are made the most honorable mention of, in the annals of *contre-visite*. The ceremonies of taking leave are like those of entrance.

‘ It is to be observed, that when you give one of their visits it is not from your own invitation: the reigning burgomaster sends you word if convenient, he will come to you such a day. If you accept the challenge, you are to send off your cards, in which you invite *the town* to meet him; who very obligingly obey the summons, whether they ever saw you before or no: or whether they shall ever see you again.

‘ All the smoking party keep their own rooms, but leave such a strong sense of their orgies behind them, that it is necessary your house, (if your nose is not a native of Holland,) should perform a quarantine of a month before it can be purified.

‘ A *contre-visite* seldom includes supper, but when a supper is to be given in Holland, it always comprehends cards and tea, with the immense et cetera of about eight times coffee, as many cakes, wines, jellies, &c. &c. &c. and supposing these to begin at half past five, and supper to be on table at half past ten, though the intermediate hours are fully employed in eating and drinking, it does not in the least prevent the supper being devoured, as King Richard voraciously says, “marrow, bones and all,” for though in general life, at home, the Dutch eat but little of solid food, they pay it off *abroad* with most incontinent rapacity. Indeed, they seem, like certain wild beasts in training for the grand gorging day, when they are to be turned out upon criminals, to reserve themselves for these great public occasions: and a Dutch supper, at the end of five hours stuffing, might very well furnish out one of our Lord Mayor’s feasts, and satisfy all the mansion-house monsters on any one of the important days,

‘ Big with the fate of turkeys, and of geese!’

The  *gleanings*  of this volume terminate with a detail of many of the persecutions and cruelties to which the French Revolution has given birth, interspersed with reflections: but the power of language is little wanted to excite horror and detestation at the enormities which were committed by furious mobs, or under the bloody administration of Robespierre; and even though the roasting and eating stories should be thought to want a better voucher, enough will remain on the records of real history to make the tale ever painful to the lovers of liberty and humanity.

Various pieces of poetry, original or reprinted\*, are interspersed through these volumes; and the third closes with a new edition of the very ample poem entitled HUMANITY, first published in the year 1788. It is curtailed of some pages, and corrected in several parts; the writer having with good sense availed himself of the criticisms which were made on it.

Ai.

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ART. XI. *Christian Philosophy: or an Attempt to display the Evidence and Excellence of Revealed Religion.* By Vicesimus Knox, D.D. late Fellow of St. John's College, Oxford; and now Master of Tunbridge School. 12mo. 2 Vols. pp. 591. 6s. Boards. Dilly. 1795.

THE rapid progress which infidelity is making in the present age has very justly excited alarm among the friends of revelation, and has convinced the constituted guardians of the faith that it is necessary to renew their exertions in its defence. The fact has been publicly acknowledged from the episcopal chair†; the clergy have been required to explain to the people, more fully than it has been customary to do, the grounds of their belief; and several able and learned advocates have stepped forwards to plead anew the cause of Christianity. It has not been without peculiar satisfaction that we have seen the names of several learned, ingenious, and candid writers added to the long catalogue, which this country boasts, of skilful defenders of revelation. When 'an Attempt to display the Evidence and Excellence of Revealed Religion,' from the pen of a scholar so well read, and an author so correct and elegant, as Dr. Knox, came into our hands, we opened it with eagerness, in full expectation that the important cause of Christianity would receive a large accession of strength from such a

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\* Among which we observe the elegant verses in praise of Mr. Howard, entitled *The Triumph of Benevolence*; of which an account was given in our lxxvth vol. p. 392.—the name of the author was not then made known.

† See the Bishop of London's late Charge to his Clergy.

supporter.

supporter. How great, then, was our surprize and disappointment, when we found the 'Christian Philosophy' of Dr. Knox, in fact, nothing better than a system of fanaticism!

Persuaded as we are—a persuasion, we imagine, common to all rational thinkers in every denomination of Christians—that Christianity, as a supernatural revelation from heaven, can only be maintained, in an enlightened age like the present, by a full, impartial, and undisguised disclosure of the historical evidence on which its pretensions are built, we are sorry to find a learned divine abandoning the ground on which a Grotius, a Locke, a Clarke, a Hartley, a Leland, and a Lardner felt their footing firm, to ascend into the clouds among the "air-visions" of mysticism. What Christian philosopher, who has hitherto thought it necessary to "give a reason for the hope that is in him," would not tremble for the safety of the sacred ark, were there any necessity for the concessions which are made without the smallest reserve, and on the strongest terms, in innumerable passages of this *defence* of revelation?—Were it, for example, true, that the present prevalence of infidelity proves the modes of defence, hitherto adopted by the advocates for revelation, to be either erroneous or defective;—were it true that the most elaborate writings in defence of Christianity *amuse* without convincing, and, to whatever praise they may be entitled as the product of literary leisure, are little adapted to convert the infidel;—were it true that mere human testimony will never convert the unbeliever, and that the professional advocates for Christianity, furnished with human arguments and external evidence only, appear, to the true Christian as well as to the infidel, like lawyers pleading for a fee on the side of the question which they know to be wrong, or at least are not convinced is right;—were it true that their defences supply the adversary with arms for fresh attacks, and at the same time fail in building an impregnable rampart about the citadel which they undertake to defend;—in fine, were it true that the successful inquirer into Christianity must rely more on his prayers than his researches, and, instead of examining the mere historical external evidence with the eye of criticism, must fall on his knees and lift up his heart in supplication:—were all this true, which Dr. Knox scruples not to assert, we fear it would be impossible for his 'Christian Philosophy' to stop the torrent of infidelity.

The leading doctrine of this work is, that the true and only convincing evidence of the Christian religion is the illumination of the Holy Spirit of God. A large number of passages are quoted from learned divines, and others, in support of this position: but this copious exhibition of authorities is little to

the purpose; for all the divines, whom the Doctor has cited, appear from their writings to have been firm believers in the sufficiency of the external evidence of revelation, and many of them, particularly Bishop Jeremy Taylor, Dr. Isaac Barrow, Bishop Pearson, Dr. Townson, and Dr. Doddridge, have written expressly and ably in its defence. We add that, with the exception of a single passage from S. Jenyns, (which asserts that "the Christian dispensation is so adverse to all the principles of human reason, that, if brought before her tribunal, it must inevitably be condemned,") we find none of the Doctor's citations, in which it is asserted that the belief of Christianity depends solely or chiefly on immediate divine illumination: their uniform drift is to assert either that the internal principle of practical religion is produced by the Spirit of God, or that good men infer the divine origin of Christianity from their experience of its moral influence. We therefore do not hesitate to pronounce the whole mass of Dr. Knox's quotations, which occupy about one half of the first volume, to be irrelevant; the conclusion which he deduces from them to be illegitimate; and his whole doctrine to be a dogma unsupported by any authority, human or divine.

We pass over, as matter wholly *ad populum*,—of which kind the Doctor confesses the greater part of his work to be,—his rules for obtaining divine illumination, and his mystical observations on divine attraction, unction, seasons of grace, &c. The tendency of the Christian philosophy to produce a good heart, tenderness of conscience, and superior excellence of moral character, and hence to promote the happiness of civil society as well as of individuals, is beautifully and forcibly illustrated; and the observations, as far as they are grounded on the natural influence of the doctrines, precepts, and examples of Christianity, to meliorate and refine the human mind, will be admitted without dispute. It gives us pleasure to add that the very eloquent manner in which a practical regard to religion is enforced, as the only means of securing tranquility and happiness, is entitled to high commendation. Had Dr. Knox's foundation been solid, his superstructure would have been admirable:—but, when we find him resting the whole edifice of Christian faith on the basis of immediate divine illumination, we feel it to be a duty which we owe to the public, as declared friends of rational religion and Christianity, to put our readers on their guard against the delusions and fanaticism, thus captivately exhibited with the graces of classical taste and elegance.

We must not, however, pass censure on a work from so distinguished a writer as Dr. Knox, without submitting to our readers some of his leading ideas in his own words; and we

cannot make choice of any part of the work better adapted to this purpose, than the following passages from his Apologetical Conclusion and Recapitulation :

' Nearly two thousand years have elapsed since the written Gospel was promulged ; and it has appeared to stand in need of defences and apologies to this very hour. Nor have defences or apologies been deficient in number, or in sagacity and erudition. Fabricius reckons up several hundred books in defence of the Christian religion. Diligent as he was, he has omitted many ; and since his time, there has been a very considerable addition to the number. Yet the cause is said still to labour ; and appearances justify the assertion. Accordingly we have lately seen ingenious theologists, and excellent writers, called forth, by the exigencies of the times, in our own country, almost two thousand years after the origin of Christianity, and after all the preceding labours of divines, to display its *evidences*, as if it were the production of yesterday. Such a display is said to be more necessary than ever ; and Europe has produced many excellent works of the kind. Such books furnish exercise for the schools. May they be efficacious, as they are learned and ingenious ! May they carry conviction to the heart, produce a lively faith, and refute the gainsayers ! If they should fail, their failure must not be attributed to any defect of abilities in their authors, but to the omission of the internal evidence of the Holy Spirit. They are, almost without exception, above the reach, and disgusting to the taste, of the multitude ; and let it be duly remembered, that to mere human reason and human learning, the *infidel* is ever ready to oppose weapons from the same armoury. His heart must be pierced with the two-edged sword of the Spirit, before he will surrender to Faith the citadel of his own reason \*.'

Here the author introduces a large extract from that celebrated performance, "Christianity not founded on Argument." He afterward goes on :

' To enquire how the Spirit operates, is fruitless, if not presumptuous. It is enough for man to know, that it *does* operate ; that, unless the words of scripture are violently tortured out of their meaning, out of that plain sense which every reader of competent judgment and of integrity, unwarped by prejudice, must allow them to bear, the Spirit of God is at this moment effecting, in the bosoms of all who are duly prepared for its energy, the grand purpose of our Saviour's incarnation. Great indeed is the mystery ; but equally mysterious

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' \* The celebrated pamphlet, entitled, CHRISTIANITY NOT FOUNDED ON ARGUMENT, was certainly nothing more than a piece of irony. Nevertheless, many a truth is told in jest ; and *ridentem dicere verum quid vetat* ?

' I allow that CHRISTIANITY IS NOT FOUNDED ON ARGUMENT ; and I make the concession willingly, because I know that it has a better foundation. Christianity is not built on the sand ; but, like the house of the wise, on the rock—even the rock of ages.'

are the processes of nature. All around us is mystery. Our very existence, our nutrition, the motion of a muscle in our bodies, is a wonderful arcanum, too difficult to be accounted for by reason. Yet, I believe, I know, that *I live, and move, and have my being*, though I cannot explain the union of soul and body, the mode of alimentary supply, or the cause of muscular motion. So also the spiritual life and motion are inexplicable. But this is certain: he who believes the scriptures, must believe its reality. And he who is once truly and *experimentally* convinced of the Spirit's operation, will want no other EVIDENCE; and he who tastes the fruits of the Spirit, will desire no other display of the EXCELLENCE of Christianity. Thus will the purpose of my book be accomplished. The EVIDENCE and EXCELLENCE of Christianity will be FELT and acknowledged by every man, who becomes a convert to the doctrine of grace. He will acquire a SPIRITUAL UNDERSTANDING; his rational faculty, as to spiritual matters, will be sublimed and refined in such a manner, as to supercede the necessity of those voluminous, far-fetched, and elaborate proofs and defences of Christianity which have been enumerated, in a long catalogue, by *Fabricius*; and which, one after another, like abortive productions, have dropped into the gulph of oblivion, and left Christianity just where they found it. Indeed, as defences of this kind have increased, Christians appear to have decreased. The cavils introduced for refutation have lived, and the refutations died and been forgotten.'

The reader will observe, in the note to the former of the preceding extracts, that the author *seriously* adopts the doctrine which, in the work there cited, is *ironically* maintained. We have not, then, misrepresented the design and spirit of his tract, in charging him with resting the whole weight of the Christian cause, not on argument or human testimony, but on divine illumination. The question in this work is not whether the doctrine of grace or of divine influence, in producing the religious life, be true:—a subject on which, therefore, we are not at present called to give an opinion:—but whether the belief of Christianity is rather to be expected as the immediate gift of the Spirit of God, than to be sought as the result of rational inquiry. If Dr. Knox's idea, stripped of its metaphorical and mystical dress, be nothing more than that the doctrine of the gospel is so excellent, that every one who experiences its moral efficacy and consolatory influence must be convinced of its *truth*, and *consequently* of its divine original, since all truth is from God; this is a point which may be readily conceded by the rational inquirer, but which will certainly contribute nothing towards supporting the system of *supernatural* revelation. If, on the other hand, Dr. Knox's theory makes the belief of revelation depend on immediate supernatural impressions, it is evident that, while, on one side, he widely opens the door for enthusiasm, on the other he opens it equally wide

for scepticism and infidelity ; since every man, who has not been so fortunate as to receive this illumination, must necessarily, according to the system here espoused, be an unbeliever. We leave this serious dilemma to the consideration of Dr. Knox and those readers who may incline towards his ideas.

In an Appendix, Dr. Knox ingeniously *amuses* himself with making cursory remarks on one or two objections in Mr. Paine's last pamphlet against the authenticity of the Gospel ; gives his readers some serious instructions concerning prayer ; recommends some improvements in the method of conducting church psalmody ; and adds a list of religious books for the use of persons who are not professional students in divinity, but who, occupied in worldly business, read in the intervals for improvement in piety and morality.

E.

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ART. XII. *The Sicilian Lover*. A Tragedy, in Five Acts. By Mary Robinson ; Author of Poems, Vancenza, &c. 8vo. 5s. Hookham and Co. 1796.

THE Marquis Valmont of Lombardy, a man of violent passions and stained with crimes, who had banished his wife and deprived his brother of his birth-right, had an only daughter, Honoria, whom he wished to unite in marriage with Duke Albert, son to the Prince Montalva. The lady, however, being secretly enamoured of Count Alferenzi, a noble Sicilian, refuses to accept Albert ; and she persists in her refusal with such pertinacity and firmness, as provoke both the father and Albert to seek revenge on the person of the favoured lover.

By an extraordinary accident, Valmont unknowingly kills Albert instead of Alferenzi.—Polluted with blood, and stricken with horror at the murder which he had just committed, he repairs to his daughter ; who, alarmed at his distracted condition, falls on his neck, embraces him with filial tenderness, ties her scarf round his wounded and bleeding arm, and, though she believes from his own confession that he had just murdered her lover, agrees to accompany him in his flight from the pursuit of justice.

Alferenzi soon afterward appears ; and, learning that Honoria is carried off by her father, he concludes, on seeing the blood-stained scarf which the latter had dropt in his flight, that Valmont has murdered his own child. He therefore declares that he will traverse over all the earth to find the villain, and sacrifice him to his vengeance.

With these incidents, the second act of the tragedy before us concludes. In the third, we find Valmont wandering about the Appenines, in search of food for himself and Honoria ;

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when



when he suddenly and unexpectedly meets Alferenzi. Honoria, at this moment, was reposing in a cave; and Valmont, who believed that he had himself slain Alferenzi, starts with horror at his supposed apparition. Alferenzi soon convinces him that he is no spectre, but the living man,—the injured lover, who comes to punish the inexorable parent. No time is given for explanation: they fight, and Honoria rushes from the cave at the noise of the combat. She comes too late, however, to protect her unhappy father, who receives his death-wound from the hand of her still more unhappy lover. The following scene will shew the result.

*Alferenzi.* Ah! stay, Honoria! Do not leave me thus;  
Look up, my love, nor let affliction's shaft  
Bathe in the ruby current of thy heart.  
Time will wear out these dark corroding spots,  
And wing thy hours with joy!

*Honoria.* Oh! Never! Never!  
Time, that with ceaseless labour can unfold  
The wondrous page of nature! That can lay  
The loftiest temples level with their base!  
Steal the soft graces of the fairest form;  
*And, by the shadow of his restless wing,*  
*Eclipse the sun of intellectual light* \*;  
Can bring no meliorating balm, to heal  
The wounded sense, where memory still lives!  
Day after day the cankering worm, reflection,  
Feeds on the withering fibres of the heart,  
And poisons all its hopes!

*Alferenzi.* Where wou'd'st thou seek repose, Oh! tell me, sweet?

*Honoria.* In death! where he, whose undelighted days  
Have been but tardy scenes of chequer'd woe,  
Assail'd by poverty, despair, and pain!  
On the same pillow lays his weary head,  
Where kings must sleep, when earthly power shall fade,  
And nature whisper, here thy journey ends!

*Alferenzi.* Think not so deeply, love; Oh! look upon me;  
Thy Alferenzi's fate is link'd with thine.

*Honoria.* That I have lov'd thee, Heav'n can bear me witness,  
Beyond what truth can paint, or fancy form!  
With thee I could have liv'd and been content,  
Beneath some mountain hovel's rushy roof;  
Have shar'd the busy task of daily toil,  
And smil'd and sung the weary hours away!  
When gaudy summer deck'd the glowing scene,  
I wou'd have trim'd our citadel of joy,  
Have call'd our humble meal, a princely feast;  
Our myrtle bow'r a canopy of state!  
Or when stern Winter swept the frozen plain,

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\* This image appears to us to be at once original and sublime.

And

And tumbling torrents drown'd the valley's pride ;  
I would have crept, half trembling, to thy arms,  
And mock'd the howling of the midnight storm !  
But visionary scenes of joy are past ;  
Horror and guilt assail where'er I turn,  
And all is anguish, frenzy, and despair !

' *Alferenzi*. Drest not thy fancy in such weeds of woe !  
Let hope and love enchant thee to repose.

' *Honoria*. Can love or hope restore a parent lost ?  
Ah ! little dost thou know the tender claims  
That bind in feath'ry spells each vagrant thought.  
Love shou'd be gentle as the twilight breeze ;  
And pure as early morn's ambrosial tears,  
Spangling the lily on the mountain's side.  
I cannot wed the murd'rer of my father !'

The miserable *Honoria* now determines to hide her sorrows,  
and pass the remainder of her days, within the walls of a convent.  
She applies to *Constantia*, the Lady Abbess, for admittance ; requesting only

' A lonely spot of consecrated earth ;  
A narrow pallet in the silent grave !'—

This venerable abbess proves to be her own mother ; and the discovery affords a scene most exquisitely tender :—but *Honoria's* heart is broken : she sinks under a sense of her calamities, and the ceremonies of her funeral are performed in conventual solemnity. ' Thus,' says one of the attendant nuns,

' Thus have we offer'd up our fervent pray'rs,  
For the meek spirit of this beauteous maid.  
Her mien bespoke her noble ; and her breast  
Seem'd the rich casket which contain'd a jewel,  
Glowing with native and resplendent light !  
Ere from her fading lip the quiv'ring breath  
Fled its fair mansion, to my care she gave  
This costly picture : " Take it, pious sister,  
" Take it," she cried, " and keep with holy awe  
" The once-lov'd image of my *Alferenzi* !"  
That done, she knelt, and rais'd her eyes to heav'n ;  
Her piercing eyes—dark as her adverse fortune !  
Breath'd a short pray'r, and, like a spotless flow'r,  
Bow'd by the pitiless and pelting storm,  
Sunk to the earth, and died !'

At this juncture, *Alferenzi* rushes into the chapel, frantic, pale, and exhausted.—He has been mortally wounded by an assassin, and survives only to mix his remains with those of his beloved *Honoria*.

Such is the outline of this play. There are many circumstances which we have omitted : but the story altogether, as the reader will perceive, is fraught with horror, and abounds too much with slaughter and death. On the whole, however, he who can read its incidents without sympathy, and its imagery without

without delight, must have an unfeeling heart and a depraved taste. We congratulate Mrs. Robinson that she has discovered the true bent of her talents ; and we advise her to apply herself in future to the improvement of them in the same walk. With powers such as hers, cultivation will soon produce excellence.

Edw.

ART. XIII. *A Letter to a Noble Lord, from the Right Honourable Edmund Burke, on the Attacks made on him and his Pension in the House of Lords, early in the present Session of Parliament, by the Duke of Bedford and the Earl of Lauderdale.* 8vo. pp. 80. 2s. Owen, &c. 1796.

ALL the writings of Mr. Burke possess so many powerful attractions, that even the irksome and ungrateful topics of personal altercation become interesting in his hands. The publication before us has taken its rise from a parliamentary discussion on his pension ; a discussion which (with the utmost respect for the noble persons in whom it originated,) we always thought had too much the air of a harsh and unseemly proceeding. Many circumstances will suggest themselves to the unprejudiced mind, which might have been sufficient to silence any rigorous scrutiny into the merits of the present grant. The venerable age of a great man, his transcendent genius, his retirement from the world, his domestic calamities, ought surely to have prevailed over party resentment, and perhaps even to have disarmed the severity of public virtue herself. At least, we might have expected a similar effect from similar causes in generous and amiable natures, such as we most sincerely believe to be those of the Duke of Bedford and the Earl of Lauderdale. We agree with these noble persons in doubting the propriety, if not the legality, of applying the fund from which this pension is drawn to such a purpose ; and we believe that Mr. Burke himself has severely felt (though he has not chosen to express it in this pamphlet) the mortification of receiving, as a clandestine gift, that which he expected to have been voted by parliament as an offering of national gratitude. In this honourable and parliamentary way, it would probably have been not merely allowed but zealously supported by Mr. Fox ; the tenderness of whose friendship survives the connexions of politics, and whose mind is so happily framed that he can feel the ardour of rivalry without jealousy, and display the activity of opposition without rancour. The behaviour of this great statesman, towards the friend of so many years, amply justifies the character which has been delineated by the masterly pencil of Mr. Gibbon \* : “ I admired the powers of a superior man,

\* See Gibbon's *Miscellaneous Works*, vol. i. p. 168. just published. Of this work we hope very shortly to give some account.

as they are blended in his (Mr. Fox's) attractive character with the softness and simplicity of a child. Perhaps no human being was ever more free from the taint of malevolence, vanity, or falsehood."

Having thus impartially expressed our sentiments on the proceedings which have given rise to this pamphlet, it is our duty now to deliver our opinion with equal impartiality on the manner in which Mr. Burke has defended himself, or retaliated on his opponents.

In the general picture of those merits which Mr. B. delineates as forming his title to public reward, though it is not unmixed with occasional strokes of affected modesty\*, he displays an honourable and ingenuous confidence in his own great powers. We admire the spirit of the following passage :

" *Nitor in adversum*" is the motto for a man like me. I possessed not one of the qualities, nor cultivated one of the arts, that recommend men to the favour and protection of the great. I was not made for a minion or a tool. As little did I follow the trade of winning the hearts, by imposing on the understandings of the people. At every step of my progress in life (for in every step was I traversed and opposed), and at every turnpike I met, I was obliged to shew my passport, and again and again to prove my sole title to the honour of being useful to my country, by a proof that I was not wholly unacquainted with it's laws, and the whole system of it's interests both abroad and at home. Otherwise no rank, no toleration even, for me. I had no arts, but manly arts. On them I have stood, and, please God, in spite of the Duke of Bedford and the Earl of Lauderdale, to the last gasp will I stand."

In the *detail* of these merits, there is more matter for animadversion. It is a very remarkable proof of a change, not perhaps in Mr. Burke's opinions, but certainly in the general turn and complexion of his mind, that in the enumeration of his services he has altogether omitted the greatest and most meritorious of them all;—his resistance to those claims of unjust dominion, and to that unhappy war, which severed America from the British empire. It is another curious proof of the same change in the mind, that, in speaking of the reforms in which he was instrumental in 1782, he dwells with great force on the indirect though most salutary effect of these measures in quieting the minds of the people; while he keeps studiously out

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\* Of this kind are the following—'Although I have no considerable pretensions to literature in myself:' p. 60. If Mr. B. has not, who has? 'Great and learned men have *designed* to communicate with me on some particulars in their immortal works.' P. 28. This last passage we suppose must allude to Dr. Adam Smith. With what propriety can the expression '*design*' be applied to the intercourse of any writer with Mr. Burke?

of view their more immediate and (if possible) still more important consequence, in securing public liberty. He seems, as it were, ashamed of his exertions for freedom; and, in order to magnify his services to the cause of order and tranquility, he draws a picture of the state of England from 1780 to 1782, which we may venture to affirm has no prototype but in his own imagination.

‘Wild and savage insurrection quitted the woods, and prowled about our streets in the name of reform.’—

‘At the same time, a sort of National Convention, dubious in its nature, and perilous in its example, *usurped* Parliament in the very seat of its authority; sat with a sort of superintendence over it; and little less than dictated to it, not only laws, but the very form and essence of Legislation itself.’

We are far from accusing Mr. Burke of any design to deceive. The period is too recent, and the facts are too notorious, to admit the shadow of such a supposition:—but we may appeal to every record of public occurrences, and to the recollection of most men in Great Britain, whether he has not in these statements suffered himself to be grossly duped by his own ardent and exaggerating fancy.

In pursuing the detail of his pretensions, we find him displaying his late supposed services to the monarchy and the aristocracy, with a triumph almost equal to the solicitude with which he labours to hide and palliate his former glorious exertions for the liberties of the people. On these late services, he appears to rest his title to national gratitude. To them he is inclined to trust his fame and character with posterity. They form the chief and almost the sole subject of that extraordinary contrast, which he has drawn between his own merits, and the supposed demerits of the founder of the house of Russell. We have called this contrast extraordinary, because we think it wholly impertinent to the subject in discussion; most dangerous in its spirit and tendency, and without foundation in historical truth.—That it is utterly irrelevant to the matter in debate requires very little argument to prove. The Duke of Bedford is no more precluded, by the supposed vices of his ancestor, from attacking a profuse or unmerited grant of the crown, than the Duke of Marlborough is restrained from condemning treachery, by the perfidy of his predecessor the Earl of Sunderland; nor can the Earl of Lauderdale be disqualified from abhorring tyranny by the crimes of his ancestor the Duke of Lauderdale, The profusion of Henry VIII. to Mr. Russell would not excuse profusion in George III. towards Mr. Burke.

If, however, this contrast had *only* been *digressus*, it might have escaped without much animadversion; but it is liable to more serious

serious objections. By exhibiting an odious and detestable picture of the means by which great hereditary fortunes have been raised, it is calculated to change the respect of the multitude for property into disgust; to let loose their enraged passions on that wealth which is the object of their perpetual envy; and to lend even to rapine itself some of the features and lineaments of justice. In vain will it be said that Mr. Burke grants, and indeed contends, that the imputed assailable origin of the fortune of the House of Russel can in no degree affect their present legal and rightful title to its enjoyment. Of what avail is a cold and faint appeal to law, when the passions are enflamed which incite men to a violation of all law; when those restraints of respect and reverence, which alone give energy to the prohibitions of law, are withdrawn; and when the whole property of the kingdom is rendered odious, in the display of the fortune of its most opulent family\*? When the poison is infused into the heart, and the antidote can only reach the understanding, the hopes of cure are indeed slender. We do not charge Mr. Burke with any intention of producing such effects: but he who suffers himself to be hurried, by the rage of his passions, into excesses of which the consequences *may* be so extensively mischievous, cannot be acquitted of at least an imprudence almost as pernicious as malevolence itself.

This blame will be not a little aggravated, if we find that he has stigmatized the character of the dead in such a manner as to endanger the security of the living, without any support from the evidence of history. As far as our investigations have extended, we find his charges against the first Earl of Bedford absolutely groundless. As to the first and most odious charge, that of his having concurred in the destruction of the Duke of Buckingham, it appears probable that, at the time of that nobleman's trial, Mr. Russel was employed in foreign negotiations at Rome†. No historian ascribes to him any share in that transaction‡. He was neither a judge nor a witness in the cause; and we have the decisive testimony of records§, that no part of the spoils of that unfortunate nobleman fell to his share. We are informed by Sir W. Dugdale that the *first grant of land* which Mr. Russel received in England was from the

\* Mr. Burke calls the Duke of Bedford's estates 'landed pensions,' an expression reconcileable to no system but that of Mr. Godwin.

† Dugdale's Baronage, vol. ii. p. 377.

‡ See Hume, Rapin, Carte ad ann. 1521: but especially Holinshed, p. 862 et seq. and Lord Herbert of Cherbury *apud* Kennet, p. 41 et seq.

§ See Jones's Index to the Records, title Buckingham, where there is a complete list of those on whom the estates of Buckingham were bestowed; and among whom the name of Mr. Russel is *not to be found*.  
lands

lands of the dissolved monasteries, (Dugdale, Baron. ii. 377.) which must have been at least seventeen years after the execution of the Duke of Buckingham. The acceptance of such grants may indeed be criminal in the eyes of Mr. Burke: but it is a guilt which was common to Mr. Russel with the greater part of the nobility and gentry of England. The personal character of that gentleman, it may not now, perhaps, be very easy to ascertain: but the presumption against it, from his having risen to greatness in the reign of Henry VIII., is undoubtedly fallacious; unless we be willing to abandon to infamy the characters of Cranmer, of Lord Burleigh, and of Sir Nicholas Bacon, which rank among the most illustrious names in English history. Burnet, in his History of the Reformation, styles Lord Bedford "a man of exemplary piety and virtue." We know that he was knighted for his services in Brittany by the gallant Earl of Surry\*, and that he was present at the great battle of Pavia, in which Francis I. was taken prisoner. Thus, as far as our knowledge extends on this subject, we seem authorized to conclude that a brave officer and a skilful negociator† has been most unjustly degraded by Mr. Burke, to the wretched level of the minions and sycophants of a tyrant.

These inquiries may seem to have more of historical curiosity than of substantial importance:—but let it be remembered that on their issue depend not merely the unspotted honour of one of the most illustrious families in England, but also the reputation of Mr. Burke—we shall not say for *veracity*—but for other qualities, the opposite of which are as adverse to truth as deliberate falsehood itself. Levity and rashness in assertion may be as uniform as fraud, and therefore as constantly repugnant to truth.

There is another sort of retaliation in this pamphlet, which we think even still less justifiable than that on which we have been animadverting. In general, Mr. Burke allows that the Duke of Bedford and the Earl of Lauderdale are perfectly pure from any designs against the peace of their country. The first of these noblemen he even repeatedly and solemnly acquits of such detestable intentions. On what principle, then, are we to account for the combination of the Duke of Bedford's name with that of the Duke of Orleans? or for ranking these noble persons, (p. 6.) among 'the revolutionists' who have 'trampled

\* Holinshed, p. 874.

† Calais was in the possession of the English about 300 years. Boulogne fell into their hands in the year 1544, Lord Bedford being one of the captors. Yet Mr. Burke ascribes to the cession of Boulogne, which had been in the hands of England about six years, the fall of Calais, which had been safe nearly 300 years without this "outguard."

on his infirmity?' The miserable pamphleteers and paragraphists of the day are indeed accustomed to insinuate what they dare not avow, and what they even affect to disbelieve:—but it would have been more worthy of a great genius and illustrious character, like Mr. Burke, either to have abstained from insinuating such things, if he believed them to be false, or not to have shrunk from *maintaining* them, if he were convinced that they were true. Is the Duke of Bedford's name worthy of being classed with that of the most detestable character in history? Is he, in the serious judgment of Mr. Burke, engaged in machinations against the peace and the constitution of his country? If he be, let him be accused.—If he be not, let no such calumnies be insinuated against his name. There is no honourable third course. Mr. Burke must either be unjust to the Duke of Bedford, or to his country. Is it to be a standing maxim of English morals, that, because unparalleled atrocities have been perpetrated in France by ruffians who have profaned the name of liberty, all opposition to the measures of a minister is therefore to be deemed criminal in Great Britain? If this be the new principle of our courtly ethics, it is fit that it should be avowed and distinctly understood.

For our part, supposing the Duke of Bedford, in the ardour of public spirit, or even of party zeal, to have committed an error in his attack on the pension of Mr. Burke, we cannot think this gentleman justified in retaliating by an attempt to tear from his Grace of Bedford the honours of his lineage, and to class his character with that of the vilest and most detestable of mankind.

We have thus laid before the public a few of the observations which occurred to us during the perusal of this interesting and extraordinary pamphlet. Large extracts from a publication, which must have been already in the hands of almost all our readers, would be unnecessary. A character of less acknowledged purity and honour than that of the Duke of Bedford might have required us to contribute towards its defence, against this vigorous attack, even by our humble approbation and applause:—while a literary reputation, less high and established than that of Mr. Burke, might have demanded a fuller discussion, or display, of the merits of his production. It may, however, be proper to observe that this pamphlet bears no marks of those infirmities which the author so feelingly laments, but contains passages of splendid eloquence, of brilliant wit, and of exquisite pathos, worthy of the best productions of the most vigorous period of his life. Among many others, we may mention the beautiful passage respecting his son, and the still more affecting introduction to the character of Lord Keppel. Happy should



should we be if truth would permit us to say that advancing years, which have not repressed the fire of this great writer's genius, had added to his other excellencies that calm temper, that candid moderation, that mature prudence, and that sober dignity, which are so peculiarly becoming in the productions of age. Mack.....

ART. XIV. *A General View of the Establishment of Physic as a Science in England*, by the Incorporation of the College of Physicians, London. Together with an Inquiry into the Nature of that Incorporation; in which it is demonstrated, that the Exclusion of all Physicians, except the Graduates of Oxford and Cambridge, from the Corporate Privileges of the College, is founded in Usurpation, being contrary to the Letter and Spirit of its Charter. By Samuel Ferris, M.D. F.S.A. &c. 8vo. pp. 168. 3s. 6d. sewed. Johnson. 1795. 12. Art.,

WERE that severe and scrupulous power, called REASON, to settle the precedency between the medical graduates of Cambridge, Edinburgh, Oxford, and other Universities, she would only have to determine which seminary nurtured its students with the best medical doctrines:—but, as Reason is out of the question, except in so far as she may be aiding and assisting in elucidating and applying enacted or prescriptive rules, it becomes necessary to inquire concerning law and custom. This task Dr. Ferris has undertaken, as it appears, with great ardour, and has pursued with commendable industry. On examining the law documents relative to his subject, he infers that ‘the crown and parliament never intended to grant, by any charter, so vast and enormous a preference to the graduates of Oxford and Cambridge, as the right which they now assume of excluding all others from the privileges of the established corporation.’ We shall give, in the author’s words, an hypothetical charge against the College; which, by his investigation, becomes categorical:

‘If it appear, from investigating their statutes, that the college of London, in proportion as the science of physic has been more generally cultivated and better understood, have uniformly contributed to damp the ardour for medical improvement in England, by gradual encroachments upon the only legal road to professional honours, the most direct to professional reward, they may be fairly suspected of having lost sight of the *spirit* of their charter, at least: and not any one can doubt but they have acted in diametrical opposition to its *letter* also, if it can be proved, from those very statutes, that they have as gradually perverted the intention of their charter, by an arbitrary imposition of undue restraint upon many, whom that was granted to protect and encourage; and by a supine and negligent toleration of others, whom alone it was designed to stigmatize and repress.’

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In modern times, it is contended that they have, by encroaching by-laws, turned against the members of other universities clauses designed against ignorant empirics; neither public opinion nor law having, at any time, manifested an opinion of superior skillfulness in Oxford or Cambridge doctors of physic.

Having laid down these conclusions, the author inquires how it has happened that so many men, entitled to the full corporate privileges of the college, have been so long excluded from their enjoyment. Under this head, he acquaints us with a respectful application of the licentiates, to which the college designed not to return an answer. The information conveyed in the following passage will appear extraordinary, to the inhabitants of a country in which there are no secret tribunals:

‘The history of the by-laws, which exclude all physicians, but the graduates of Oxford and Cambridge, from the fellowship of the College of Physicians, might itself, perhaps, sufficiently convince any one not interested in their continuance, that they are arbitrary and untenable. It must, however, be acknowledged, that this opinion rests upon the ground of a limited acquaintance with the college annals.

‘There has ever been some difficulty, even for the fellows of the college, to obtain the use of them. The possession of them is now, I understand, confined to the president, register, and four censors. Towards the latter end of the last century, several complaints were made by Dr. Tyson and other fellows of the college, on the subject of the difficulty of access to them; and it was not until 1721, that it was proposed that the president should keep a copy of the annals upon giving a bond of one hundred pounds for his returning them when his office expires.’

Limited however as his information is, the present writer proceeds to trace the gradation from a trivial encroachment to the total annihilation of the principle of the charter. Under this head, a variety of strong passages are quoted from the speeches of Lord Mansfield and other judges; and to these extracts the following remark is subjoined:

‘It is asserted then upon the highest legal authority, that the College of Physicians are unwarranted in making by-laws, which infringe “the design and intention of the crown and parliament in their institution;” and it has been proved that the by-laws, which exclude all graduates but those of Oxford and Cambridge from the fellowship of the college, without any investigation of their competency and fitness, are founded in usurpation; an usurpation which cannot be justified by any possible construction of the charter, or acts confirming it. It is therefore demonstrated that such by-laws are illegal, and that they may be annulled, and their pernicious consequences abolished.’

The practical conclusion, with respect to those whom the college will at present admit only to the rank of licentiates, is

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to claim admission to fellowships 'under the charter of incorporation itself, on the broad basis of individual qualification, without the least regard to places of study or to local graduation.'

It is not for us to pronounce: but the present author distinctly imputes to the college the genuine spirit of the conclave. Their transactions, according to him, are marked by suspicious secrecy, insolence, and injustice. These accusations do not refer to the dark ages: the present tense is used, when it is said that 'they infringe every sentiment of liberality, by the narrowest and most pertinacious adherence to the principles of corporation monopoly.' This tense, also, is used when they are charged with another species of injustice besides encroachment; namely, with partiality: 'even in their admission of licentiates to the fellowship *speciali gratia*, has their selection been determined by a generous attention to extraordinary merit? Has it not rather been governed by partial recommendation?'

We have now carefully laid before the public the substance of Dr. F.'s allegations. In a question concerning the rights of a most respectable portion of our fellow-subjects, our duty required no less at our hands. If a champion in behalf of the college should arise, we consider ourselves as engaged to bestow no less attention on his defence.

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ART. XV. *Three successive Tours in the North of England, and great Part of Scotland.* Interspersed with Descriptions of the Scenes they presented, and occasional Observations on the State of Society, and the Manners and Customs of the People. By Henry Skrine, Esq. 4to. pp. 190. 12s. Boards. Elmsly. 1795.

WE remember the time at which it was a general complaint against Englishmen, that they travelled any where but in their own country. This was a charge, however, to which they are no longer liable. If we may judge from the influx of journeys and tours, which have poured into our capacious vase for some years past, travelling at home must, indeed, have been "the rage." Yet such is the exhaustless variety in the face of nature, and such are the endless embellishments of art, that, even on this little fragment of the earth's surface, every succeeding traveller finds fresh matter for description.

Mr. Skrine, whose delineations are now before us, has kindly shortened our labour by giving us, in his own prefatory remarks, a concise analysis of his book; and we transcribe it, with thanks.

'The following Travels, written at different periods of the author's life, were not originally designed to be printed; nor has he any apology

logy to offer for submitting so trifling a work to the public eye, except the solicitations of some few partial friends.

The first of these Tours was made many years ago, and covers those central parts of the North of England, which are too well known to require much minute description; it has therefore been compressed into a single chapter, and is prefixed as introductory to the others, and including too material a portion of the general outline to be entirely omitted.

The second Tour was taken in the year 1787; and commencing with the vale of the Trent in Staffordshire, approached the beautiful region of the lakes of Cumberland, Westmoreland, and Lancashire, by Liverpool, Preston, and Lancaster. Though frequently the subject of description, this district possesses too many charms to be passed over in silence; and has been dwelt upon with much pleasure. The ruder scenes of the Western Highlands of Scotland, though scarcely less known, presented yet superior attractions, as we approached them by the great commercial city of Glasgow; nor could Inverary, Taymouth, or the Blair of Athol, be traversed without a due tribute of admiration. Perth, Stirling, and the proud display of Edinburgh, with its ornamented environs, terminated this travel in Scotland, which we left by Berwick; and passing through Northumberland and Durham, crossed the upper parts of Yorkshire, by Richmond, and through Wensleydale to Craven; descending again into the plains of Lancashire, and approaching Chester by Manchester. Shrewsbury, Ludlow, and a small district of South Wales, concluded the whole.

The last remaining Travel took place in the summer of 1793, and directed its course from Edinburgh to the eastern coast, by St. Andrew's, Dundee, and Aberdeen, from whence it crossed the eastern peninsula, and pursued the grand display of the northern bay, to Fort George and Inverness. The sublime scenery attending Loch Ness, and surrounding the forts Augustus and William, with the tremendous pass of the Coriaraich mountain, could not fail to create a superior interest; and had the advantage of being less known to, and described by former travellers. A second visit to the Blair of Athol restored us to an inhabited country: the ornamented territory of Drummond castle combined its external beauties with the interior charms of its society; and by Stirling, Glasgow, and Hamilton, we returned to Edinburgh, taking our farewell of Scotland by Melrose abbey, and the pleasing vales of the Tweed, the Tiviot, and the Eske.

To give our readers fair samples of the author's talent for description, we will first copy his remarks on Wentworth house and castle, as a specimen of the softer scenery of cultivated nature, accompanied by the works of art; and, in contrast, we have selected the inhospitable scenes of Coriaraich: a difficult mountain-pass in the wilder regions of the Highlands of Scotland, and which, being merely a military road to the Forts, is seldom travelled by strangers:

Having passed some pleasant days with our friends at Thrybergh park, we sat out with them to visit most of the fine objects with which

the county of York abounds; and began with the splendid display of Wentworth house and its environs.

Entering the park through a neat modern gateway, the lawn, wood, and water, opened upon us with the happiest effect, and the approach to the house was attended with sufficient grandeur. The front is truly magnificent, being nearly a copy of Lord Tylney's celebrated seat on Epping forest; but the wings, which are very extensive, seem inadequate to the structure, and deficient in taste. The whole also, both without and within, appears unfinished; and perhaps it ought to be lamented, that too great an outline has been taken to be completed within the life, or by the taste, of any one possessor. An attempt was made by its late noble owner to remove a hill in front, which excludes great part of the distant prospect; but this, though partly effected, seems to have stagnated from the difficulty of the undertaking, and will probably never be accomplished. The views, however, of the park and its extensive plantations, with two lofty pillars which mark its boundaries, are sufficiently striking; and well diversified with all the ornaments of wood, water, and fine swells of ground.

About half a mile from Wentworth house, we passed through the village of Wentworth; and soon afterwards reached an obelisk, directing our way, through a well clumped avenue, across a heath, to the groves which encompass Wentworth castle, the fine seat of the Earl of Strafford. Much beauty as well as grandeur is exhibited in the approach, which partakes of the rural and forest-like species of scenery, but somewhat ornamented, till it terminates in a spacious park, where a profusion of wood and water appears most judiciously disposed, and the two grand fronts of the house burst on the sight with almost unequalled magnificence. This great pile of building exhibits a happy specimen of the architecture prevailing in two different ages, which yet sufficiently correspond with each other to please the eye when united. The old front is a very extensive, bold, plain building, containing several good apartments, together with the hall, and a magnificent gallery, extending through the house, and supported at each end by two pillars of foreign marble. The view from the windows of this noble room is enchantingly striking, commanding the whole vale with its opposite hills, abundantly clothed with wood and villages, and decorated with several ornamental buildings, while the verdant lawn of the park sloping gradually to a great sheet of water, so disposed as to assume the form of a serpentine river, and surrounded by noble groves of oaks, descending on each side of the house, strongly contrasts the wilder features of the distant prospect. The new front, forming an angle with the other, exhibits a beautiful specimen of the Grecian taste, in its chaste decoration, and its highly finished portico, resting on fluted Corinthian pillars.—If I could mark a defect, it should consist in the frames of the windows being burnished with gold, which, though admissible in such a house as Chatworth, is not compatible with the taste of a more modern building. The new apartments also, which are yet in an unfinished state, are too uniform in point of size to equal the grandeur of the exterior. The gardens of this place, rising above the house, are well laid out, and are crowned with a high building

building imitating a castle, which contains a handsome room, and commands an unbounded prospect over a fine country; to embellish, which, the beauty of the park and its adjacent woods contributes not a little.

Having given a detail of the various difficulties experienced, from rough roads, bad weather, and bad inns, in travelling from Inverness to Fort William, and back to Fort Augustus, Mr. Skrine proceeds—

Our labours were by no means terminated there, as we wished to avoid going back to Inverness; and were induced by a short appearance of sunshine to attempt the difficult ascent of nine miles, which forms the highest pass in Great Britain, over the vast mountains Coryuragan and Coriaraich. Our roads soon growing inexpressibly arduous, wound round the rocky hills overhanging Fort Augustus and Loch-Ness; and elevated us to a height truly terrific, springing sometimes from point to point over Alpine bridges, and at others pursuing narrow ridges of rock, frightfully impending over tremendous precipices. With a perpetual succession of these laborious inequalities and their corresponding scenery, we passed the mountain Coryuragan, crossed the two sources of the Tarff, and began to ascend the mightier base of Coriaraich. The wildest and most dreary solitude of Siberia cannot display a scene more desolate than that which extended round us, as far as the eye could reach on either side; no vestiges of living creatures or their habitations enlivening the desert, and nothing appearing but disjointed rocks, broken torrents, and the tops of more distant mountains. The road alone bore the form of being a human work; and as it began to ascend the furrowed side of the Coriaraich, high stakes placed at equal distances marked its progress, to prevent the inevitable destruction which must await those hardy travellers, who venturing over this pass in times of snow, might deviate from the regular track. The unusual display of their high points, bleached with perpetual storms, sometimes extending in a long line of ascent athwart the mountain, and at others rising in a zig-zag direction over terraces almost parallel, could not fail to astonish and confound a stranger, with the height before him to be surmounted. The road grew more laborious, and the precipice more tremendous, as we approached the summit, broad patches of snow filling the clefts and hollows around us on each side: the weather also, which had gradually declined from its morning splendour, assumed now a tempestuous aspect; the rain beat furiously against us, with terrific gusts of wind; and a thick fog, still more alarming, whirling round the summit of the mountain, frequently enveloped us in a temporary obscurity. Drenched with the wet, as we did not dare continue in our carriages, at length we reached a circular spot, traced out on the highest point of the mountain, and immediately began to descend, by a dangerous and rapid zig-zag, from terrace to terrace, with incessant turnings, so short and so narrow as to require the utmost circumspection in compassing them. It may easily be imagined how wondrously precipitate this singular descent is, when I add, that in the progress of little more than two painful miles, we unravelled the whole labyrinth

of that eminence, which it cost us so much labour, and nine miles of tedious ascent to attain. At the bottom, however, we rested a while from our labours; and the fog in some measure dispersing, though the rain was unabated, we were able to survey the country, into which we were translated as it were from the clouds. Behind us the great mountain from which we had escaped rose like a perpendicular bulwark, on which we were unable to trace the angular course by which we had worked our passage; and the only track we could distinguish on its front was the chain of cataracts, tumbling in successive falls, which forms the source of the great river Spey. Other mountains, capped with eternal snows, and inferior only in height to that which we had passed, frowned over us on each side, while a long channel appeared worked by the impetuous stream between their bases, through a hollow valley, over which the road hung suspended on a narrow shelf: a broader glen succeeded to this, and the torrent became a rivulet, which after a variety of stages increasing in magnitude, swelled at length into a river, ravaging the little plain it formed, and fretting with furious impetuosity over the numberless asperities with which the feet of the precipices were strewed. With such violent convulsions was the birth of this mighty river attended amidst its native mountains, whose impetuous stream emerging from the chaos it has created, desolates a vast tract of country in its descent to the sea, which it falls into near Fochabers, where we first crossed it.

Relieved from many of the horrors which attended the former part of our course, we pursued the declivity on a road rendered inexpressibly rough by the broken fragments of rock with which it was strewed, till crossing the Spey, we arrived at the solitary inn of Garvamore, after traversing a desert of eighteen long miles, which it cost us eight hours to surmount. During this whole course our eyes had not encountered a single human being, or even the vestiges of an animal; those quadrupeds which are the natural inhabitants of mountains shunning these barren deserts, where there is nothing to sustain them; and no birds, except the eagle, being hardy enough to frequent their cliffs.

On the whole, this publication has afforded us considerable entertainment,—as travelling through a well-described dreary country is often very pleasant—*by the fire-side.*

Marsh.

## MONTHLY CATALOGUE,

For MARCH, 1796.

EDUCATION, &c.

Art. 16. *Hebraica Grammatices, &c.* or, a Hebrew Grammar, for the Use of Westminster School. By Thomas Abraham Salmon, A. M. Coll. Wadh. Oxon. 8vo. pp. 83. 2s. 6d. sewed. Dilly.

**H**EBRAICIANS in the present day, we conclude, are generally agreed that the E H E V I or A H E V I, as they are called, are the original vowels of the Jewish alphabet. The *several points* must undoubtedly bear a much later date, and perhaps, according to the opinion of Bellarmine, quoted in this treatise, were not invented, or not generally known, till about the 476th year of the Christian era,

Nevertheless,

Nevertheless, these vowel-points constitute a considerable, or we might say, principal, part of Hebrew grammars; and the variations of these points, almost innumerable and incredible, are a source of perplexity and difficulty, so great as sometimes to discourage the scholar from prosecuting his study of the language. Some knowledge of them is to be wished: but it is yet more desirable to be able to read without them, and probably a more likely method for generally procuring the original meaning. We should therefore have been still better pleased with the tract now before us, if Mr. Salmon had united, with the other part of his performance, some useful instruction and assistance for the latter purpose; which to us appears of moment:—but, as his motto modestly remarks, *Neque Omnia, neque Nihil*.—The work has undoubtedly its value, although it should not attain all which he himself might desire. It discovers the author's acquaintance both with the Latin and with the Hebrew; and it may contribute to the reader's assistance and improvement as to each. The professed intention is, that any person may by means of this help acquire some competent acquaintance of the Hebrew, without the interference of a preceptor. It might have been yet more likely to answer this purpose, in our own country, had it been written in English. The first grammar of this kind for Westminster was published by Dr. Busby; which, in later years, we are told, was not only brought into form, but received considerable other improvements, from the studious attentions of Dr. Friend. Mr. Salmon has here incorporated many additions drawn from writings of men of the greatest note in this branch of science, and has been careful to omit some rules which appeared to be of little consequence; inserting only such as in his judgment are plainly requisite and useful. To the whole he has added, Bellarmine's account of the *points*; a table of numbers; a list of *tonic* accents; farther remarks on the conjugations of verbs; and Bythner's chapter *De Aramæisim*, i. e. *Chaldaïsms*, and *Syriacisms*.

We fear that the young Hebrician may find himself somewhat confused when, in the description of *anomalous verbs*, he comes to read of *Pe gutturale*, *Lamed gutturale*, *Lamed Aleph*, *Pe Aleph*, *Lamed He*, *Pe Nun*, *Pe Jod*, &c. Since this writer has thought it proper to retain these old terms, which are indeed a kind of jargon, he should more explicitly have informed the reader of their connection with, or derivation from, that Hebrew verb which was antiently employed as an example for the conjugations.

We can only repeat that this grammar proclaims the application of the author, and will without doubt, notwithstanding some objections, prove beneficial to those who wish to gain a knowledge of the language, as it appears with its *vowel-points*.

Hi.

Art. 17. *The Pious Mother*; or Evidences for Heaven, written in the Year 1650; by Mrs. Thomasen Head, for the Benefit of her Children. Published from the original MS. by John Franks, A. M. and Curate of Halifax. 12mo. 1s. 6d. Boards. Edwards, &c.

We find, from the editor's preface, that this little tract made its first appearance in the second volume of the Theological Miscellany. It is introduced by Dr. Burnet's account of the Irish massacre, in which Mrs. Head's family seem to have been great sufferers: but the



relation is very imperfect. The reader here perceives what was the temper of her mind, and the direction of her thoughts, under her afflictions. The work, which is by no means to be considered as an object of criticism, contains pious and useful sentiments in what has been called a puritanical strain of writing, and well according with the time at which it was composed.

Hi.

Art. 18. *Lectures on Astronomy and Natural Philosophy*, for the Use of Children. 12mo. 1s. 6d. sewed. Dilly.

The professed design of this little tract is to unite sentiments of religion with the knowledge of nature. 'If (says the author,) children are from infancy accustomed to connect the idea of the works of nature with that of its Great Author, they will scarcely afterwards be either able or desirous to separate them.'—This is a very commendable purpose, and the reason assigned for it is conclusive. It is farther very suitably added as part of the intention, 'to give a proper direction to that spirit of curiosity inherent in the human mind, by which it is impelled, from the first dawnings of reason, to rise from effects to causes, and to endeavour to trace all the objects of its observation to their original source.' Each of these lectures, six in number, is introduced by a few pertinent passages of scripture, and finished by well-adapted lines of poetry from Milton and Thomson. No depths of philosophy will be expected in a work of this description: but the accounts which it gives of the earth, the solar system, the clouds, the stars, &c. &c. are likely to prove interesting and instructive to the early student. The author is sensible of deficiencies respecting geography and the use of the globes; to supply which he refers the reader to *Turner's Geography*, the *Circle of Sciences*, *Newbery's Newtonian Philosophy*, *Bonnycastle's Astronomy*, and *Aikin's Calendar of Nature*. He adds plates which contain the names of all the constellations, and the principal stars: but these, we imagine, can be of little use without directions for finding their places in the heavens. Yet, though the subjects in some instances may be treated more slightly and imperfectly than the author's plan might have admitted, it is on the whole an agreeable and pretty performance, calculated to afford a general knowledge of the topics proposed, and to fill the mind with those sentiments of rational piety which lay the best foundation for a virtuous conduct.

D<sup>o</sup>

Art. 19. *The Beauties of History*; or Pictures of Virtue and Vice, drawn from Examples of Men, eminent for their Virtues, or infamous for their Vices; selected for the Instruction and Entertainment of Youth. By the Rev. W. Dodd, L. L. D. 12mo. pp. 300, 3s. sewed. Vernor and Hood. 1795.

This is the republication of a work which appeared under the above name several years ago. It is now, we are told, considerably enlarged. We deem it an useful compilation, calculated to entertain and improve. We have remarked inaccuracies of style and expression, and some of the translations from ancient writers are too negligent: as for instance, in that remarkable and well-known passage from Epictetus;—"Remember that the world is a theatre, and that your part in the drama of life is determined by the poet."—This last word, in its common acceptation, seems too low when considered in the relation which it ultimately has to the Supreme Being: Director, conductor, &c.

&c. would surely have been more suitable, and indeed more conformable to the original; for though the Greek word does undoubtedly signify a poet, it also expresses one who produces, or creates, any kind of work, or governs any transaction. At the same time, it must be acknowledged honourable to poetry, and a proof of the high estimation in which it was viewed, when a word of such latitude was applied, and sometimes almost appropriated to that sublime idea. The narratives here selected are generally very proper; yet, when good actions are related of persons who on the whole were bad characters, it might be wished that some hint of this should be added, since the after-discovery may perhaps weaken or pervert the proper effect on young minds. Alexander, for instance, achieved great and some good exploits; yet, with that ability which might have rendered him a blessing, he was in truth the curse of the earth.

Hi.

Art. 20. *An easy, short, and systematical Introduction to the English Grammar.* By a Schoolmaster. 12mo. pp. 66. 9d. bound. Boosey.

Such are the flights, the windings, and the varieties of thought, words, and language, that it is by no means wonderful that it should be difficult to reduce them to some orderly regulation; and still more so, to convey instruction concerning them in an easy and perspicuous manner to young minds. Perhaps some general rules, branched out into but few particulars, may be best fitted for the purpose; leaving the rest to the gradual acquirement of their own observation, with the occasional assistance of a tutor or parents. The present performance is concise, and may be useful. We observe some improprieties of expression, such as 'which rises or lowers the voice.'—A phrase is more or less words put together.'—Again, when we are told of pronouns that 'my, thy, his, &c. must always be joined to a substantive which they precede,' and farther that, 'on the contrary, mine, thine, his, are hardly ever joined to a substantive,'—there seems to be a perplexity or a contradiction. We find it also said concerning pronouns relative, 'that may be used indifferently for both persons or things:—True it is, the word *that* is used indifferently, and sometimes almost unavoidably: but whether this be strictly accurate may at least admit of debate.

Do

Art. 21. *Leisure Hours; or entertaining Dialogues between Persons eminent for Virtue and Magnanimity: the Characters drawn from ancient and modern History. Designed as Lessons of Morality for Youth.* By Priscilla Wakefield. 12mo. pp. 174. 1s. 6d. Darton and Harvey. 1795.

The ingenious composer of this volume has concluded that select portions of history might be rendered more interesting and attractive, by delivering them in the form of dialogues; by which means both the event and the moral may in a more lively manner be impressed. This design is agreeably prosecuted in the present little volume. The method here pursued affords a farther advantage, by leading the preceptor to inquire of his pupil, the country, the age, &c. to which the story refers; or, if the pupil be at a loss, of supplying himself, some useful information. The fair writer has already received our testimony

testimony in her favour \*; we have now only to insert one of the shorter dialogues, by which the reader may guide his judgment: it shall be that of Antiochus Sidetes.

\* How much is it to be regretted that the voice of truth so seldom reaches the ears of princes; many of them would rejoice to obey her dictates, were she not concealed from their view by those sycophants, whose interest it is to misrepresent the real state of things. The luxurious dependents of a court generally glean their spoils from the oppression of the people, and carefully conceal their murmurs from the sovereign, who, were he sensible of their complaints, would be most happy to appease them.

*Country People at Work near a Cottage.*

\* *Wife.* How hard we are obliged to work for a living, whilst many live delicately without doing any thing. Heigh-ho! I wish I were a lady.

\* *Husband.* None of your foolish wishes, a lady forsooth! mind your work and be contented with your condition; perhaps if you had your wish you would not be so happy as you are now. You are obliged to labour, it is true, but then health is gained by exercise, and a contented mind and a peaceful conscience will make every state comfortable.

\* *Wife.* For all what you say, I should like to try the change. I cannot help thinking that the rich are happier than the poor. They have many enjoyments that we want, fine clothes, plenty of nice victuals, and servants to wait on them; and lastly, a life of ease, which I should think best of all. Oh! that I were a lady.

\* *Husband.* Foolish woman! remember what the old proverb says, "All is not gold that glitters." I have heard that the rich are not always so happy as they appear; and that many an aching heart rides in a coach and six. For my part, when I have a little corn in my barn, a side of good bacon in my chimney, and a cup of brown ale to welcome a friend, though I work hard every day, I envy no man; but find cause not only to be contented, but thankful for my lot. Hark, who comes here! a man on horseback. (*Antiochus Sidetes, king of Syria, rides up to them, but without making himself known.*)

\* *Antiochus.* I have lost my way, good folks, and have wandered some hours in this forest: it was a lucky chance that brought me to your habitation, for I am much fatigued, and faint with hunger; can you afford a little refreshment to a stranger?

\* *Husband.* Most willingly; we are but poor, and have no dainties to offer you; but so such as we have you are heartily welcome.

\* *Wife.* I can have some new laid eggs and a rasher of bacon ready presently, if the gentleman can submit to such fare.

\* *Antiochus.* That I can with as good an appetite as ever I sat down to a feast. This keen air and hard exercise have cured me of daintiness; but that I may relish my repast the better, leave off your work, and give me your company. What is the best news in this part of the country?

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\* See Rev. for November 1795, p. 347.

\* *Wife.*

\* *Wife.* We hear but little of what passes in the world in this forest. We know that poor people find it hard enough to live. Let them do what they can, it is difficult to earn a livelihood.

\* *Antiochus.* Whence do your hardships arise? perhaps this remote situation does not afford you an opportunity of gaining a maintenance; or have you any complaint to make of those who rule over you? I am a stranger in these parts; how is the king liked hereabouts?

\* *Husband.* The king, heaven bless him, is very well beloved; we think he has a good heart, and wishes to make his people happy, but his courtiers have not the same views; they flatter him and persuade him to spend his time in pleasure, while they govern affairs as they please.

\* *Antiochus.* To what pleasure is he so much addicted?

\* *Husband.* You are a stranger indeed, if you do not know that the king loves hunting better than any thing else. He gives a great deal of time to it, and neglects more important things for the sake of it; besides that, large forests lay uncultivated to preserve the game, which might be divided into small farms, and support many poor families in a comfortable manner.

\* *Antiochus.* It is pity there is nobody so upright as to give the king good advice on this subject, perhaps he would listen to it.

\* *Husband.* I do not doubt but he would; for it is said that he has a good disposition, and loves his subjects: but every body at court tries to serve himself, and the miseries of the poor and laborious are unheard of or forgotten,

\* *Antiochus.* You are a good politician. Truth seldom reaches the ears of princes; they are obliged to judge of every thing from the report of others, and frequently are misled on purpose to serve the interest of those that deceive and flatter them.

\* *The king's attendants ride up and discover him.*

\* *Husband and Wife.* (both kneel.) What will become of us? We hope your majesty will forgive us; we did not know you were the king, or we should not have made so free.

\* *Antiochus.* Honest people, fear nothing: I thank you for your hospitable entertainment, but still more for the lesson you have undesignedly given me. To you, (*the courtiers,*) who pretend to be my friends, I have but few thanks to give; for during the many years you have served me, I have never heard the truth concerning myself till this day.

The word *appease*, towards the close of the first paragraph in the above extract, appears to us not so properly opposed to *complaint* as to anger and indignation: some other little inaccuracies might be pointed out, but they are immaterial. For a list of the other subjects of dialogues, which are in number twenty-four, we must refer the reader to the volume, only observing in the general that they are proper and instructive, and for the greater part, if not entirely, equal in execution to the above,

Hi.

#### SCARCITY OF PROVISIONS.

Art. 22. *On the Necessity of altering and amending the Regulations, recommended by Parliament, for reducing the present high Price of Corn: together with some Amendments proposed, and Considerations addressed*

dressed to Masters of Families, on the most eligible Mode of carrying the same into Execution. 8vo. 1s. Cadell jun. and Davies. 1796.

We are at a loss to come at the drift of this writer. Although his reasoning appears to be ingenious, he neither refutes nor establishes any one proposition. If his best ground of argument rests on the squabbles of a country clergyman and the farmers of his parish, in vestry assembled, little reliance can be placed on it.

With respect to the encouragement held out by government for the importation of wheat, we consider it, with the writer of this pamphlet, as altogether improper, if not perfectly absurd. To recommend the use of barley, oats, and potatoes, as a substitute for wheat, and at the same time to endeavour to lower the price of the latter; and thereby to prevent the former from being used, is an act which it would be difficult to find words to censure sufficiently. Had only one of the many hundreds of thousands of pounds, that will probably be thus, in effect, thrown wantonly or ignorantly into the pockets of foreign husbandmen, been bestowed on the extension and improvement of our own cultivation,—the ample crops of barley and oats, with which Providence was pleased to bless this island last autumn, might have been applied to their most profitable use; and a firm foundation might have been laid for future plenty.

This author's scheme differs from that of the minister; or rather refuses on one part of it; namely that which recommends abstinence; and whether his plan be offered in sincerity, or otherwise, it appears to be new, and, if practicable, might be rendered highly profitable: we therefore insert it:

‘ After the master of the family has informed his domestics, that there are not provisions enough in the country for the support of its inhabitants, without the greatest œconomy and good management; that no one man can take his fill, without lessening the portion of him who has but little already; but that if each would stint himself in a small degree, there would be a moderate quantity left for all;—let him propose a weekly saving in the consumption of the family, and that, as he (the master) can have no exclusive right to their common savings, they shall, one and all, have the satisfaction of bestowing them on whatever object of charity each, in his turn, may choose out for the purpose; with two provisoes, however, which are added for obvious reasons: 1. That the master approve of the object of charity; 2. That the charity shall be distributed either in money or provisions, at his pleasure.

‘ This scheme, I think, would not only answer the end proposed, but includes these singular advantages—that it enables a man to make large donations of charity without any expence to the donor; and inures all who are embarked in it, to the noblest exercise of virtue.’

Marsh.

Art. 23. *An Account of the Experiments tried by the Board of Agriculture, in the Composition of various Sorts of Bread, Anno 1795.* 4to. 1s. Nicol.

We admire the indefatigable exertions of this patriotic Board. Its worthy President deserves well of his country.

In this pamphlet, we find the result of a variety of experiments, made under the direction of the Board, to ascertain the proper mixture of different grains and roots, for bread; with a view of lessening the consumption of wheat: an Appendix containing communications to the Board, from different parts of the kingdom, respecting the same subject; a sketch of a "Potatoe Roaster," and another of what is termed a "Predatory Mill," the latter by Mr. Walker, the celebrated Lecturer in Natural Philosophy.

These Experiments and Communications are recommended to the use of those, who are desirous of being acquainted with the different methods of making mixed breads. We find nothing which strikes us particularly as a subject of transcription. We will therefore content ourselves with copying Mr. Walker's account of his Cart Mill; namely a stone mill fixed within a cart-like machine, the wheels of the cart communicating motion to those of the mill! a most ingenious, and we believe a new thought. Its eligibility in practice remains to be proved. We think it well entitled to a fair trial.

' This mill was invented by me, as a means of grinding corn on the march of a regiment; but the irregularity of roads would certainly obstruct the operation of the mill-stones; hence, though I had the commission from Woolwich, I never sent the model, as that objection seemed to me insurmountable. But I conceive it capable of becoming a village-mill, as nothing but a circular path, of about 12 or 15 yards diameter, tolerably smooth, would answer every purpose of a fulcrum to a stationary mill, and require no greater draught. One horse I conceive capable of working this mill for four or five hours at a time, with stones of 3 feet 6 inches diameter, and to travel two miles and an half in grinding three bushels of wheat. It is capable of travelling from house to house, or from town to town; people may have their own grain ground by it in their own yards, and by their own horses; and any injury likely to accrue to the stones, by travelling from place to place, may easily be prevented, by wooden wedges temporarily put in between them.'

A drawing is annexed, exhibiting the skeleton of this "Predatory Mill," as it is denominated.

Mar....1.

Art. 24. *Some Information respecting the Use of Indian Corn: collected from the Papers of Mr. Winthorp and Mr. Howard; with Observations from Mr. Parmentier, on the Use of Potatoes in Bread; and Mr. Dossie's Directions for the making of Bread in private Families.* 8vo. 1s. Baldwin.

In this well-intended tract we find little either to interest or to instruct. The supply of Indian Corn in this country is so inconsiderable, compared with the consumption of bread-corn, that it cannot be considered as of much importance or use, to the main body of the people, to be made acquainted with the various ways of preparing it for food; and, with respect to Potatoes, we are of opinion that the most economical state into which they are capable of being put, as human food, is that in which nature has placed them:—the application of heat being the only assistance which art can give with effect. The flour of barley, or of oats, we conceive to be, in this country, the most natural and profitable mixture with that of wheat.

Nevertheless,

Nevertheless, there are hints in this paper, by which individuals may profit. Some remarks on Carrots, as an ingredient of bread, we think will not be unacceptable to our readers; though we believe that they can be of little use in relieving, at this juncture, the hardships of the people:

\* Before we describe the manner in which they may be use in bread, we shall just mention that they contain a great quantity of sweet juice, from which a very pleasant syrup may easily be made, by scraping or bruising the fresh roots (after they have been well washed and cleaned) and boiling them gently for several hours in as much water as will prevent them from burning. After they have been boiled to a pulp, they should be strained through a linen bag, and the strained juice should be simmered in a pan (stirring it all the while lest it should burn) over a gentle fire, till it is brought to the consistence of a thick syrup, which should be put into small jars, and kept carefully (in the same manner as preserves) from the air and moisture. The pulp that remains upon the cloth-strainer, is excellent food for poultry and swine. The syrup thus prepared is a cheap and good substitute for sugar.

\* In order to make BREAD from these roots, take full grown carrots, wash them well, and cut or scrape off any parts of the outside that may not be thoroughly cleansed in the washing. Then cut them into thin slices, in the same manner as cucumbers are sliced for the table. Put the sliced roots into sieves, and place them in the sun, or before the fire, that all the moisture may drain or evaporate from them. When they are become quite dry and hard, they may be sent to the mill to be ground down to meal. If they should not be made completely hard and dry, by being exposed to the sun or fire, they should be put in an oven (after the bread has been drawn out) and remain there for two or three hours.

\* This CARROT-MEAL, mixed with twice as much wheat-flour, or with one part wheat-flour and one part flour of Indian corn, makes a very cheap, savoury, and nourishing bread. The colour of it, it is true, is very different from that of common bread; but we often eat (by choice) cakes and other kinds of confectionary as deep-coloured as this; and provided what is set before us is palatable and wholesome, we must not, in times of scarcity, object to it, because it may not be altogether pleasing to the sight.

Mars...?

Art. 25. *An Enumeration of the principal Vegetables, and Vegetable Productions, that may be substituted, either in Part or wholly, in place of Wheat and other Bread-Corn, in Times of Scarcity: with short Notices respecting the best Modes of preparing them for Use. By the Author of "Some Information on the Use of Indian Corn."* 8vo. 1s. Baldwin.

This is a more recent production of the same pen. It is at least pleasing to see the various articles of human food, that may be procured in this country, collected together; and, in case of extreme scarcity, it might be highly useful.

Those that are enumerated, in this little tract, are the following:

\* Jerusalem

* Jerusalem Artichoke	Pignut	Kidney bean
Red and white Beet	Potatoe	Lupine
Carrot	Salsafi	Pea
Celery	Skirret	Pompon
Cichory	Turnep	White Poppy
Dandelion	Sweet Almond	Red Poppy
Dog's Grafs	French Artichoke	Vetch
Eryngo	Common Bean	Walnut
Foolstones	Buck-wheat	Gum Arabic
Liquorice	Chestnut	Tapioca
Onion	Cucumber	Sago
Parsley	Gourd	Sweet Oil*
Parsnip	Hazle nut	

To each article a short account is added, as to its nature and mode of preparation, conveying many useful hints to the housewife; to whose use we recommend them.

In addition to this list of vegetables, we will mention an animal production, which, if prejudice were not a tyrant, would do more towards the relief of the poor, especially in the country, than any thing or all that has yet been recommended to their notice; we mean the *Snail*; the wholesome and nutritious qualities of which are well known, and which is eaten, as an article of luxury, in other countries; particularly in Spain, where the soup of Snails is considered as a delicacy.

Some years ago, a gentleman who had lived much in Spain, and who had in course enjoyed its soup, brought a colony of Spanish Snails with him to England, and planted them near Bantstead in Surry; where they increased and multiplied, so as to be found plentifully, at this time, in the inclosures of that neighbourhood. They are of the *Helix* genus—a brown shell Snail, much resembling the garden Snail of this country; which, as well as the slugs that infest the fields, would doubtless be found equally palatable and nutritious, could the use of them be once established; and the collecting of them would be, at the same time, highly beneficial to the husbandman and gardener.

We cannot omit to add here a well-authenticated anecdote respecting this article of human food, as it furnishes a case in point, and is, indeed, what induced us to bring forwards these remarks.

During one of the famines to which the Highlands of Scotland were frequently liable, before the use of potatoes was introduced into that remote part of the island, two females who lived together in the same hut, and who were its only inhabitants, being remarked to preserve their sleekness and wonted mien, while their wretched neighbours, on every side, were wasting away with famine, superstition promptly suggested that these pampered high-fed dames must have improper dealings. Their hut was in consequence forcibly entered; and its terrified inmates, to escape the fury of their fanatic assailants, gave up their good genius: *a cask of pickled Snails!*

Marsh. 2.

#### L A W.

Art. 26. *The Trial of William Stone for High Treason*, at the Bar of the Court of King's Bench, Jan. 28 and 29, 1796. Taken in Short-hand by Joseph Gurney. 8vo. 7s. Boards. M. Gurney.



Much curious matter of information respecting the circumstances and manœuvres of the war, &c. appears in the correspondence of Mr. Stone with his brother at Paris, and others, as detailed in these proceedings; concerning which it will not be expected that we should enlarge.—On the whole, this publication may be considered as an important addition to the general mass of our State-trials. It is well known that Mr. S. was acquitted.

#### AFFAIRS OF FRANCE.

Art. 27. *Letters containing a Sketch of the Politics of France, from the 31st of May 1793, to the 28th of July 1794, and of the Scenes which have passed in the Prisons of Paris.* By Helen Maria Williams. 12mo. 3 Vols. 10s. 6d. sewed. Robinsons. 1795.

As we must suppose our readers to be already well acquainted with the literary character of Miss Williams, and with the nature and merit of her former publications relative to the French revolution, we need not detain them, nor trespass on our own time, with any retrospect with regard to the prevailing spirit of her letters on this truly important and highly interesting subject.

The title of the present publication has already mentioned the periods of its commencement and its conclusion; the interval is occupied in details of events the most extraordinary, and surely the most *shocking*, that ever employed the pen of an historian, antient or modern. The horrors of the reign of that most atrocious of all tyrants, *Robespierre*, exceed every thing that we find in the annals of a Nero, or a Caligula; the lustre of whose transcendent infamy, compared with that of the Gallic despot, appears, as our fair writer observes, quite “shorn of its beams:”—compared to *him*, she adds, ‘former tyrants and assassins appear but *modérés!*’—

With respect to Miss Williams’s Sketches of Robespierrean enormities, and of the crimes of those subaltern monsters his diabolical agents, she observes—‘if they are not well drawn, they are at least marked with the characters of truth,—since I have been the witness of the scenes I describe, and have personally known the principal actors.’ With the story of her imprisonment, as being a foreigner, residing there contrary to a decree of the Convention\*, the fair writer has blended all the more notorious and horrible occurrences of that eventful and bloody period, and has entered minutely into the characters of the leading men of the several contending parties: not overlooking some of the most conspicuous of her own sex, particularly that extraordinary female patriot, Madame Roland; concerning whom she gives some very particular details, highly honourable to the memory of that celebrated *Stateswoman*.

Miss W. has, with propriety, denominated these letters *Sketches*, for the publication (the 1st and 2d vols. particularly,) bears no regular form of composition; seeming chiefly to consist of detached memorandums, occasional reflections, and descriptive strokes of a luxuriant pen; accompanied by extracts of memoirs and papers written by her friends and companions in misfortune, some of whom afterward suffered under the guillotine. Several of these auxiliary papers and anec-

\* Issued after she had taken up her residence at Paris.

notes are printed by way of *Appendix*; and they form not the least valuable part of the volumes.

Those who may expect to find the political ideas of this ingenious and well-informed young lady changed by the personal inconveniences that beset her, in consequence of her residence in France, will, on perusing these letters, be convinced that she is as much as ever a friend to the original principle of the French revolution,—that rational and manly principle from which that people ought never to have departed. Had they firmly adhered to it, without staining their hands with the blood of their king, they might (under Divine Providence) have continued happy in the possession of peace and plenty, and in the undisturbed enjoyment of a just and equitable constitution of government.

The 3d vol. of these letters concludes with the merited assassination of Robespierre; we call it assassination, as none of the numerous punishments of the guillotine deserved a better name, although executed under the form of *law*—*such law* as that by which Robespierre himself had ruled the infuriated people, over whom he had obtained so unaccountable an ascendancy!

## POLITICAL.

Art. 28: *Reflections on the War, on the Finances of the French, on their present System of Government, Views of Aggrandisement, &c. &c.* In answer to *Reflections on Peace*, addressed to Mr. Pitt and the French Nation. By Francis D'Ivernois, Esq. The second Edition, considerably enlarged. Translated from the original French. 8vo. pp. 130. 4s. Elmsley, &c. January 1796.

The first edition of this pamphlet, together with the original, was reviewed in our Appendix to Vol. xvii. p. 559. Strictly speaking, it is the translation only that now comes under our consideration: but we hope to be excused for taking some little notice of the original text, where an alteration has been made for which we may assume some credit to ourselves. In the above Appendix, p. 566, we remarked that M. D'I., in correcting an error of Rousseau respecting the English House of Lords, had himself fallen into one not less unpardonable. Speaking of that celebrated writer, he remarked:—"Rousseau in his *New Heloise* makes an English Lord hold this language—"Supreme ministers of the law in the House of Peers, sometimes even legislators, we equally distribute justice to the people and to the king, &c." and M. D'I. then observed:—"The House of Peers but seldom erects itself into a court of justice; its habitual functions are those of legislation: so that Rousseau should have said, '*Legislators in the House of Peers, and sometimes even supreme ministers of the law.*'" Our opinion on this criticism was thus given:—"Our author ought to have known that the House of Lords is the supreme court of appeal in this kingdom, and that its functions are judicial as well as legislative. Had he been in the habit of attending its meetings, he would have seen it, *every session*, hearing appeals, and revising decrees and judgments of inferior tribunals, carried to their bar by such of the parties as thought them erroneous." In the edition that came out after our critique appeared, or at least in the translation now before us, the

REV. MARCH, 1796.

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passage

passage is completely altered; and the following extract will shew that, though the author has not thought proper to mention our remark, he has availed himself of it by adopting its spirit,—adding some new matter of his own:

‘ This is Rousseau’s own expression in speaking of the English Peerage; and one would think, from it, that he understood its Constitution. Unfortunately it is in a romance that he introduces it, after having attacked it in his political works. In the sixty-second letter of his *New Eloisa*, Vol. I. he makes an English Peer say, “ We are not the slaves of the Prince, but his friends; we are not the tyrants of the people, but its chiefs. Guardians of liberty, supporters of our country, and pillars of the throne, we form an insuperable barrier between the people and the King. Our first duty is to the nation; our second, to the Prince who governs it. We do not consult his will, but his prerogative. Supreme ministers of the laws in the House of Peers, and *sometimes even legislators*, we do justice equally to the King and to the people; and we allow no one to say, *God and my sword*, but *God and my right*.”

‘ Here we have a declamatory period, containing a great deal of truth, but certainly not accurately describing the parliamentary duties of the House of Peers; which are—in their judicial character—to decide definitively on appeals; to sit as a Court of Justice on impeachments by the Commons; and on criminal prosecutions of any of their own members; upon the universal principle of English jurisprudence, that every man should be tried *by his Peers*. But their more common duties are, as Legislators, to frame bills of intended laws on any subject, not implicating in any way taxation, which are then referred to the House of Commons for amendment, approbation, or rejection; to examine, amend, reject, or approve bills originating in the Lower House. Rousseau’s mistake consists in confounding the Parliament of Great Britain with the French Parliaments, whose ordinary functions were those of Courts of Justice, and who were very seldom called upon to exercise any legislative power (if legislative power it could be called) by registering or refusing to register the King’s edicts. Of them he might have truly said, that they were *supreme Ministers of the Laws*, and *sometimes Legislators*.’

The character which M. D’I. gives of the French nation will bring on him the ill-will of every description of Frenchmen; for, into whatever parties they are divided, and how greatly soever they may hate each other, they are all very vain of their national character, and think the people of France not merely the greatest, but naturally the best in the universe. M. D’Ivernois, on the contrary, pronounces them to be naturally ferocious and cruel.

The translator has in general succeeded in giving the sense of the original, though in some instances he might have been more happy in his choice of terms; nor is he always correct in his English.

Sh...n.

Art. 29. *The New Era of the French Revolution; or Observations upon the Constitution proposed in the Convention on the 23d of June 1795.* 8vo. 1s. Debrett.

In this short and well written pamphlet, the author maintains that, in the present contest with France, we have justice on our side; and that

that those who, by motions for peace in the House of Commons, think they can accelerate the conclusion of hostilities, ought to beware lest the object which they have in view be defeated by the very means employed for its attainment. These motions, he says, are exhibited to the people of France by the leading men of that country, as proofs that the English are tired of the war, impatient of the burdens which it imposes on them, and disposed rather to embrace than to combat the principles on which the French revolution was established. Those principles, however, our author observes, have retrograded even in the very country that gave them birth, or at least that first attempted to put them in practice; and as a proof of this, he quotes the famous speech made by Boissy d'Anglas during the last summer, when he proposed the new constitution. A careful reader of this speech, he says, might expect that Boissy D'Anglas was about to propose to the Convention the adoption of the British form of government; for, in drawing the general outline of the constitution that would secure the happiness of France, he evidently was giving a picture of that under which the people of England live: but, as soon as he descended from generals to particulars, he seemed, in the opinion of our author, to depart from all his principles, and to submit to the Convention a plan by which every one of those principles was violated. The two houses of the present French legislature might at first give an idea of the two deliberative branches of the English legislature: but nothing can be more dissimilar; for, as this author observes, speaking of the former,

'They are to be composed of the same elements; both to be popular, immoveable, and renewed every two years. The one is only to originate laws, the other has the power of the *Veto*; that is to say, the latter is only a Censor condemned to wage perpetual warfare with the former; and to compleat the absurdity, this Censor is only to adopt or reject laws, without any modification or alteration whatever. Besides this Legislative Body divided into two Sections, there is to be a *Revising Body*, which is only to employ itself in the changes proposed in the Constitutional Laws, and which are to be at stated periods submitted to the sanction of the Primary Assemblies. In short, this whole Machine, so democratical in its construction, so complicated, and without controul, is to be put into action without a Director, that is, without any Supreme Chief; for according to Boissy D'Anglas, *that would be to trust too great a power to one man.*'

*Absolute equality*, he observes, is here given up as a *chimera*; and men of *property* are pointed out as the fittest to be trusted with the government and administration of the country. Here the author makes these serious remarks:

'Through what a terrible course of misery, of robbery, and of crime, has it been necessary for the Leaders in *France* to run, before they would thus solemnly acknowledge the truth of a principle, which is the preserver of the social order, a principle which they themselves contemptuously trod under their feet three years ago. But if they now at length succeed in adopting one single exception to their mad doctrine of *Equality*, what will become of their Revolution, of which this perfect Equality was the key-stone? What will become of that magical word which they adopted as their motto? What will become

of their famous Declaration of Rights, which they presented to other Nations as the Gospel of Equality? And what will those of our own mislaid Countrymen think of this sudden apostacy, who had looked upon this Declaration of Rights as the Magna Charta of Liberty which had been lost, and recovered?"

In a word, this writer insists that the plan proposed by Boissy D'Anglas, and since adopted by the people, amounts to a complete recantation of all the principles which the revolutionists of France have been preaching up as articles of political faith since the year 1791. It condemns, and, as he says, passes sentence of death on all democratical societies and affiliated clubs; it inculcates this doctrine, that nothing can be more dangerous than the idea "that men without education or experience in business ought to be called to exercise the affairs of government;" it admits the absurdity of a single legislative body; and it reprobates the expence, and points out the danger, of employing such a multitude of public officers as crowded France. The author then observes, respecting Boissy D'Anglas and this part of his plan,

‘BOISSY D'ANGLAS proposes to suppress all the Districts; to lessen the number of Administrators of Departments, and to reduce the number of Municipalities to one-eighth. We are the less surprised that the Commission of Eleven should have made choice of this man to raise his hand against this monstrous fabric, as he was the first, four months since in the Convention, to advance a principle which will revolt our Democratical Readers, and the more so, as he had the stupidity to praise that which they blame the most in our Government. "In general," says he on the 7th Nivose, "a few well-informed men, and well paid, do more work than the whole of the ignorant and conceited multitude."

‘In short, this series of instructive Confessions was finished by one not less astonishing than the rest—"Frenchmen!" said the Commission of Eleven, "We have done nothing for you, if you do not second us yourselves: far better would it be for you to have a bad Constitution administered by good men, than a perfect Constitution directed by tyrants."—What an unexpected declaration!—Is not this the beginning of the Funeral Oration of the virtuous LOUIS XVI.?"

‘This little pamphlet has the merit of being free from that asperity which serves only to irritate, not to make men give up tenets that they have once embraced.

Sh—n

Art. 30. *A Supplement to some Remarks on the apparent Circumstances of the War*, in the Fourth Week of October 1795; or *Reflections on the only Means of terminating the War*. 8vo. 1s. 6d. Stockdale. 1796.

The author, a Frenchman, a royalist, and (we apprehend) a refugee, strenuously exhorts us to a vigorous prosecution of the war, and to reject all offers of peace that come short of completely restoring the ancient monarchy and ecclesiastical establishment of France. The idea, and the wish, are so perfectly natural to men circumstanced as the writer seems to be, that we cannot blame the excess of his ardour; nor severely animadvert on his performance, on account of the extreme to which he would impel the British nation, for the sake of an object

object so important, and so interesting to a man of his principles and views, and in his peculiar situation. His reasoning, if not altogether convincing to the cautious reader, is, to say the least, specious; and his arguments are urged with no mean force of language.—He offers this publication as a Supplement to Lord Auckland's famous pamphlet\*, mentioned in the title, conceiving that the noble Remarker's thoughts went (from his *peculiar circumspection*,) 'far beyond what he chose to express in writing. Agreeable to this persuasion,' says he, 'I have been induced to publish such ideas as he thought proper to cast a veil over; to elucidate those he has merely hinted; and, of course, the object of these reflections is to begin where he left off.'

Alas! for the unfortunate exiles from desolated France! We cannot but greatly compassionate their distress: yet how far it is incumbent on this nation to persist to the last extremity, (as some among even ourselves have advised,) in risking its own welfare by thus interfering in the internal concerns of other communities, is a question into which we shall not at present enter. The subject is delicate in the extreme; and the juncture is unprecedented!—To behold a FREE and happy people arming themselves, and straining every nerve, in the defence of *absolute monarchy*, and *sacerdotal domination*, (according to this writer,) presents an object to the contemplative mind never before seen!

Art. 31. *A Protest against T. Paine's "Rights of Man:"* addressed to the Members of a Book-Society, in consequence of the Vote of their Committee for including the above Work in a List of new Publications, proposed to be purchased for the Use of the Society. The Seventh Edition. 8vo. 1s. Longman.

We do not wonder that this publication (which is ascribed to Mr. Bowles, whose writings in favour of the war we have frequently had occasion to announce,) should have met with a reception that has, with remarkable speed, advanced it to a seventh edition! It contains a lively, well-written refutation of T. Paine's extravagant, dogmatical notions of governments, and of the fundamental principles of society, and is properly adapted to secure unwary readers from being misled by the specious performance of that dangerous revolutionist: a performance which has drawn the attention of *many* to a subject that is still understood by *very few*.

Art. 32. *A Vindication of the Duke of Bedford's Attack upon Mr. Burke's Pension:* in reply to a Letter from the Right Hon. Edmund Burke to a Noble Lord†. By T. G. Street. 8vo. pp. 67. 2s. Jordan.

A temperate, decorous, and sensible production, in which a free and able discussion of the opinions and conduct of Mr. Burke is combined with respect for his great character, and tenderness towards his feelings. Mr. Street, in his zeal for the cause of liberty, has forgotten neither the dictates of humanity nor the rules of politeness. He enters into some account of the early period of the French revolution, which will probably, by many of his readers, be thought a

\* See Rev. for Nov. 1795, p. 330.

† See Art. XIII. of this Month's Review, p. 314.

digression. It ought, however, to be remembered that Mr. Burke's letter is not the proper subject of a strictly argumentative answer. It contains little discussion, and what it does contain is incidental. He may be successfully attacked by those who possess powers of imagination and ridicule equal to those of the right hon. letter-writer, but he cannot be answered, because argument alone is the proper subject of answer. It is in this circumstance that the difficulty and embarrassment of replying to his pamphlet appear to consist. In the statement of facts, or the discussion of principles, men of inferior ability may often correct the errors and detect the sophistry of the greatest writers: but, in the contest of wit and eloquence, who can safely encounter Mr. Burke? Mack.

Art. 33. *A Leaf out of Burke's Book*: being an Epistle to that Right Hon. Gentleman on his Letter to a Noble Lord, &c. By M. C. Browne. 8vo. pp. 93. 2s. Symonds, &c.

We have, in the preceding article, given our opinion that Mr. Burke's letter did not properly admit an answer. It was, however, easy to foresee that the popularity of the author, and of his pamphlet, would attract a numerous body of those answerers who are more solicitous about sale than reputation. The publication before us seems to have issued from one of this class of writers, and contains nothing either in argument or composition that is worthy of remark. The author informs us that it was written in six days: but he would do well to consider that rapidity is neither an honourable boast nor a rational excuse. If any thing besides merit can procure the approbation of the public, it will certainly be that solicitude and care which mark a respect for their judgment; and not the ostentation of haste and negligence, which seems to indicate a contempt for the opinion of the reader. Where did Mr. Browne find such an expression as '*orthographically beautiful*?' Does he comprehend, among the innovations and reforms which are the objects of his partiality, a revolution in the English language? D.

Art. 34. *A Reply to a Letter of the Right Hon. Edmund Burke, &c.* By Gilbert Wakefield, A. M. 8vo. pp. 56. 1s. 6d. Kearsley.

We have long been accustomed, amid frequent and wide differences of opinion, to treat with due respect the talents, the erudition, and the free spirit of Mr. Wakefield; and we have always deplored those defects in temper and prudence which obscured such high excellencies. These excellencies and defects are as conspicuous in the slight and fugitive publication before us, as in the more deliberate and permanent works of the author. It displays a great felicity of classical quotation, an eloquence always animated, but not always chastened and subdued by taste, and a glowing benevolence not sufficiently under the guidance of correct judgment.

Unalterably attached as we are to the principles of the British Constitution; wishing that it may be improved, but desirous of improvement itself chiefly as it is a means of preservation; we cannot suffer one passage of Mr. W.'s pamphlet to pass unnoticed: 'He would have seen through this fog of nominal imposition and insufferable insult,' (speaking of the British Constitution,) 'that the greater part of society who can scarcely provide for animal subsistence are necessarily'

cessarily' (in England) '*slaves.*' We would appeal to Mr. W. himself, in his cooler moments, whether such language be consistent with truth, with decency, or even with those passages of his own pamphlet in which he represents 'moderate reforms' of this very Constitution as desirable and attainable. Those, who sincerely think that the description given of it in the above passage is just, cannot, if they be honest men, but desire its subversion; and those who, without thinking so rashly and unadvisedly, use such language, do substantially (however unintentionally) promote the designs of the enemies of liberty. The necessity of temper and moderation, in such times as the present, is a lesson which might have been learnt from the conduct of Mr. Burke himself, of which all Europe is now feeling the dire effects; and we cannot but lament that those who have taken it on them to answer his writings have not sufficiently profited by his example.

been

Mack.

Art. 35. *Strictures on Mr. Burke's Letter, &c.* 8vo. pp. 15. 6d. Eaton.

This writer thinks himself entitled, as well as Mr. Burke, to evoke the shade of Lord Keppel from the dead, and to employ his voice and authority in defending his nephew against the attack of his friend: but such rhetorical and poetical liberties with the dead can only be excused by a display of genius and eloquence, to which this author seems to have little pretensions. Within the proper sphere of his powers, he is not a weak nor an unpleasing writer; nor can he be justly charged with any of those outrages on decorum which are so disgraceful to some others of Mr. B.'s answerers.

Do

Art. 36. *Remarks on Conversations occasioned by Mr. Burke's Letter: in a Letter to a Professor on the Continent.* 8vo. pp. 31. 1s. Cawthorne.

We consider this pamphlet as one of the greatest literary curiosities which has appeared in the world since the discovery of the art of printing. Judging from our own experience, we may venture to affirm that the reader may peruse and re-peruse it with attention, and yet remain utterly ignorant as to what objects it is intended to promote, what opinions it supports, or in what language it is written. It is, however, as usual, more easy to decide negatively than positively. To what language it belongs is a question which might embarrass the greatest linguists, but no reader can hesitate to affirm that it is not English. '*Peristaltic motion of the brain,*' '*mental litharge,*' '*capillary circumcision,*' and '*dorsal cutting off of superfluities,*' (by both which last phrases the author *seems* to mean *cropping!*) '*subderisorous* broachers of opinion,' '*the house of mourning* being a fable tower upon a rock of adamant,' '*men of letters* fattening on the marle of their own genius,' '*a piston* introduced into the cavity of the stomach,' and the '*marrow of the heart*' sucked away,' '*souls* materialized into a *caput mortuum,*' '*mental putridity,*' '*eunuchated* mankind,' '*runts* of inofficial purveyors scuddling over ground;'

\* The anatomy of this unfortunate pamphleteer is on a level with his language. Where did he learn that there was marrow in the heart?



are a few specimens of that new, and extraordinary idiom; which this writer is ambiguous of substituting for the language of Shakspeare and Bacon, of Swift and Addison, of Dryden and Pope.

Mack.

Art. 37. *A Letter to Henry Dancombe, Esq.* Member for the County of York, on the Subject of the very extraordinary Pamphlet lately addressed by Mr. Burke to a Noble Lord. By William Miles. 8vo. pp. 101. 2s. 6d. Debrett.

The author of this letter is very well known to the public as a political pamphleteer. About two years ago, he addressed a letter to the Duke of Grafton, in a strain of scurrility which we hope to see seldom imitated in literary controversies, and which seems to have been provoked by no more heinous offence on the part of that nobleman, than his exercise of the privilege of an Englishman, by openly dissenting from public measures which he conscientiously disapproved. A little time before, in another pamphlet, he pretty broadly insinuated that Mr. Fox had been in the pay of the Empress of Russia, and that a British Nobleman had gone to Paris as an Ambassador from the English Opposition to the French Jacobins. Though conscientious avowal of a change of sentiment be honourable instead of disgraceful; and though the apparent inconsistency of the tone of these former productions with the present may perhaps be explained, by the information which this writer is pleased to give us, that his wisdom and virtue are of too exalted a nature to be flattered by the vulgar engagements of party, p. 31.; yet charges of indecency in language, and of repugnancy in opinion, might have been made by many men with more probability of effect, and with less dread of retaliation, than by Mr. Miles.

We have already remarked that the pamphlet of Mr. Burke affords very little subject for discussion; and the letter-writer before us has supplied this deficiency by personal invective. Part of this invective is founded on the incorrect information that Mr. Burke was educated at St. Omer's\*, and bred a Roman Catholic. If this information had been true, Mr. Miles might have known that men as wise and good as Mr. B. have professed that religion; that it is not decent nor in character for a Christian to attack, with such coarse invective, any of the forms under which our common Christianity subsists; nor even becoming a true philosopher, to treat with such licentious ribaldry any of the various modes in which the homage of man is offered to the Author of his existence. It will not be easy to discover the connexion between the professed subject of this pamphlet, and an unqualified abuse of a particular sect of Christians; but it will not be difficult to reconcile with the usual generosity of Mr. Miles, the selection which he has made of the persecuted and exiled clergy of France as the peculiar objects of his invective. He seems, indeed, to have imbibed the worst part of the spirit of that religion against

\* Mr. B. is well known to have received his education at Trinity College, Dublin. He was the son of a protestant attorney in that city, and was educated in the Protestant faith, which he has uniformly professed. See Monthly Review for Sept. 1794, vol. xv. p. 90.

which

which he inveighs; for he speaks of it as 'deserving of expulsion,' (p. 19.) and consequently justifying persecution.

There are, however, other passages of this pamphlet which demand more serious notice. What will men of humanity think of a writer who insults Mr. Burke as "a forlorn and wretched old man;"—who chuses to make age and helplessness subjects of derision and triumph? How must every parent, and every man who sympathizes with parental feeling, shudder at the following passage? 'Do not, my dear Sir, reproach me with possessing a degree of venom equal to the hapless object whose acrimony is without example, when I assert that what he bewails as a calamity we ought to hail as a blessing, and feel grateful to Providence *that the legitimate breed of such a man is extinct for ever.*' All animadversion on such a passage would be superfluous; and, as our business is not with the character of men, but with their conduct as authors, we forbear to make any remarks on the moral constitution of that mind which could harbour such a sentiment:—but it is our duty to preserve, as far as we are able, the decorum and urbanity of literary contests; to enforce the observance of that sort of inferior law of nations, (if we may so speak,) which prohibits the introduction of poisoned weapons in such combats; and to stigmatize those who attempt to pollute our civilized hostilities with all the horrors of savage warfare. That duty is, we hope, sufficiently performed by the naked statement of this passage. The moral feelings of the English public, we trust, are so pure and correct, that merely to exhibit such a sentiment is sufficiently to punish its author.

As the writer of the present pamphlet has obtained some portion of that fleeting popularity which is so easily earned by those who can stoop to minister to vulgar malignity, and who have made a proficiency in that glittering and turgid style which is the fashion of the day, it may be necessary that we should give some opinion of his literary merits. We have often thought it a remarkable circumstance, that the art of using sounding words and framing pompons periods is now so cheap and common an acquisition, as to be possessed by those who are ignorant of the common propriety of the English language. Many examples of this might be selected from the pamphlet before us. Among others, the use of such words as 'culte' and 'chapital' may be mentioned. It is sufficient, however, to remark that the topics of the author are trite, that his declamation is without real eloquence, his invective without poignancy, and that his language is incorrect, involved, and tumid.

P. S. Since we wrote the above, we have seen a subsequent edition of the pamphlet, where the offensive passage on which we have animadverted has been expunged: but, whatever motive might have influenced the author to this omission, it appears to us no reason for recalling or even softening our censure. Mere indiscretion and indécorum ought doubtless to be pardoned, when retracted or explained: but, in the case of immorality and inhumanity, the depravity is marked by having once harboured the sentiment, and the offence is completed by having once uttered it. *Semel emissum, volat irrevocabile.*

Mack.

Art.

Art. 38. *A Letter to Mr. Miles*: occasioned by his late scurrilous Attack on Mr. Burke, &c. 8vo. pp. 66. 1s. 6d. Owen.

The author of this pamphlet has retaliated on Mr. Miles in his own furious and abusive language. We confess that great was the provocation given by Mr. M. to any person who has either a respect for decency, a love of virtue, or a veneration for genius:—but it is never becoming in a man, who reproves another for indecency and scurrility, to be himself guilty of these offences.—*Turpe est doctori cum culpa redarguit ipsum* will ever be a just and sound maxim.—The style of this writer is indeed less intolerable than that of Mr. Miles, and the following retort is not without ingenuity: ‘If you seriously propose any end from these extraordinary means, it must be to persuade the world that Mr. Burke meant, in the Duke of Bedford, to attack the whole aristocracy of the country. The falsity of such a deduction is too obvious to require refutation; as well might you say that in attacking you I mean to attack all the literary men of the day who have combated Mr. Burke, when perhaps there cannot be found in human nature a greater contrast than a Mackintosh and a Miles!’

Mack.

Art. 39. *Sober Reflections on the Seditious and Inflammatory Letter of the Right Honourable Edmund Burke to a Noble Lord.* Addressed to the serious Consideration of his Fellow Citizens. By John Thelwall. 8vo. pp. 116. 2s. 6d. Symonds.

Perhaps few readers will peruse this title page without a smile. The sedition of Mr. Burke corrected by the sobriety of Mr. Thelwall will be a new and amusing spectacle to the public. Waiving, however, the railery which the chastisement of the seditious statesman of Beaconsfield by the moderate and pacific lecturer of Beaufort Buildings cannot fail to excite, we must observe that these ‘Reflections’ are not destitute of merit. The reasoning, it is true, is commonplace, and often inconsequential: but the declamation is sometimes lively and vigorous, though in many parts it appears incorrect and inflated. ‘The hydrophobia of alarm rages too fiercely in his mind to suffer him to wet his lips with the sober stream of reason, or turn to the salutary food of impartial investigation;’ p. 2. Where did Mr. T. ever hear of a *sober stream*? He perhaps borrowed his ‘food of investigation’ from *Valentine’s* desiring *Jeremy* to breakfast on a chapter of *Epicætes*. [See Congreve’s “Love for Love.”]

One passage of this pamphlet breathes a spirit of moderation and caution which cannot be too much praised: ‘Every thing that relates to this subject (that of property) ought to be treated with extreme delicacy and caution; for there are conclusions so false and consequences so terrible lying within a hair’s breadth as it were of the truths we aim at, that he who rushes forward with too boisterous a precipitancy is in danger of provoking all the horrors of tumult and assassination: instead of meliorating the condition of the human race. No tricks or arts of eloquence; no gusts of passion, no inflammatory declamation; nor the least incitement to personal animosity or resentment; ought to be admitted into the discussion of such a question,’ p. 19. If the lecture-room of Beaufort Buildings has never been the scene

scene of any discourses more reprehensible than this, it surely will very ill deserve Mr. Burke's character of '*ludus impudentiae*.'

We cannot discover, with Mr. T., the 'grand magnificent virtues of Robespierre.' He might indeed be exempt from corruption; yet avarice was not banished from his mind by virtue, but by the superior fury of a ferocious ambition. One criminal passion was excluded by another perhaps still more pernicious and detestable: but virtue had no place in the soul. Neither can we sympathize with Mr. T. in the admiration which he expresses for Danton. He seems to confound brutish ferocity with heroic valour, and the rage of a fanatic with the energy of genius.

This pamphlet might be reduced to half of the present size with great advantage to its reputation and effect. The author seems to have forgotten that the common-places of popular declamation, which may bear expansion and repetition when they are aided by the powers of delivery, and addressed to a partial and perhaps ignorant audience, will produce very different effects when they are stripped of these aids, and submitted to the deliberate perusal of intelligent and severe readers.

Mack.

Art. 40. *Lettre du Très Honorable Edmund Burke à un Noble Lord, sur les Attaques dirigées contre lui et sa Pension dans la Chambre des Pairs par le Duc de Bedford et le Comte de Lauderdale. Traduite par M. Peltier.* 8vo. pp. 76. 1s. 6d. Owen, and De Boffe.

This translation is executed with fidelity and spirit. There are very few writers whose works it is less easy to translate than those of Mr. Burke; nor does the difficulty arise solely from that power of eloquence which it is scarcely within the compass of human talents to transfuse into another language. Difficulties of another sort must also be overcome by the translator of Mr. Burke. His variety of allusion, his boldness of metaphor, his richness of imagery, his unrestrained selection of language, his free and perhaps sometimes licentious use of obsolete, low, and technical words, render a literal version of his writings impossible,—and a faithful display of his meaning, by equivalent phrases in another language, a very arduous task. We do not affirm that the translator before us has conquered all these difficulties: but we think it candid to state them as reasons for indulgence towards his defects.

D?

Art. 41. *The Constitution safe without Reform: containing Remarks on a Book intitled "The Commonwealth in Danger, by John Cartwright, Esq."* By the Author of *The Example of France a Warning to Britain.* 8vo. 1s. 6d. Richardson, &c. 1795.

Mr. Arthur Young has repelled the attacks of Major Cartwright\* with vigour and ingenuity. This contest, which has been too much obscured with personalities, seems now to be nearly if not altogether forgotten by the public; and we feel no great inclination to refresh the memories of our readers on the subject: yet we would observe that those who have perused the severe strictures of Mr. Cartwright, on the writings of Mr. Young, and may thence have drawn conclusions unfavourable to the latter, ought,—in common justice,—to peruse this

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\* Vide M. Rev. N. S. vols. xvii. and xviii.

defence

defence of Mr. Y.'s principles and political conduct; which have been so unfavourably represented in the work entitled "*The Commonwealth in Danger.*"

# MEDICAL, &c.

**Art. 42.** *Hints on the proposed Medical Reform.* By a Member of the Corporation of Surgeons. 8vo. pp. 61. Johnson. 1796.

These hints display a laudable zeal in the writer to promote the liberal improvement of his profession: but they are too slight, and too much involved in a verbose and florid diction, to claim any peculiar attention from the public.

Al.

**Art. 43.** *Observations tending to shew the Mismanagement of the Medical Department of the Army;* with a View to trace the Evils to their Source; and to point out to Government the Necessity of attending more to the Health of the Soldier in Time of War. To which is annexed, a Representation of the System adopted in the Hanoverian Service. By N. Sinnot, M. D. 8vo. pp. 40. 1s. 6d. Murray. 1796.

The existence of very great defects or abuses in the medical department of the army seems to have been generally acknowledged, during our late campaign in Flanders and Holland; and much of the mortality experienced on that occasion has been attributed to it. Any rational attempt to prevent a renewal of those evils must therefore deserve attention; and the author before us, who writes from his own observation, and appears to be a man of sense and candour, is justly entitled to his share of notice. After having given a general description of the calamities and wants of which he was a witness, he goes through a brief critical examination of the constitution of the hospital staff, under the heads of physician, inspector, surgeon, apothecary, and purveyor; shewing, under each, a variety of defects in the present method of appointment and service. He concludes, by way of contrast, with a representation of the mode in which the medical system is conducted in the Hanoverian army; and from this we shall make an extract, for the purpose of extending useful information.

'The medical and chirurgical hospitals are perfectly distinct from each other, and each has its proper director. The medical hospital is conducted by a physician of extensive knowledge in army medical practice, and in the general oeconomy of military hospitals. His duty consists principally in regulating every part of the hospital, in attending to the practice of the medical men under him, and in prescribing for such cases as require his particular attention.

'He has a number of assistants, all of whom have studied physic so far as to be acquainted with the nature and treatment of diseases in general. Their duty extends no further than the practice of physic, and each assistant keeps a regular journal of the cases under his immediate care. By this means the physician may at all times see the practice of the different medical men in the hospital; and whenever his assistance becomes necessary, by having in some measure a history of the progress of the disease, and the previous treatment, will be better able to determine on the future practice.

'To

• To each hospital there is an apothecary, with a sufficient number of assistants qualified for the department, whose duty consists entirely in preparing medicines for the sick. The medical assistants send the case-books, containing their prescriptions, to the apothecary's shop, and the medicines are prepared and delivered to the orderly men, with as much accuracy as if they were sent from the shop of a regular apothecary. The wine, instead of being delivered out in buckets once in twenty-four hours, is sent occasionally from the apothecary's shop, marked with proper directions concerning its use.

• To each hospital there is also a purveyor, not a medical man, but one conversant with business, whose duty consists principally in providing every thing necessary for the sick, agreeable to the directions of the physician. So long as the purveyor performs his duty he retains his office; but if the sick should suffer from any neglect or mismanagement in his department, he ceases to act any longer in the service. This discipline has a most excellent effect, for it seldom happens that the purveyor neglects any part of his duty.

• The physician assembles his assistants frequently, for the purpose of discussing the medical business of the hospital. Every man communicates the particular circumstances which he has observed, either in the appearance of diseases, or in the effects of different remedies. The bad cases are generally considered. A spirit of observation and inquiry prevails, which tends to improve the practice of physic. Knowledge becomes more general among the medical men, and the labours and abilities of the whole are united for the benefit of the soldier.

• The chirurgical department has been conducted, during the war, by Richter, professor in the university of Gottingen, a man of such distinguished abilities, as to be well known throughout Europe, by his writings on different parts of surgery and physic.

• In the hospital directed by him, which is the general hospital for chirurgical cases, the principal operations are performed by himself. He has a number of assistant surgeons well informed in their profession, whose duty is confined to the practice of surgery; and when any difficulty occurs in the treatment of any case, the director attends particularly to it himself.

• In other respects, the œconomy is the same as in the medical hospital. The wine, provisions, and every necessary for the sick, are delivered out with the greatest regularity, and care is always taken to provide such orderly men as will pay proper attention to the sick.

The pamphlet closes with some remarks concerning the pay of regimental surgeons and assistants.

*Ai.*

Art. 44. *Observations on the Tussis Convulsiva, or Hooping Cough; as read at the Lyceum Medicum Londinense. Wherein the Nature, Cause, and Cure of this Disease are endeavoured to be demonstrated, and the Practice of exhibiting Emetics shewn to be pernicious and useless.* By John Gale Jones. 8vo. pp. 36. 1s. Allen and West.

We are told, in the preface to this essay, that it occupied the attention of the Society before which it was read for twelve successive weeks. We should be surprised if it were to engage more than as many

many minutes of the time of any practitioner who should peruse it; since he would find, besides a few very crude notions derived from the Brunonian theory, nothing of a practical nature but an attempt to set aside the approved use of emetics in the whooping cough, and to substitute a cordial plan of cure, consisting of opiates, warm aromatics, and high diet;—and this because the disease is one of those which proceed from *debility*. Two detailed cases are annexed, to illustrate and confirm the mode of treatment recommended; the first of which is a case of *measles*.

The author, in a humble dedication to the society of the Lyceum, says ‘that his work will readily be perceived to be that of a young and perhaps of an unexperienced man;’ in which we perfectly agree: but we think it a pity that all his diffidence should have left him at the very threshold.

Ai.

## NOVELS.

Art. 45. *Angelina*. By Mrs. Mary Robinson. 12mo. 3 Vols. 13s. 6d. Boards. Hookham and Carpenter. 1796.

Interesting as these volumes are, we should be negligent of our duty to the public, were we to bestow on them unqualified approbation; and we trust that the fair authoress herself will take in good part the strictures which we are about to make. Of the host of novels, with which the press groans, the generality are of so very inferior a nature as hardly to deserve notice; it is possible therefore, on this account, that we may not be altogether free from prejudice, when perusing the very best specimens of this branch of literature. *Perfect* impartiality and freedom from prepossession rank not among the privileges of any tribunal, and the decrees of criticism are awarded without any *peculiar* claim to infallibility. We have however always studied, and ever will study, to be as equitable as possible in the nice administration of literary justice.

With regard to the present work, we are of opinion that the conduct of Sophia towards Charles Belmont, in the scenes at Clarendon Abbey, is by no means consistent with female delicacy; she is willing, as a sacrifice to the prejudices of her father, to become the wife of Lord Acreland, at the same time that she takes no care to check her rising attachment for another; instead of avoiding his society, she seems rather to invite his notice. As Belmont is in some degree the hero of the piece, we should have been better pleased, had he not talked so much of the wounds which his honour had received from the intemperate language of Sir Edward Clarendon; for surely the situation, in which he and Sophia were found, might well have justified the *suspensions* of a cooler and less interested observer than Sir Edward. The story is altogether destitute of *unity*. The suffering Angelina, who gives name to the novel, the persecuted Sophia, the impetuous Belmont, the romantic Fairford, and Lord Acreland, together with a multitude of interesting under-characters, cause such a confusion, that, as soon as attention is excited for one, it is immediately called to another.—Such appear to us to be the defects of a work, which with all its faults we are little inclined to condemn; for we are persuaded that it cannot but excite a lively interest in those who read it, (not, as we are obliged to do, with the view of criticizing,) but solely with

with a wish to be pleased; as that every Sun, whose surface at first appears to the astronomers to be deformed by spots, is all radiance to the naked eye.

\* Mrs. R. did not, we suppose, know that the title, *Angelina*, has not the merit of *novelty*: it was given to a work belonging to the same class, some years ago. See our General Index, vol. I. p. 481. Nor is this the only instance which we recollect.

Art. 46. *Edington*. By Richard Hey, Esq. 12mo. 2 Vols. 6s. sewed. Vernor and Hood. 1796.

We found much difficulty in labouring through about half of the first volume of this work: but, as we proceeded, we observed a very apparent improvement, and from the whole derived no small satisfaction. Should a second edition be required, we should by all means advise Mr. H. to *re-compose* the first part; and in our opinion, though we say this at the hazard of appearing singular, the story would have been fully as interesting, if the family of the Eynsburys had continued in their humble, but happy and respectable, condition.

Art. 47. *The Castle of Hardayne*, a Romance. By John Bird. 12mo. 2 Vols. 6s. sewed. Kearsleys. 1795.

To those who are fond of ruined castles, of mysteries, and of banditti, these volumes will afford considerable pleasure. The language is spirited and luxuriant, the descriptions in general are good, and the incidents, some few excepted, are highly interesting; they now and then, it is true, verge on the extreme of possibility, but in a romance such things are partly allowable.

#### POETRY and DRAMATIC.

Art. 48. *Verses on various Occasions*. 8vo. pp. 140. 5s. Boards. Debrett. 1795.

Elegance, rather than sublimity or pathos, seems to mark the character of this writer. Mr. Taylor \* possesses wit, taste, and an easy flow of versification. Most of the poems which he has here offered to the attention of the public are short pieces; an elegy, a sonnet, or a prologue to some friend's play, generally presents itself, wherever chance may direct us in opening the book. The longest and most elaborate production is the poem entitled '*The Stage*:'—but why does not Mr. Taylor attempt some subject of higher import? His talents, we doubt not, would insure him success, whenever the best use is made of them.

As a specimen of this miscellany, we shall transcribe the character of Mr. Kemble, from the poem entitled *The Stage*; which, we apprehend, will give the reader no unfavourable opinion of the writer's taste and judgment with respect to the subject.

\* Fertile in genius, and matur'd by art,  
Not soft to steal, but stern to seize, the heart,  
In mould of figure, and in frame of mind,  
To him th' heroic sphere must be assign'd.

\* Oculist to the King, and whose name is signed to the dedication to Mrs. Robinson.

\* August



• August or daring, he adorns the stage—  
 The gloomy subtlety, the savage rage,  
 The scornful menace, and the cynic ire,  
 The hardy valour, and the patriot fire—  
 These shew the vigour of a master's hand;  
 And o'er the fancy give him firm command:  
 As *Richard*, *Timon*, and *Macbeth* proclaim,  
 Or stern *Coriolanus*' nobler aim.

• Nor fierce alone, for well his pow'rs can shew  
 Calm declamation and attemper'd woe;—  
 The virtuous *Duke* who sway a while declines,  
 Yet checks the *Deputy*'s abhorr'd designs,  
 And, in the Sov'reign or the faintly guise,  
 Benevolently just, and meekly wise:  
 The *Dani*, bewailing now a father's fate,  
 Now deeply pond'ring man's mysterious state;  
 Tender and dignify'd, alike are seen—  
 The philosophic mind and princely mien.

• When merely tender, he appears too cold;  
 Or rather fashion'd in too rough a mould:  
 Nor fitted Love in softer form to wear,  
 But stung with pride, or mad'ning with despair;  
 As when the lost *Osavian*'s \* murmurs flow  
 In full luxuriance of romantic woe.

Yet where *Orlando* cheers desponding age,  
 Or the sweet wiles of *Rosalind* engage,  
 We own, that manly graces finely blend  
 The tender lover and the soothing friend.

• Though nature was so prodigally kind  
 In the bold lineaments of form and mind,  
 As if to check a fond excess of pride,  
 The pow'rs of voice she scantily supply'd:  
 Oft, when the hurricanes of passion rise,  
 For correspondent tones he vainly tries;  
 To aid the storm, no tow'ring note combines,  
 And the spent breath th' unequal task declines.  
 Yet, spite of nature, he compels us still  
 To own the potent triumph of his skill,  
 While, with dread pauses, deepen'd accents roll,  
 Whose awful energy arrests the soul.

• At times, perchance, the spirit of the scene,  
 Th' impassion'd accent, and impressive mien,  
 May lose their wonted force, while, too restrain'd,  
 He strives by niceties to strike the mind;  
 For action too precise, inclin'd to pore,  
 And labour for a point unknown before;  
 Untimely playing thus the critic's part,  
 To gain the head, when he should smite the heart.

• Yet still must candour, on reflection, own  
 Some useful comment has been shrewdly shewn;

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• • The Mountaineers.

Nor

Nor here let puny malice vent its gall,  
And texts with skill restor'd, *new readings* \* call;  
KEMBLE for actors nobly led the way,  
And prompted them to think as well as play.

\* With cultur'd sense, and with experience sage,  
Patient he coars the time disfigur'd page,  
Hence oft we see him with success explore,  
And clear the dross from rich poetic ore,  
Trace, through the maze of diction, passion's clew,  
Add open latent character to view.

\* Though for the muse of tragedy design'd,  
In form, in features, passions, and in mind,  
Yet would he fain the comic nymph embrace,  
Who seldom without awe beholds his face.  
Whene'er he tries the airy and the gay,  
Judgment, not genius, marks the cold essay;  
But in a graver province he can please  
With well-bred spirit, and with manly ease.  
When genuine wit, with satire's active force,  
And faithful love pursues its gen'rous course,  
Here, in his *Valentine*, might CONGREVE view  
Th' embody'd portrait, vig'rous, warm, and true.

\* Nor let us, with unhallow'd touch, presume  
To pluck one sprig of laurel from the tomb;  
Yet, with due reverence for the mighty dead,  
'Tis just the fame of living worth to spread:  
And could the noblest vet'rans now appear,  
KEMBLE might keep his state, devoid of fear;  
Still, while observant of his proper line,  
With native lustre as a rival shrine.'

We have already observed that the characteristic poem, from which the foregoing lines have been extracted, is, in point of compass and extent, the most considerable in this collection of the fruits of the author's dalliance with the muses: it is also, in our judgment, the most to be distinguished in respect of poetic merit. We really prefer it, in several particulars, to Churchill's snarling, though witty, "*Rosciad*:"—the characters of the several dramatic performers, who figure in the poem, are discriminated with as much taste and judgment, and are delineated, perhaps, with more candour; certainly with more amenity of style and manner.

Art. 49. *The Man of Ten Thousand*: a Comedy; as it is acted at the Theatre Royal, Drury-lane. By Thomas Holcroft. 8vo. 2s. Robinsons. 1796.

We understand that this play, after having been represented seven times, was withdrawn; a circumstance from which we may infer that it did not experience from the town a very flattering reception. Nor are we surprised. The play has beautiful sentiments, and inculcates

\* \* The *cant term* by which useful researches have been discouraged.'

REV. MARCH, 1796.

B b

42

an excellent lesson : but the age is too sordid and vitiated to be pleased with a simple plot, serving only as a kind of warp to be interwoven with threads of morality. Variety of business, agitating situations, novelty of character, and brilliancy of wit, are expected by the frequenters of the theatre ; and, when their expectations are disappointed, the author exposes himself to their displeasure. In the present instance, Mr. Holcroft has not sufficiently exerted himself to satisfy these demands : but, if he *prædises* the philosophy which he puts into the mouth of his principal character, this failure will be to him a less misfortune than it would be to other men. ' The man of fortitude (he says,) doubts if there be adversity. Souls are distinguished by their qualities ; and the day of assault is, to him, the fortunate day in which he proves his rank.'

Dorington, the principal character, *the man of ten thousand*, is a kind of Timon of Athens ; whose numerous friends play to the tune of *Dum felix est*, &c. flock round him in prosperity, and shrink from him at the sound of ruin. The idea of the other personages appears to have been suggested by reading and seeing plays, rather than by viewing real life. The portraiture of Major Rampart, even with the author's explanation, we can by no means admire ; nor are we to wonder that it was not tolerated in the representation : we are rather surprised that the author could so much violate propriety of character, as to make the philosophic Dorington assure the blustering, mock-swearing, self-important, insignificant Major Rampart, that ' there was no fear of his being ashamed of him.' Could a man of sense and virtue know such a Being as the Major without despising him at heart, and blushing for him whenever in company with him ?

We recognize in this play rather the man of thought and study than of the world. If Mr. H. should continue to write for theatrical fame, we recommend it him to study more attentively the taste of the public ; if his principal object be to inculcate morals and philosophy, a novel may be a better vehicle than a comedy, and the press is more adapted to his purpose than the stage. We would not be understood to mean that *no* morals nor philosophy should be introduced on the stage ; for certainly every dramatic production should conduce to these invaluable ends : but the constitutions of our audiences are rather delicate ; and the physic of morality must be well mixed up and sweetened with the essences of humour, vivacity, and interest.

Mo-y.

## MISCELLANEOUS.

Art. 50. *Three Essays* : I. On Dramatic Composition. II. The Advantages and Disadvantages of Foreign Travel. III. On Sculpture. 8vo. pp. 59. 1s. 6d. Chapman. 1795.

Of these three essays, the last, on sculpture, is considerably the best. Yet there prevails in it a reprehensible inattention to the spelling of the proper names ; the state of the arts under Hadrian and the Antonines is under-rated ; and the praise of Bernini is very extravagant. It well deserves, however, that we should extract from it a brilliant and warm passage :

' Thus while we cherish the rising art, let us by directing his labours within their proper channel render the artist an advantage as well as ornament

ornament to his country: on this principle did the politic legislators of ancient times, ever study to make the arts subservient to public virtue and morality.—They rightly judged that the sparks of a generous and useful emulation were naturally kindled into action by honorary memorials of deceased merit, or animated representations of successful heroism.

‘ Thus was every meaner sentiment excluded, no unworthy passion could find room in a soul pre-occupied by this thirst of noble distinction.—Thus did the heroes of former days renew their life in their descendants, and thus were cowards and voluptuaries shamed into courage and activity.—By this powerful enchantment on the minds of posterity did the images of Harmodius and Aristogiton stand as perpetual champions of Athens, and for ages kept alive the holy flame of liberty.—National pride may in this point of view be termed the foster-mother of national virtue. The antients thus nursed in perpetual contemplation of great and glorious objects, with these testimonies of a nation’s gratitude ever before their eyes, instinctively caught the pious zeal of their forefathers; and prodigal of life esteemed their blood and fortune cheaply bartered for the welfare of their country. To spirits actuated by this glorious enthusiasm every sculptured ruin became an animated monitor; every trophy, every column struck their eye as with a sacred fascination, while their marble ancestors seemed starting into life and beckoning them on to fame and immortality.—By these perpetual remembrances they were made sensible that ancestral honors were not an inheritance to be enjoyed in indolence and inactivity.—Hence, we may trace the latent seeds of that noble, emulous spirit which stimulated every rising generation to contest the palm with their illustrious progenitors: From this source flowed the many tears of a rival Alexander over the tomb of Achilles.

‘ Nor was this beneficial influence confined solely to the active and exalted virtues. Its operation was also extended over the paths of civil merit, and ever shed a softened lustre on every tender charity and affection of social life.—The antients held in equal estimation the memory of those worthies who had lived and those who had died for their country. Thus in their courts of justice the statues of Solon and Lycurgus stood as lively memorials of a nation’s reverence, and shewed that great and wise legislators were held but second from the Gods, while the scrutinizing and stern regard of a Draco or Zeleucus, whose marble brows breathed an awful severity, terrified the irresolute judge from any iniquitous perversion of the laws. Thus did every street, every portico, or public walk, present some memorial of departed merit, some striking lesson of useful instruction. Next perhaps to Codrus or Timoleon might stand the thundering Demosthenes or the subtle Aristotle,—here Homer,—there Thales, or some other poet or founder of a distinguished sect: The history of Greece might be studied in the street as well as in the gallery, and in the forum as well as in the closet.

‘ The very ornaments of their houses were pregnant with utility, which, while they entertained the eyes, at the same time informed the judgement, and transmitted shining examples to the latest posterity. So prevalent and uniform were the effects expected from these

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sculptured monitors among the Romans, that their satyrists and orators instanced the frequent neglect of them as a mark of aggravated degeneracy. Their bold figures and glowing descriptions represented the ancient and venerable statues as animated with shame and anger at the corruption of their race: painted them standing as domestic and ever present accusers, and viewing the nocturnal debaucheries of their descendants with a stern and indignant silence.—Nay conjured them by those precious monuments, no longer to let their excess tarnish their hereditary honors, or wound the peace of those illustrious shades, by whose sufferings and virtue those honours were purchased and acquired.

Tay.

Art. 51. *Narrative of M. de Chaumercis*, who escaped from the Massacres of Aurai and Vannes, after the Expedition of Quiberon. With Observations on the public Opinion in Brittany. To which is added a Prospectus for Paligraphy, or, First Elements of the Art of Printing and Writing in a Language to be understood in all Languages without Translation. 8vo. 1s. 6d. Debrett, &c.

This narrator appears to have given a just as well as a pathetic account of the disastrous fate of that considerable corps of emigrants, who were employed in the unfortunate expedition of the English, in the summer of 1795, which so totally miscarried. M. de Chaumercis relates, very circumstantially, the particulars of the horrid catastrophe of the prisoners; who were considered and treated as traitors to their country, notwithstanding the capitulation (*verbal*, indeed, and *informal*) said to have been granted by General Hoche, with an exception to M. de Sombreuil himself, who demanded it, and who so nobly suffered with his unhappy countrymen, on this occasion.—From these particulars, it appears that these ill-fated emigrants, to the number of about 600, faced their executioners with a fortitude truly heroic; or rather with the spirit of MARTYRDOM.

The writer of this account is a staunch royalist\*; as will appear from the following warm apostrophe to the manes of his slaughtered companions:—we will not scrutinize the language:

‘And you, affecting victims of honour and fidelity!—I have seen your sublime sacrifices!—I faithfully depict them—you are no more, but your blood has flowed for your King—It has been shed in those noble countries where his sacred name is so often invoked.—Yet a while, and the day shall come when even there your avengers shall arise!—You merited to conquer in the fields of la Vendée!—Console yourselves, illustrious shades! You are associated in the glory of its heroes!’

This affecting account affords us much of that painful pleasure which we generally derive from circumstantial details of dreadful calamities.—The general observations on the state of the war, so far as particulars fell under the author's notice, with the remarkable character of the Chouans, who are still so formidable to the republic, add importance to the whole of this interesting narrative.

\* He happily effected his escape, at a very critical moment, when he expected to share in the common fate of his fellow prisoners.

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With respect to the annexed account of the discovery of what the author \* terms the new art of *Pasigraphy*, as we are not in the secret, we can have nothing to remark on it. If it shall be found really to answer the purposes here declared, it may, if brought to perfection, prove to be a matter of very great consequence to mankind. Its pretensions are thus set forth in the *Prospectus*; the whole of which we have not room to insert:

‘ This art, absolutely new, is not confined to the utility of *Tachygraphy*, *Stenography*, or writing solely abridged or expeditious—*Pasigraphy*, from *πάσ*, to all and *γράφω* I write, will not explain the sounds of any known language but the sense of the words of every language, even of that which people have never learnt: and its elements will consist only of twelve characters (which will neither be nor replace A, B, &c.) and in twelve general rules which will never suffer the least exception whatever.

‘ The astonishing simplicity of the means of this art, its innumerable advantages, and the importance of its consequences, are submitted to the mature reflexions of enlightened minds, to statesmen, merchants, bankers, printers, literary and learned men, as well as to the curious of all countries. The result of this discovery will be, that if two correspondents, French and English for instance, knowing only their maternal language, learn to write in *Pasigraphy*, from that moment the Frenchman will read and understand in French what the Englishman could only write and express in English—and the Englishman will read and comprehend in English what the Frenchman could only write and express in French. The same lines may be read and understood at once by an Englishman, a German, an Italian, a Spaniard, and a Russian—although the writer had only traced it in his own language, and although he knew not a single word of the others. —Thus at the end of a very few hours, any intelligent person may *pasigraph* his own idiom, by consulting the method, characters, and the twelve invariable rules—which exercise will place in his memory.’

The name of M. Sicard, the director of the celebrated Institution at Paris for the deaf and dumb, sanctions the scheme. Subscriptions are taken in by Mr. Baylis, No. 15, Greville-street, Holborn.

Art. 52. *Thirty Letters on various Subjects.* By William Jackson †. 8vo. 5s. Boards. The Third Edition, with considerable Additions. Cadell jun. and Davies. 1795.

Of the first edition of these ingenious and entertaining letters, we gave an account in the 68th vol. of our Review; the 2d edition was likewise noticed in vol. 71. The 3d edition is now before us, and is still more worthy of the public approbation than the preceding impressions, on account of its improvement, together with the addition of one letter which is entirely new. As we have been sufficiently mis-

\* The *Prospectus* is signed *De Menien*; who, we suppose, is a friend of the narrator of the disastrous events which attended the defeat of the expedition, &c.

† Commonly known in the literary circles by the name of “ Jackson of Exeter;” and eminent for his taste and critical skill in music.

note

note in our former articles respecting the subjects of these letters, it is unnecessary for us to enlarge on the present occasion.

Art. 53. *Thoughts on the Expediency of adopting a System of National Education*, more immediately suited to the Policy of this Country : with certain brief Remarks on that Class of Free Schools, commonly distinguished by the Name of Diocesan Schools. By Anthony King, Esq. LL. D. Printed at Dublin. 8vo. 2s. 6d. sewed. Robinsons, London.

The topics of this pamphlet are of so local a nature, that they will little interest the generality of English readers. The author's principal purpose is to recommend some institutions for national education, and reforms of old systems, in order to correct those deficiencies and abuses which are universally allowed to subsist in the public establishments of this kind in Ireland. A material part of his plan is the erection of eight new provincial schools, one for each sex in every province, to be devoted to the education of the poor alone, and to admit from 100 to 120 children each, taken indifferently from all religious denominations. For the particulars of this plan, as well as for the proposed reforms of the diocesan schools, and other matters connected with the subject, we must refer those, who wish for complete information, to the work itself. We shall, however, take the liberty of remarking, that the proposed scheme seems to fall far short of what can properly be called *national education*; and that some parts of it appear as likely to incur abuse as the institutions which are already subsisting.

For Dr. Crumpe's ideas on this subject, and for the particular sentiments of our associate who reviewed the Doctor's book, we refer to our Review, vol. xv. N. S. pp. 291, 398.

Art. 54. *A Circular Letter to the Corresponding Societies in Great Britain*, containing The Perpetual Motion discovered, and its Uses displayed. With a Warning Voice to the Associations. By Moses Gomez Pereira, *Philokinets*. 8vo. 1s. Mason, &c. 1796.

Since no great success has attended the opposition given to corresponding and other societies, by prosecutions in our Courts of Justice, a number of clever people, as it should seem, have determined to try what can be done by bringing such culprits into the Courts of Humour and Satire. Accordingly, Wits, Half-wits, and No wits, are continually darting their sharply pointed goose-quills at them, through the medium of the newspapers; and not unfrequently some alert pamphleteer repairs to the loyal standard. The weapon with which Mr. Moses Gomez Pereira comes armed to the combat is *irony*. With what success he wields it, the reader of taste and discernment will in some measure be able to judge from the following short specimen:—

‘It is a common observation of our societies, that a state of quiet, peace, or sleep, generates political death. Whoever, therefore, can introduce a perpetual civil agitation, will best preserve the patient from torpor, and secure that health which constant exercise only can bestow. We see all the physical world in perpetual action and revolution. It ought, therefore, by analogy to be the same in the political system.—This perpetual motion in governments createth an agreeable change and variety of great and important events; without which

which life would, (as one of our most learned members hath well observed,) be tedious and uninteresting. Common and trifling events please only trifling minds. Great souls delight in narratives of 10,000 slain in a day by civil and national wars, in dark insurrections and massacres; in the sacking of towns, revolutions of empires, and the execution or expulsion of millions of those dull, peaceful, and mawkish beings who love a quiet and industrious life; and are like the plodding bees who gather honey for our uses.'

We have often remarked that it is unfortunate for the English writers who aim at the *grave ironical*, which requires the HIGHEST talents, that their productions generally remind us of SWIFT. We read,—and read,—and read, till, with something like Uncle Toby's whistling of *Lillibullero*, we throw aside the book, stroke the cat, who purrs on the arm of the elbow-chair, and then call for the last new comedy.

Art. 55. *Correspondence between Sir Stephen Lushington, Bart. and Warren Hastings, Esq.* 8vo. 1s. R. White 1795.

This statement, from authority, of the amount of the fortune actually acquired by Mr. Hastings in India, opposes no small weight of moral evidence against certain insinuated charges of corrupting the fountains of justice and of public opinion, which have been propagated against the intended VERRES of the British CICERO.

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#### SINGLE SERMONS.

Art. 56. *Christians represented under the Character of Religious Tradesmen.*

A Funeral Sermon, preached to the Memory of the late Mr. John William Paul, Fur-merchant of the City of London, who departed this Life at Hornsey, May 23, 1795. By J. G. Burckhardt, D.D. Minister of the German Lutheran Congregation in the Savoy. 8vo. pp. 37. No Price nor Bookfeller named.

Some of our good readers may perhaps remember an old treatise, which, in the days of our forefathers, was often seen on the shelf of godly books, Flavel's Husbandry spiritualised. This sermon might very properly have been entitled, Merchandise spiritualised. It runs an amusing and not uninstruative parallel between the interests and duties of a tradesman, and those of a Christian. The author, though a foreigner, expresses himself in English with tolerable correctness; and the sermon appears to have been very well suited to the occasion and the audience.

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Art. 57. Preached at an annual Visitation of the Clergy of the Archdeaconry of Winchester, held at St. Saviour's Southwark, 25th Sept. 1795. By the Rev. John Grose, A. M. F. A. S. Minister of the Tower, &c. 8vo. 6d. Richardson.

This discourse is sensible, pious, and well written. The author embraces, with warmth, the *established* principles of that denomination of Christians with which he is immediately connected, which are Trinitarian and Calvinistical; yet, while he is *orthodox*, we trust he is charitable; for he is an earnest advocate for practical piety and virtue.

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## CORRESPONDENCE.

'The Editor of Curiosities of Literature presents compliments to the Monthly Reviewers; and thinks it incumbent on him to observe, that a book intitled "A Dictionary of Literary Conversation," (Rev. Jan. p. 108.) is a mere republication of some articles of his work, with a very few additional ones. It is one thing to collect materials from the vast body of literature, to form literary speculations; and it is another to transcribe from *one writer* and appropriate to ourselves the merit of the labour; the one is the production of years, and the other of a morning.'

'2d March 1796.'

'A Plain Man' has addressed to us a long letter, to inform us that *he* is an *approver* of Mr. Paine's "Age of Reason." In return, *we* hereby inform our unknown correspondent, (without putting *him* to the expense of postage,) that *we do not approve* Mr. Paine's writings against Christianity; and so we have uniformly and explicitly declared.—We cannot enter farther into the contents of his letter; which would be to the public of about as much importance as the great question so pleasantly recorded by THE SPECTATOR, whether Montaigne loved white wine better than red?

'Observer' informs us that the Sonnet, quoted in our last Review, Art. 43. from Mr. Ashburnham's poems, and entitled "Mary Queen of Scots on leaving France," is a translation of some verses said to be written by that unfortunate lady, which may be found in a collection of French poems published in 1785; and in Thicknesse's Hints, Letter XII. We had some recollection of them when we copied the version of Mr. Ashburnham; and, on searching, we find them inserted in our 81st volume, p. 292. from Dr. Burney's History of Music, with a translation by that gentleman. Our readers may compare the two verifications.

We shall take into consideration the hints of our 'Constant Reader and Admirer:' but alterations are dangerous—in these times.

A letter has been addressed to B. S. R. *Juvenis*, to be left at the post-office as directed. We are sorry that we were not enabled to keep *within* the time allotted by this correspondent, though it was not a *short* furlough.

Letters from the P. D. Catechist, Dr. Crane, &c. are under consideration.

✧ In our last Appendix, Art. IX. in the title of Count Stolberg's Travels, the word *Deutschland* was inattentively translated *Holland*, instead of *Germany*; and the mistake in course extends along the running titles, at the top of the pages, from p. 535 to 543.



# THE MONTHLY REVIEW,

For APRIL, 1796.

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ART. I. *Joan of Arc*, an Epic Poem. By Robert Southey. 4to. pp. 409. 1l. 1s. Boards. Cadell jun. and Davies, &c. 1796.

WE were sorry to observe, in the preface to this work, certain facts stated in order to display the extreme rapidity with which it was written. An epic poem in 12 books finished in six weeks, and, on its improved plan in 10 books, almost entirely recomposed during the time of printing! Is it possible that a person of classical education can have so slight an opinion of (perhaps) the most arduous effort of human invention, as to suffer the fervour and confidence of youth to hurry him in such a manner through a design which may fix the reputation of a whole life? Though it may be that a work seldom gains much by remaining long in the bureau, yet is it respectful to the public to present to it a performance of bulk and pretension, bearing on its head all the unavoidable imperfections of haste? Does an author do justice to himself, by putting it out of his power to correct that which he will certainly in a few years consider as wanting much correction? To run a race with the press, in an epic poem, is an idea so extravagant, that Mr. S. must excuse us if it has extorted from us these animadversions. We now proceed to the work itself.

How far the story of the *Maid of Orleans* is happily chosen for an epic poem is a question which will, doubtless, be differently decided by different persons. The bad success of the present poet's *serious* predecessor, Chapelain, may fairly be ascribed to his want of poetical talents. The good success of his *comic* predecessor, Voltaire, is a much more formidable obstacle; for it is certain that the association made in the minds of those who have read that supremely witty, splendid, and licentious poem, has almost as much unfitted *la Pucelle* for becoming a heroine, as Butler has done his *Hudibras* for becoming a hero. Nor can any one, well acquainted with the history and manners of that period, readily bring himself to

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acquiesce

acquiesce in a picture of immaculate purity, humanity, and philosophical enlargement of sentiment, personified under the name of a country girl who was either a wild fanatic, an artful impostor, or more probably a mixture of both. With respect to the objection which Mr. S. anticipates, that the subject of the poem is so far from *national* to an Englishman that it records the defeat of his country, we should be sorry not to feel with him that the approbation of those who cannot wish well to the cause of justice, by whomsoever supported, is not worth endeavouring to obtain: yet human nature being what it is, the author must not be surprised if this circumstance diminishes the popularity of his work. Indeed, if, as we think is very evident, he has chosen the subject with a view to modern application, nothing can be more natural than that it will displease those of opposite sentiments, for the very same reasons which have rendered it pleasing to him.

We deem it unnecessary to give an exact analysis of the plan and argument of this poem. It may suffice to say in general, that it opens with the mission of Joan of Arc, and closes with the coronation of Charles VII. at Rheims. Many of the preceding events under our Henry V. are brought in by way of narration; and an anticipation of the unfortunate and cruel end of the Maid is presented in a prophetic vision. The author has indulged his fancy in representing her as educated by a hermit, and has given her an imaginary lover, Theodoric, who is slain in battle before the conclusion of the piece. Dunois, the bastard, has a conspicuous part assigned to him in the military transactions of the poem: but the real hero is purely imaginary, one Conrade, a man of no high rank, but adorned with all the stern virtues of the patriot, and all the liberal sentiments of the philanthropist, and supposed to be the deserted lover of the fair Agnes, the king's mistress. Various episodes, either historical or drawn from humble life, diversify the narration; and, though there is no proper machinery, yet a species of præternatural agency is introduced under the form of vision or inspiration. At the beginning of the second book, the author's friend Mr. Coleridge has contributed about 400 lines, in which the Maiden's heavenly call is described in a kind of wild vision presented to her fancy, picturing the palace of Ambition with a number of allegorical personages; and the whole of the ninth book is devoted to a vision of the Maid, who is conducted by Despair to the Dome of Death. There is too much of sameness in the device of these two visionary parts, though they are made productive of much striking and varied imagery.

To proceed to the *execution* of the design: we do not hesitate to declare our opinion that the poetical powers displayed in it  
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are of a very superior kind, and such as, if not wasted in premature and negligent exertions, promise a rich harvest of future excellence. Conceptions more lofty and daring, sentiments more commanding, and language more energetic, than some of the best passages in this poem afford, will not easily be found:—nor does scarcely any part of it sink to languor; as the glow of feeling and genius animates the whole. The language is, for the most part, modelled on that of Milton, and not unfrequently it has a strong relish of Shakspeare: but there are more defective and discordant lines than might be wished, either owing to carelessness, or to that piece of false taste, as we think it, the copying of harsh sounds or images in harsh versification. Indeed, the author, in his preface, expressly imputes his defects of this kind to design: but surely the loose profody of English blank verse is neither too difficult, nor too melodious, to render a close adherence to its rules an indispensable law of poetry. Another frequent cause of halting measure is the false pronunciation of French proper names, which the writer commonly accents on the first syllable, after the English manner. We confess that we are also offended with the frequency of alliteration, often when the repeated sound is most harsh and unmusical. Nor can we praise the licentious coinage of new verbs out of nouns, in which our poet, in common with many other modern lovers of novelty, too much indulges. Indeed, there are few pages in which there is not somewhat to be mended in the diction or versification,—clearly accusing the hurry with which so great a work has been completed.

With respect to the *sentiments*, they are less adapted to the age in which the events took place, than to that of the writer; being uniformly noble, liberal, enlightened, and breathing the purest spirit of general benevolence and regard to the rights and claims of human kind. In many parts, a strong allusion to later characters and events is manifest; and we know not where the ingenuity of a crown lawyer would stop, were he employed to make out a list of inuendos. In particular, War, and the lust of conquest, are every where painted in the strongest colours of abhorrence.—Far be it from us to check or blame even the excesses of generous ardour in a youthful breast! Powerful antidotes are necessary to the corrupt selfishness and indifference of the age.

We shall now lay before our readers some specimens of this performance in its different styles and topics. We could with pleasure give an extract from the sublime vision of Mr. Coleridge: but we think it fairer to exhibit the powers of the proper author.

Mr. S.'s talent for description is happily displayed in the following passage, in which the heroine takes the armour of Orlando from his tomb :

On to St. Catherine's sacred fane they go ;  
 The holy fathers with the imag'd cross  
 Leading the long procession. Next, as one  
 Suppliant for mercy to the King of Kings,  
 And grateful for the benefits of Heaven,  
 The Monarch pass'd ; and by his side the Maid ;  
 Her lovely limbs rob'd in a snow-white vest :  
 Wifless that every eye dwelt on her form,  
 With stately step she pass'd ; her laboring soul  
 To high thoughts elevate ; and gazing round  
 With the wild eye, that of the circling throng  
 And of the visible world unseeing, saw  
 The shapes of holy phantasy. By her  
 The warrior Son of Orleans strode along  
 Pre-eminent. He, nerving his young limbs  
 With manly exercise, had scaled the cliff,  
 And dashing in the torrent's foaming flood,  
 Stemm'd with broad breast its fury : so his form,  
 Sinewy and firm, and fit for loftiest deeds,  
 Tower'd high amid the throng effeminate ;  
 His armour bore of hostile steel the marks,  
 Many and deep. His pictur'd shield display'd  
 A Lion vainly struggling in the toils,  
 Whilst by his side the cub with pious rage,  
 His young mane floating to the desert air,  
 Rends the fall'n huntsman. Tremouille him behind,  
 The worthless favourite of the slothful Prince,  
 Stalk'd arrogant, in shining armour clasp'd  
 With gold and gems of richest hues emboss'd,  
 Gaudily graceful, by no hostile blade  
 Defaced, and rusted by no hostile blood ;  
 Trimly-accounted court habiliment,  
 Gay, lady-dazzling armour, fit to adorn,  
 In dangerless manœuvres some review,  
 The mockery of murder ! follow'd him  
 The train of courtiers, summer-flies that sport  
 In the sun-beam of favor, insects sprung  
 From the court dunghill, greedy blood-suckers,  
 The foul corruption-gender'd swarm of state.  
 As o'er some flowery field the busy bees  
 Pour their deep music, pleasant melody  
 To the tired traveller, under some old oak  
 Stretch'd in the checquer'd shade ; or as the sound  
 Of far-off waters down the craggy steep  
 Dash'd with loud uproar, rose the murmur round  
 Of admiration. Every gazing eye  
 Dwelt on the mission'd Maid. Of all besides,  
 The long procession and the gorgeous train,

Tho' glittering they with gold and sparkling gems,  
And their rich plumes high waving to the air,  
Heedless.

The consecrated dome they reach,  
Rear'd to St. Catherine's holy memory.  
Her death the altar told, what time expos'd  
A virgin victim to the despot's rage,  
The agonizing rack outstretch'd her limbs,  
Till the strain'd muscles crack'd, and from their sockets  
Started the blood-red eyes. Before her stood  
Glutting his iron sight, the giant form  
Of Maximin, on whose rais'd lip Revenge  
Kindled a savage smile; whilst even the face  
Of the hard executioner relax'd,  
And sternly soften'd to a maiden tear.  
Her eye averting from the storied woe,  
The delegated damsel knelt and pour'd  
To Heaven the prayer of praise.

A trophied tomb  
Close to the altar rear'd its antique bulk.  
Two pointless javelins and a broken sword,  
Time-mouldering now, proclaim'd some warrior slept  
The sleep of death beneath. A massy stone  
And rude-ensculptur'd effigy o'erlaid  
The sepulchre. Above stood VICTORY,  
With lifted arm and trump as she would blow  
The blast of Fame, but on her out-stretch'd arm  
DEATH laid his ebon rod.

The Maid approach'd—  
DEATH dropt his ebon rod—the lifted trump  
Pour'd forth a blast whose sound miraculous  
Burst the rude tomb. Within the arms appear'd  
The crested helm, the massy bauldrick's strength,  
The oval shield, the magic-temper'd blade.  
A sound of awe-repress'd astonishment  
Rose from the crowd. The delegated Maid  
O'er her white robes the hallowed breast-plate threw,  
Self-fitted to her form. On her helm'd head  
The white plumes nod, majestically slow.  
She lifts the buckler and the magic sword,  
Gleaming portentous light.

The amazed crowd  
Raise the loud shout of transport. "God of Heaven,"  
The Maid exclaim'd, "Father all-merciful!  
Devoted to whose holy will, I wield  
The sword of Vengeance, go before our hosts!  
All-just avenger of the innocent,  
Be thou our Champion! God of Love, preserve  
Those whom no lust of glory leads to arms."

A picture of peaceful humble life, given in a speech from  
Conrade, may serve to contrast the preceding:

" Oh happy age !"

He cried, " when all the family of man  
 Freely enjoyed the goodly earth he gave,  
 And only bow'd the knee in prayer to God !  
 Calm flow'd the unruffled stream of years along,  
 Till o'er the peaceful rustic's head, grew grey  
 The hairs in full of time. Then he would sit  
 Beneath the coetaneous oak, whilst round,  
 Sons, grandsons, and their offspring join'd to form  
 The blameless merriment ; and learnt of him  
 What time to yoke the oxen to the plough,  
 What hollow moanings of the western wind  
 Foretell the storm, and in what lurid clouds  
 The embryo lightning lies. Well-pleas'd, he taught,  
 The heart-smile glowing on his aged cheek,  
 Mild as decaying light of summer sun.  
 Thus calmly constant flow'd the stream of life  
 Till lost at length amid that shoreless sea,  
 Eternity. Around the bed of death  
 Gather'd his numerous race—his last advice  
 In sad attention heard—caught his last sigh—  
 Then underneath the aged tree that grew  
 With him, memorial planted at his birth,  
 They delved the narrow house : there oft at eve  
 Drew round their children of the after days,  
 And pointing to the turf, told how he lived,  
 And taught by his example how to die."

The ninth book, which is entirely employed on the imagery of fancy, opens with the visionary voyage of the Maid to the regions of Despair. It may be thought that the poet's imitation of Spenser is too close and palpable in the dialogue between the heroine and this baleful phantom, who urges her by many arguments to the commission of suicide : yet the description of the person and habitation of Despair is original :

' An aged Man

Sat near, seated on what in long-past days  
 Had been some sculptured monument, now fall'n  
 And half-obscur'd by moss, and gathered heaps  
 Of withered yew-leaves and earth-mouldering bones :  
 And shining in the ray was seen the track  
 Of slimy snail obscene. Composed his look,  
 His eye was large and rayless, and fix'd full  
 Upon the Maid ; the blue flames on his face  
 Stream'd a drear light ; his face was of the hue  
 Of death : his limbs were mantled in a shroud.

' Then with a deep heart-terrifying voice,  
 Exclaim'd the Spectre, " Welcome to these realms,  
 These regions of DESPAIR ! O thou whose steps  
 By GRIEF conducted to these sad abodes  
 Have pierc'd ; welcome, welcome to this gloom

Eternal ;

Eternal; to this everlasting night;  
Where never morning darts the enlivening ray,  
Where never shines the sun, but all is dark,  
Dark as the bosom of their gloomy King!"

' So saying he arose, and by the hand  
The Virgin seized with such a death-cold touch  
As froze her very heart; and drawing on,  
Her, to the abbey's inner ruin, led  
Resistless: thro' the broken roof the moon  
Glimmer'd a scatter'd ray: the ivy twin'd  
Round the dismantled column: imaged forms  
Of Saints and warlike Chiefs, moss-canker'd now  
And mutilate, lay strewn upon the ground;  
With crumbled fragments, crucifixes fallen,  
And rusted trophies; and amid the heap  
Some monument's defaced legend spake,  
All human glory vain.

The loud blast roar'd  
Amid the pile; and from the tower the owl  
Scream'd as the tempest shook her secret nest.  
He, silent, led her on, and often paus'd,  
And pointed, that her eye might contemplate  
At leisure the drear scene.'

Among the tenants of the House of Death, to the survey of  
which Despair leads the adventurous Maid, a large dome is as-  
signed to the Murderers of Mankind. The speech of one of  
these will afford a specimen of the poet's political sentiments:

' As gazing round  
The virgin mark'd the miserable train,  
A deep and hollow voice from one went forth;  
"Thou who art come to view our punishment,  
Maiden of Orleans! hither turn thine eyes,  
For I am he whose bloody victories  
Thy power hath rendered vain. Lo! I am here,  
The hero conqueror of Azincour,  
HENRY OF ENGLAND!—wretched that I am!  
I might have reigned in happiness and peace,  
My coffers full, my subjects undisturb'd,  
And PLENTY and PROSPERITY had loved  
To dwell amongst them: but mine eye beheld  
The realm of France, by faction tempest-torn;  
And therefore I did think that it would fall  
An easy prey. I persecuted those  
Who taught new doctrines, tho' they taught the truth:  
And when I heard of thousands by the sword  
Cut off, or blasted by the pestilence,  
I calmly counted up my proper gains,  
And sent new herds to slaughter: temperate  
Myself, no blood that mutinied, no vice  
Tainting my private life, I sent abroad

C c 4

MURDER



MURDER and RAPE; and therefore am I doom'd,  
 Like these imperial Sufferers, crown'd with fire,  
 Here to remain, till Man's awaken'd eye  
 Shall see the genuine blackness of our deeds,  
 And warn'd by them, till the whole human race,  
 Equalling in bliss the aggregate we caus'd  
 Of wretchedness, shall form ONE BROTHERHOOD,  
 ONE UNIVERSAL FAMILY OF LOVE."

If the samples which we have here given shall excite (as we think they must) the curiosity of such of our readers as are lovers of the bold and lofty strains \* of poetry, we may venture to promise them equal gratification from a number of other passages in the work itself.

A.

ART. II. *A Whig's Apology for his Consistency; in a Letter from a Member of Parliament to his Friend in the Borough of \* \* \* \** 8vo. pp. 198. 3s. Debrett. 1795.

THIS pamphlet contains a very able and elaborate defence of the conduct of Mr. Fox, and of the political friends who have adhered to him in his opposition to the present war. We know not which to admire most in this apology, the temper with which it is written,—the moderation that it displays respecting those who have seceded from that gentleman's party,—the fairness with which it states the arguments of adversaries,—or the liberality of construction which it puts on the actions and measures of men, who, quitting their tried political friends, have gone over to their political enemies.

It appears to be the writer's wish to steer a middle course between those who maintain the new theories with which France has terrified the world, and those who would combat those theories with arms, and thereby expose the constitution to the danger of being as effectually and as completely destroyed by the means employed for its defence, as it possibly could be by the doctrines that have spread such alarms for its safety.

It may be presumed that, as a Whig, our author is devoted to liberty, and is its steady friend in every quarter of the globe. He is not, however, a knight-errant in its cause; he loves all countries, but he is most attached to his own; he cherishes the idea of freedom, but would not risk the loss of that portion of it which England possesses, in an attempt to enlarge or improve it. He rejects the doctrine which teaches that members of parliament are bound by the instructions of their constituents; a doctrine which, he says, would place the former in a state of

\* For a specimen of Mr. Southey's talents for the softer strains of poetry, see Rev. July 1795. p. 355.

servile

servile dependence, excluding the exercise of their own judgment and discretion; and therefore he states himself to be one of those representatives, who would not be led off by whims and fancies from the practical duties of the office which they fill, nor driven into the arms of what they conscientiously think a corrupt, incapable, and a treacherous administration, by the dread that their perseverance in hostility to it would afford aid to some silly projectors. He claims a right to judge for himself:

‘For myself, (says he,) I will frankly acknowledge that I would rather obtain the character of a diligent member of parliament, constantly and assiduously in his place, watching the conduct of ministers, than be the author of any one of those contrivances which is to perfect our crazy system, and drive away strife and wickedness from the world, or even the most renowned of those dissertations in which alone the memory of such projects will live by the eloquence with which they are reprobated.

‘If such feelings unfit me for an association either with those lofty spirits who would regenerate, or those who would enslave mankind, they suit at least the sphere in which it has been your will that I should move. They have taught me to be content with the good within my reach, and to preserve for you and defend to the utmost that which I have ever esteemed a system of real and substantial liberty.’

He admits that the situation of public affairs is alarming: but then he insists that the danger is not all on one side; that those who have in view nothing but the maintenance of rational and constitutional freedom find themselves placed between two extremes, either of which would be fatal to liberty—wild projects of reform on one hand, and on the other mad plans of subduing opinions by force of arms. He is aware that the line of conduct which he pursues will not only fail of pleasing any party, but will draw on him the ill-will and hatred of the two great parties which at present divide the public opinion.

‘Which ever of the two mischiefs by which this isle is frightened from her propriety shall become prevalent, there is equally an end of all the service you can receive from men of my principles. The habits of our whole lives have confirmed us so much in enmity to both, that we must hope for as little lenity from those they call jacobins, as we receive from those by whom jacobinism is imputed to us. As we still think, and mean, while we have the power, to act upon the persuasion, that between *jacobinism*, (as the phrase runs,) and the system of those who have undertaken to cure it, there is a medium, and that medium our constitution, proscription and persecution are the mildest destinies that await us from either. By the first of these factions we are called the advocates of slavery: the second already prepares its fire and faggot to cure us of republicanism. All this is in order. Let me add, such are precisely the sort of accusations, I would wish to come from such quarters. From me therefore, as they deter me from no duty, they shall draw no complaint. Who indeed, from such adversaries, ever hopes for plain dealing?’

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The misfortunes which now threaten the country, he insists, never could have had an existence, except in imagination, or would have been easily averted, had the Rockingham party continued firmly united. It formed a barrier to defend constitutional liberty against encroachments from any quarter, and to prevent any undue prevalence either of monarchy or democracy.

He takes notice of a charge brought against him, that, on some occasions, his principles and his conduct have been at variance; that he always professed himself an Anti-Gallican, reprobated both the crimes and the principles on which France has established her republic; felt himself alarmed at her victories, and yet refused to give his support to a war undertaken for the purpose of opposing a rampart to the victorious arms of the French nation; that he condemned many of the principles on which modern projectors were labouring to bring about a parliamentary reform, and yet opposed the measures which ministers introduced into parliament for discouraging them. The great object of the work before us is to answer this charge, and to prove that, throughout, he has been perfectly consistent; and at the very outset he adopts, as containing his political creed, every principle laid down by Mr. Fox in his celebrated letter to his constituents in December 1792. He traces back to the sessions of 1791 the origin of that fatal division which has since rent asunder the Rockingham party; for it was then that Mr. Burke declared in parliament his final separation from Mr. Fox.

The influence of these two celebrated men over the conduct of government, he tells us, was very great ever since the close of the American war; their authority stood high with the public, and therefore it was naturally to be expected that they would on this occasion have great weight in leading or dividing the public opinion. He commends them for the manliness with which they publicly declared their principles, and their ideas of the French revolution: but he charges Mr. Pitt with pusillanimity in carefully keeping his own opinion to himself.

‘ I do not censure him, (says our author,) for not taking a part at once, and declaring in favour of the French revolution as an *example*. Assuredly it was right to see what would come of it, before any thing similar should be recommended to us. I am no enthusiast in these matters. As far as I know of their first constitution my dislike to it is very great. But to leave France to the trial of her experiment, was always in the power of an honest politician, and I think would have been the choice of a wise one. If they who governed the British councils had been disposed to act in the fair, *bona fide* meaning of such a determination, they would have discovered no shyness of speaking to foreign nations, in firm and becoming language, their

sense, not of the experiment, but of the effort. This was the utmost that could be required of any minister ; but so much, let me add, was required from any man holding that office with the views of a statesman.'

He tells us that Mr. Pitt thought it better policy to sow divisions among his great opponents in parliament, and make them quarrel about their own opinions, than to discuss his. Candour, however, compels us to remark that, in speaking of the minister, our author is not influenced by his usual liberality of sentiment ; to him he imputes every sinister, every base, every wicked motive : he will not allow him to be wrong through error, but on system ; he will not for a moment have it thought that Mr. Pitt could possibly have aught in view but his own private advantage, or the security of his own power. A charge so heavy, so black, could not well be true of *any* minister. In real warfare, the world admires the foe who can treat his enemy generously and nobly. Why liberality of conduct should not be as much practised and admired in a political warfare, we are not able to discover.

The author next observes that Mr. Pitt, Mr. Burke, and Mr. Fox, might be considered at one time as laying the foundation of three different systems for the conduct of Great Britain, with not only distinct but opposite views. The last was for treating with France ; the second was for declaring open war against her and her principles, and restoring the old government of that country to its former power ; the first was for overlooking the principles of France, and engaging in hostilities against her only in the character of an ally to Holland. ' What might have ensued from adopting either of the systems recommended by Mr. Burke or Mr. Fox, no man, (says our author,) as they have never been tried, will pronounce. To that of Mr. Fox none of you would listen ; and all the means of giving effect to Mr. Burke's have been squandered on the minister's experiment.' To Mr. Pitt's plan he chiefly directs his attention ; and for the better elucidation of it he takes a retrospective view of the affairs of Europe for some preceding years. He charges the minister with having, by his restless intrigues, stirred up a war against Russia on the side of the Porte and Sweden, and a rebellion against the Emperor in the Austrian Netherlands. ' That spirit of disaffection, (says he,) which he had universally excited against the Austrian government by means of Vandernoot and Van Eupen, a disaffection which in its consequences has visited Europe with the severest calamity it ever knew, which has thrice thrown these rich provinces into the hands of France, and given her, it is to be feared, perpetual possession of Holland, had drawn off the Emperor from  
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the Russian alliance.' He then paints the pitiful figure which the minister made in his contest with the Czarina, to whom, when he found he could not drive her from her purposes by bullying, he was obliged to submit.

The next topic on which our author touches is the treaty of *Pilnitz*; and he places it in rather a different point of view from any in which it has hitherto been made to appear: after having spoken of the Russian business, he says—

'The situation of the royal family at Paris quickened the tardy conferences at *Pilnitz*. Of these, the general result is tolerably well known. It is true that no final determination was come to between the German powers, *at that time*, to interfere by force in the affairs of France. The fact is, and the advocates for these princes are welcome to the whole benefit of it, that the determination was provisional, and left intirely to the accession of the King of Great Britain. They not only thought that an honest neutrality on our parts would be fatal to such a purpose, but that without our active co-operation the enterprise itself was impracticable. But the coyness of our cabinet, whose first minister was covering his head with shame for his recent disgrace\*, deferred the execution of this rash project. In the then feelings of the British nation, no man could expect to be heard to the end of his speech who should propose to disturb France in the settlement of her constitution. Before Mr. Pitt could consent to stir a step towards such a measure, it was necessary that it should appear to originate with the country, and not to have been planned in the closet; and that the public opinion should be so distinctly pronounced, as not only to leave him without any immediate fear of losing his place, but to afford him, in every point of view, an exemption from all future responsibility.'

The author then proceeds to mention the various political publications that were sent into the world at this time, the proclamation issued for suppressing them, the plans for parliamentary reform, and the formation of the *Society of the friends of the people*. He then observes:

'The society of the Friends of the People complained that this proclamation, although in terms levelled against the writings of Paine, was in truth and effect aimed at them. The duke of Portland and his friends recriminated, by urging the circumstances of hostility towards them, and their objects, which had marked the formation of the society. The proclamation, it was alledged, was temporary, and dependent upon the circumstances of danger; whereas the declaration to which the society had pledged itself, held up a permanent object, to be pursued at all hazards, and enforced by every means. Thus originated a train of evils which circumstances soon rendered incurable. The leaders of this society, *rejecting all manner of compromise, which in justice to the duke of Portland I must say was offered them*, declared their determination to persevere. Those who concurred in the proclamation were equally resolved to follow it up by that system

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\* The difference with Russia.

of measures to which it seemed obviously to point. Between the two, the real, solid, unchangeable interests of the Whig cause fell to the ground, and were forgotten for ever.'

Nothing, he says, could be more injudicious than the measure which Mr. Pitt adopted when the news of the events at Paris of the 10th of August reached London: he recalled our ambassador, and yet left a pacific declaration with the provisional executive government set up in France after the king was deposed. Of this measure he thus expresses himself:

'To deceive the royalists, he took a step always in modern times regarded as a declaration of war. To deceive the rest of mankind he engaged himself to France through the very executive council which afterwards he refused to recognize, for the maintenance of a strict neutrality. He did that which by being amicable in words and hostile in fact, left him at full liberty to pursue his double game until he could sound the disposition of parties in England and put the alternative of war or peace, home to them, before he should answer it himself.'

About this period, says he, and fortunately for Mr. Pitt's projects, some vain societies in England made the revolution of the 10th of August the subject of an address of solicitation to the national assembly; which afforded new food for alarm, and new arguments for strengthening the hands of ministers. The retreat of the combined armies from Champagne, and the victories of the French in the Netherlands, following soon afterward, gave a bolder tone to the language of the reforming societies, and brought out into broad day the expanded views by which many persons in them began to be actuated.

'To keep these transactions any longer from pressing forward into our debates, seemed just as little possible as it was to debate them without hostility. With differences of principle comparatively slight, those that began to prevail with respect to the mode, and degree in which Great Britain ought to take part in the affairs of the continent, grew every day more extensive. France had disgusted the world by her cruelties, and alarmed it by her ambition. To temporize with the one, or to bend to the other, entered as little into the views of the great leader of opposition, as it did into those of any set of men his Majesty could have chosen for his advisers. Yet with every sentiment which bespoke resolution in the substance, he felt every possible scruple about the mode; as he foresaw that it was precisely upon this mode that the whole justice of the question would hereafter be found to turn, and that it would be seen whether we had interfered with an intent to restrain her ambition and aggrandizement, or to change her government and punish her crimes. He thought, therefore, that it was necessary to interfere, he thought that it would be right to arm, but above all things that it was indispensable to negotiate. This way, which he professed to be his, of viewing the subject, totally, as you will observe, excluded from the consideration of it all that set of reasons, in favour of war, connected either with our own government or  
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with that of France, which weighed so considerably with other gentlemen. In the opinions of this latter description, the destruction, or dismemberment of the republic was the best method of repressing the violence of the reforming societies in Great Britain, and little difficulty remained, with them, as to the mode of declaring war against France, so long as they could secure the co-operation of the other branches of the confederacy.<sup>2</sup>

The writer tells us that the sudden and unexpected proclamation for assembling the parliament, and calling out the militia, was preceded or attended with difficulties of no ordinary size, as affecting Mr. Pitt's system; and particularly in settling the language of the speech that was to be delivered from the throne.

• If (says he,) the minister should declare for war, without first ascertaining what support he was to expect, he risked his present power. If he should continue *fairly* neutral, he risked all the expected benefits of our disunion. What therefore he found it safest to determine upon, was a neutrality which should be just enough to save appearances with the public, but which could not, in its nature, deceive the penetrating eye of Mr. Burke. With the one, he obtained the credit of doing all he could to avoid that war which the other saw with satisfaction must inevitably follow from the conduct he then pursued, unless some very sudden and sensible alteration should take place in it.

• To keep him up stoutly to this point seemed the chief aim of that division of our party, which began about this time to announce its separation from us, by some high language in the House of Commons, and by associations and engagements entered into with other persons in the spirit of direct hostility to the old principle of our union. No sacrifice was deemed too great to win from his wary policy any assent, however cold, to the measures they were projecting. Whatever his most vigilant jealousy could exact in the way of full security for his place, all that could be asked as preliminary abdications of the great constitutional points on which they had been at issue with him for so many years, every reproach they had uttered against his integrity and capacity, every claim upon their steadiness that private honour or friendship could urge, all, all was thrown in one undistinguished heap at his feet in this frantic fit of zeal and fury. Now began to display itself the dexterity with which he had conducted this whole intrigue.<sup>3</sup>

The difference between Mr. Burke's and Mr. Pitt's system, with respect to France, is here stated with fairness; and it is easy to see that, as the author thought the former unjustifiable on principles of right, so he could not but condemn the latter on principles of policy.

• Let us, on this subject, come to a fair explanation. It is not one of the least evils of your situation that you have all been kept in profound ignorance as to what you wished yourselves. Puzzled by your passions, you saw neither the path you were about to quit, nor that which you meant to pursue. Censuring me for my perseverance in opposition, what did you desire? That I should be neutral? By no means:

means : I was to support somebody. But whom ? Mr. Burke or Mr. Pitt ?

‘ You are not to imagine that this was a matter of indifference, or capable of an easy decision except in very easy minds. I have already remarked to you that at the commencement of our war system, a most important difference of opinion subsisted between these two persons. Mr. Burke declared openly, and at once, for war, on the broad ground of general policy and necessity. With larger views, a bolder imagination, and far keener feelings, he avowed his object to be no less than the restoration, by force of arms, of the French monarchy, entire, in the family of Bourbon. The sentiments of Mr. Pitt were widely different. During the whole of this period of consternation, while France had settled herself in the heart of Germany, had seized Savoy, menaced Italy, and was advancing to the gates of Holland by the conquest of the Netherlands, he professed to be actuated by no other views than those of a most rigid neutrality. Far from discovering any danger to Europe from the progress of the French arms, or any insecurity for the British constitution in the establishment of a republic in France, Mr. Pitt never once offered to interfere by remonstrance, mediation, force, in short in any avowed mode whatever, until they had passed an absurd decree about the navigation of the Scheldt, and put their red night caps upon the severed heads of some of our countrymen at Paris ; and then his very first step was to negotiate, (as he pretends to call his interchange of memorials) with these subverters of monarchy, order, religion, and law, for the express purpose of procuring from *them* satisfactory explanations upon these, and all other matters in dispute. While Mr. Windham, Sir Gilbert Elliot, and others, stated their separation from Mr. Fox to have been because, as well upon a principle of right, as upon a balance of inconveniences, he judged the establishment of a republic in France to be a lesser evil than the destruction which he foresaw would involve Europe by an attempt to prevent it, Mr. Pitt, with whom they declared an union, avowedly went in principle to every length of Mr. Fox’s proposition, preferring only to conduct his negotiations through agents, who might be mutually disavowed.’—

‘ Believing with Mr. Burke that the republic of France must pull down the monarchy of England, and consequently that war was our only hope for safety, with what consistency could I have acted on Mr. Pitt’s reasoning which left the republic untouched, or how could I have departed from opinions so dear to me as to render the firmest friendships but lightly valued in comparison with them, and support a war on a footing which involved their disavowal ? I saw no escape from this dilemma. According to Mr. Burke, monarchy in Great Britain had not a day to live after monarchy in France. According to Mr. Pitt, it was in no danger beyond the means which France could exert against it, whether as a monarchy, or as a republic.

‘ You see, Sir, that it was not well possible for men to be more adverse in principle than the members of the new alliance. All the topics which were in use with one branch of it, were in direct contradiction to the professions of the other. But the public could not follow both.’

[To be concluded in the next Review.]

Sh.....n.

ART.



ART. III. *An Historical, Geographical, and Philosophical View of the Chinese Empire*; comprehending a Description of the fifteen Provinces of China, Chinese Tartary, Tributary States; Natural History of China; Government, Religion, Laws, Manners and Customs, Literature, Arts, Sciences, Manufactures, &c. By W. Winterbotham. To which is added, a copious Account of Lord Macartney's Embassy, compiled from original Communications. 8vo. pp. 550. 9s. 6d. Boards. Ridgway, &c. 1795.

THE expensive preparations for the late embassy to China, from which the British nation was led to expect a commercial intercourse of the greatest importance, suggested to Mr. Winterbotham the utility of compiling the present volume. He assures the public that he has investigated different accounts with impartiality; that he has stripped of their absurdities the relations of visionary missionaries; and, by collecting facts respecting the natural history, population, government, laws, customs, religion, literature, sciences, manufactures, &c. of the Chinese empire, he hopes that he has enabled the reader to form a correct opinion of a nation which is, in many instances, the most astonishing of any recorded in history.

The present volume is divided into chapters, the different heads of which are enumerated in the title-page. In the perusal of this history, many readers will receive much entertainment, particularly from the account of Lord Macartney's embassy, for the materials of which the editor tells he is indebted to one who formed a part of his Lordship's suite.

The appearance of Lord Macartney and those who accompanied him from Peking to pay their respects to his Imperial Majesty, who was then in Tartary, must no doubt have highly amused the inhabitants of that city; nor will the relation fail to contribute to the entertainment of our readers:

The guards, musicians, and servants, received orders to hold themselves in readiness, with only indispensable necessaries; and even the gentlemen of the suite were to be as little incumbered as possible. They were to carry with them only the uniform of the embassy and a common suit of cloaths: the musicians and servants were to be dressed out in a suit of state liveries, which, on being unpacked, furnished evident proof that this was not their first appearance in public; from several of their dresses bearing the names of their former wearers, and from some circumstances, we discovered that they had been made up for the servants of M. de la Luzerne, late French ambassador at London. But whether they were of diplomatic origin, or derived their existence from the theatre or Monmouth-street, is of little importance to the reader. With these habiliments, such as they were, every man fitted himself out in the best manner he could, at least with coats and waistcoats, for with respect to breeches there were only six pairs in the package, and not a single hat accompanied them. Such, indeed, was the grotesque figure they made, when thus dressed out, that had the party

party appeared as ridiculous to the Chinese as they did to each other, they might reasonably have supposed, that we rather wished to acquire money by the exhibition, than to add dignity to an embassy of the nature of that in which we were engaged.

' The Ambassador and Sir George Staunton agreed to travel in an old chaise belonging to the latter, which, on being unpacked, certainly had none of that gaudy appearance which distinguishes the works of art in China; and some of the Chinese did not hesitate to express their disapprobation of its external appearance, which was, indeed, contemptible.

' When the chaise was put in order for the journey, a difficulty arose, for which, as it had not been foreseen, no provision was made; this was to get a couple of postillions: at length, however, a corporal of infantry, who had once been in this situation, offered his service, and a light-horseman was ordered to assist him in conducting the carriage.

' A man who has learned two trades is frequently useful to himself and to others: this humble corporal was the only man who could have headed the Ambassador, and conducted him on his way. He and his assistant were permitted to exercise the horses in the chaise for a short time through the streets of Pe-kin, under a guard of mandarins and soldiers, and such crowds assembled to see this extraordinary spectacle, that authority was absolutely necessary to restrain the impertinent trespasses of curiosity.

' Such of the suite as preferred riding on horseback were to be accommodated on giving in their names, and carts were to be provided for those who preferred those [that] kind of vehicles to the saddle.'

The persevering industry of the Chinese cannot be better exemplified than by the following extraordinary narrative:

' We left Chaung-shanue at six o'clock in the morning; the road takes the character of the country, which was every where broken and mountainous: yet sterile as it now appeared, this evidently did not proceed from any want of activity in the natives. Every spot capable of cultivation was covered with corn; and in one place we saw several patches of tillage where the declivity seemed to be wholly inaccessible. This excited our admiration, but judge our surprize when we observed a peasant labouring on one of them, where we at first could not conceive how he was capable of standing.

' A more minute examination informed us, that this peasant had a rope fastened round his middle, which was secured at the top of the mountain, and by which this hardy cultivator lets himself down to any part of the precipice where a few yards of ground give him encouragement to plant his vegetables or sow his corn: and in this manner he had decorated the mountain with those little cultivated spots that hung about it. Near the bottom, on an hillock, he had erected a wooden hut, surrounded with a small piece of ground, planted with a few necessary vegetables, where he supported, by his hazardous industry, a wife and family. The whole of these cultivated spots, which did not appear to amount to more than half an acre, offered from their situation, at such hazardous distances from each other, a very curious example of the natural industry of the people.'

REV. APRIL, 1796.

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The Emperor declined, as contrary to antient usage, to enter into any written treaty with Great Britain : but, to evince his high personal regard for his Britannic Majesty, he delivered to Lord Macartney, with his own hand, a box of great value, containing the miniatures of all the preceding emperors, with a short character of each in verse written by themselves :

‘ Deliver (said he,) this casket to the King your master, with your own hand, and tell him from me, that small as the present may appear, it is the most valuable I have to bestow, or my empire can furnish. It has been transmitted to me through a long line of ancestors, and I had reserved it as the last token of affection I had to bequeath to my son and successor, as a tablet of the virtues of his progenitors, which I should hope he had only to peruse to be induced to imitate ; and to make it, as they had done, the grand object of his life to exalt the imperial honour, and advance the happiness of his people.’

The Emperor is described as being about five feet ten inches high, of a slender but well-proportioned form, with regular features ; and, though far advanced, he discovered not the decrepitude of age. He was affable in his deportment, displaying the dignity of the prince in the superior manners of the man. His habit was a robe of yellow silk, with a cap of black velvet surmounted with a red ball and adorned with a peacock's feather ; his boots were of silk embroidered with gold, and a blue silk fash was tied round his waist.

The surprise of Lord Macartney and his suite may easily be conceived on being ordered to prepare for their departure :

‘ To speculate on the policy that actuated the court of Pe-kin on this occasion, would be vain ; neither shall we presume to ascribe it to any misconduct or mismanagement ; but the manner in which the embassy was dismissed was certainly ungracious, and mortifying in the extreme ; for supposing it to be the policy of the Chinese government, that no foreign minister shall be received, but on particular occasions, and that he shall not remain in the country after he has finished his particular mission ; it does not appear that the business was at all advanced which Lord Macartney was employed to negotiate ; and his Lordship certainly would not have formed domestic arrangements, if he had not considered himself certain of remaining at Pe-kin throughout the winter, and of succeeding in the object of his embassy.’

From the perusal of this narrative, we are led to recollect the opinion of Mr. Anderson, who, in his account of that embassy, says : “ We entered [the Chinese Empire] like paupers, remained in it like prisoners, and quitted it like vagrants.” The Emperor's personal civility, however, in some measure, contradicts that account.

Gel.....d.

ART.

ART. IV. Mr. Malkin's *Essays on Subjects connected with Civilization.*

[Article continued from p. 175.]

**I**N opposition to Rousseau, the present author would unite the study of foreign and dead languages with that of the vernacular; and he defends the present system of our schools, by which many years are devoted to the attainment of those languages.

'Empiric tutors (he says) may rattle through a book of Homer before dinner; but the true scholar will prefer the exact and legitimate investigation of twenty lines: and it would be well, if the advocates for rapidity were to recollect, that the object is, not to bring young men immediately acquainted with the contents of all the ancient writers, but to furnish the ability of perusing them, when future inclination and opportunity shall serve. Others have cavilled at the seeming absurdity, that this kind of knowledge should be considered as essential to a liberal education, when so few men, after they have entered on active life, cast a single thought on the sedentary pursuits of their younger days. Not to mention, that the neglect of a science is no argument of its inutility, I consider it as an error to suppose, that the information contained in classical books is the principal advantage to be derived from classical learning. Though a man should never open the page of an ancient author, the good effects of his early studies will be perceived, in his intimate acquaintance with the precise meaning of terms, in the transfusion of elegance and spirit into his vernacular compositions, and in his general observance of grammatical and idiomatic accuracy; and should I be asked for proofs of the disadvantageous circumstances, attending the ignorance of the fundamental formation of languages, I refer to the continual blunders of those authors who, however ingenious and excellent in other respects, betray the want of early tuition in almost every sentence.'

On this head it is not Rousseau alone but also Locke whom he opposes, calling into his aid against such powerful adversaries the artillery of La Bruyere. Locke would not have young men taught to make Latin themes and declamations, and, still less, verses of any kind. The contrary practice is strongly recommended by our author, who says that—

'It animates them with the desire of a more close intimacy with the models of their imitation; and by exciting a more lively competition, than the mere translating of authors could produce, it sharpens the alacrity of genius, and gives additional zest to the pleasures of improvement. No one will affect to say, that the instruction conveyed through the medium of a school-boy's essay, will prove a very valuable acquisition to the literary world; but an early habit of writing is of considerable use, in giving facility and propriety of expression; and it is undoubtedly a fact, that many young men, while at school, arrive at a degree of elegance, strength, and precision in the composition of English prose, to which men in the constant exercise of liberal professions

professions in vain aspire, who have not enjoyed similar advantages. On the whole I am of opinion, that the system of classical instruction, which obtains in public seminaries, is highly useful, and excellently conducted; it is true the managers of these institutions profess but one object, but they faithfully apply themselves to attain it: and I confess I retain so much, of what may perhaps be called the pedantry of a scholastic education, as to exclaim with energy to my young readers,

Vos exemplaria Græca  
Nocturnâ versate manu, versate diurna.

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And I appeal to the concurrent testimony of philosophy, as well as poetry: "Etiam si omnia a veteribus inventa sunt, tamen exit hoc semper novum, usus et dispositio inventorum ab aliis." *SÆN. Epist. 64.*

Earnestly as Mr. Malkin recommends the study of language, he by no means considers it as entitled to a monopoly of time and attention: there are many other branches of knowledge, he says, to be acquired, which would rather promote than impede the progress of classical education. Here he censures the system of our public seminaries, as not providing collateral kinds of instruction 'by which to relieve the intensity of uniform application, and sooth the mind with agreeable vicissitude.' He recommends the study of arithmetic, which he calls 'an important ramification of science, though considered as too plodding for the refinement of scholastic taste; and yet well adapted to ripen and improve the discriminating faculties,' and extremely useful to men of large fortunes, who from a want of sufficient knowledge of it, or from dislike to bear the fatigue of periodical calculations, 'surrender themselves to the consciences of stewards and dependants.'

The study of antient and modern history is powerfully recommended in our author's system; as most proper, by a comparison of historians, to enable youth to guard against falsehood and prejudice, by whatever authority supported. Biography Mr. M. considers as a very useful handmaid to history. Though decided in his opinion that youth should be familiarized with the celebrated writers of antiquity, who flourished in Greece and Rome, he would not have the study of them exclude that of the English classics.

The fashion of the day, he observes, encourages the pursuit of experimental philosophy: but he is of opinion that it would be difficult to prove its utility, except when the turn of mind renders it probable that it may be made the employment of succeeding life.—Respecting the custom of sending the heirs of great estates to travel through foreign countries, he says: 'there is no mode of improvement which I would more joyfully embrace for a young man, in whose welfare I was interested, if I could procure for him a steady and instructive companion.' The good or evil resulting from this part of a plan

plan of education depends, in his opinion, on the views with which it is adopted.

GOVERNMENT is the subject of the 4th and 5th essays. The writer's leading principles are here incontrovertible. He observes that a benevolent and wise system of government is essential to the well-being of man: that there can be no security for individual happiness, nor for national prosperity,—no consistency of public virtue, nor refinement of manners,—unless the political machine is regulated on a just principle; and that, where the provisions of society are calculated for the aggrandizement of the few, and the oppression of the many, political barbarism has usurped the place of genuine civilization. Trying, then, by this test, the laws and constitutions of European states, in which the intellectual powers have been supposed to have made their most vigorous efforts, he asserts that human establishments are yet in a state of infancy. He next takes a rapid view of the different governments of Greece, particularly of Sparta and Athens, of Judea and Egypt, without being able to find one which comes up to his idea of true civilization.

Mr. M. is undoubtedly an ardent lover of liberty, and a hearty well-wisher to the happiness of mankind, but by no means an admirer of that species of constitution in which democracy, in its widest sense, should have such a preponderance as to be able to bear down the well-informed, and to establish the dominion of an inexperienced multitude. Of this we find a proof in the following passage, in which Mr. M. speaks of the republic of Athens,—by far the most polished and civilized of all Greece:

'Yet were the joys of this second Paradise but visionary. This apparently perfect commonwealth contained imperfections within itself, which embittered the felicity of its members, and concealed the embryos of disease under a specious exterior, which terminated in a violent dissolution. Where every individual was a principal in the government, an increase of population, which has generally been thought to ensure an addition of prosperity, opened a door to divisions and factions, and sowed the seeds of jealousy and discontent. The simple arrangements of an obscure community may be settled and maintained by the occasional convention of the whole body; but as a state extends its power, its numbers, and connections, its movements become more complicated; it requires constant attendance and appropriate knowledge, and is best conducted in its official department by professional experience. In such a situation of things, the delegates of the people should act, the people should superintend and controul their actions. But for want of the representative principle, every man was a personal, as well as a virtual sharer in the conduct of public affairs. As experience proves, that an equal portion of ability or information is not communicated to all, there must always be some persons better qualified for arduous undertakings than others; and he who is capable of selecting a deputy or a steward with judgment, may

often be incompetent to the management of his own concerns. To the unreasonable introduction of the popular preponderance, may be attributed that internal inquietude, the misery of which frequently found a temporary relief, in unanimous opposition to a foreign enemy. The triumphs of republican zeal are conspicuous in a Grecian field of battle; the illuminations of republican science and virtue blaze in the writings of Grecian philosophers; but the horrors of republican anarchy too often scowl in the countenances of the Grecian populace. The multitude, too prone to relieve themselves from the fatigue of thinking, by listening to the thoughts of others, gradually suffered themselves to be harnessed to the yoke of aspiring demagogues; and as oratory was the most powerful instrument of seduction, the impassioned harangue would often elicit the acclamations of the forum, when an argumentative appeal to reason had been received with the most profound indifference.\*

The author next turns his attention to the Roman constitution, which, he observes, was in its origin kingly. When the regal office was abolished, and the consular dignity established in its place, it was not the intention of the parties most active in that revolution, that a pure commonwealth should rise on the ruins of the throne.

\* The patrician order (he says,) assumed to itself dangerous prerogatives, and crampled on plebeian insignificance with the haughtiness of victorious Aristocracy. To defend themselves against this spirit of oppression, the popular leaders erected a new barrier, by instituting the tribunitian authority; and determined to invest the people with a degree of influence, for which the original constitution of government had by no means provided. From this time the republic, as it was called, was convulsed by the struggles of the noble and ignoble factions, unless when it indulged itself in foreign warfare, that common lenitive of internal fermentation; and Rome, when she found herself mistress of the then discovered globe, exhibited a striking instance of human incongruity, by submitting to the fetters, forged for her by the most profligate of her citizens.

\* The annals of imperial Rome were marked by the general corruption of manners, by the debauchery and tyranny of the ruling powers. In this lamentable situation did the arbiters of nations remain, till the irruption of the northern barbarians dissolved the cement of the empire, and buried in one vast confusion the monuments of its former glory, and the infamy of its latter prostitution.†

Slightly noticing the darkest ages of Gothic barbarism, Mr. M. in very elegant language makes many just observations on the rise and progress of Chivalry: which consisted, he says, in a romantic irrational loyalty and fealty; not founded on the presumed interests and happiness of man, but on the tradition of divine right.

\* Its most benevolent appointments were preposterous, its most useful regulations were the offspring of insanity. It appointed guardians for the defence of oppressed virtue; but virtue must be beautiful  
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and female, or it could prefer no claims to the protection of a knight. It promulgated an undefinable law of honour, by which the higher ranks of society were bound, distinct from the common obligations of morality. Tribunals were erected, at which the infraction of this law was to be judged. Contrary to the practice of most judicial assemblies, where the administration of justice is conducted by persons exclusively devoted to the office, the sovereign presided at these tribunals, and arbitrated the quarrel of the disputants. His part however was not laborious; he was required to quote no statutes, to be acquainted with no codes of ancient or modern legislators; he had no nice shades of equity to distinguish, no intricacies of argument to unravel. The mode of arbitration in these courts was the most extraordinary that the wildness of human invention ever produced.'

Chivalry is no more: but justice is due to the dead no less than to the living; and it does not appear to us that chivalry receives it at our author's hands. Beauty unquestionably was highly prized by the chivalrous adventurers: but the sex, even without beauty, was of itself an object of respect and protection. To release those who were unjustly confined, to redress wrongs, and to assist the weak and friendless, were duties indispensably binding on a true knight, independently of beauty or years. No man will undertake to say that chivalry was another name for perfect civilization: but it was the best substitute for it that the ingenuity of man had at that time devised. The Sun affords the most complete and excellent light; that of the Moon stands next to it; and in the lowest degree must be placed the fictitious light contrived by sublunary beings, to serve them while the Sun and the Moon are veiled from their sight: but this light, though the lowest, is still light; it enables us to pursue various occupations; it procures us numbers of enjoyments, and is of the utmost utility to society. In a similar point of view, we think, chivalry ought to be seen; and perhaps our author himself may, on re-consideration, be of opinion that he has treated it with rather too much severity, when, flying into the opposite extreme to that of its famous panegyrist, he says that 'its principles of government were those of barbarism running mad.'

Mr. Malkin tells us that all the governments of Europe are the legitimate offspring of this parent; and that, though most of them reflect its softened image, they have uniformly preserved the characteristic lines of resemblance. It is no wonder, after this, that our author should think that all those governments are radically bad. We cannot say whether he considers chivalry to have been an institution confined to Christians, or whether it was common both to them and the Mohammedans: if the Christians monopolized it, we have some doubts whether our author be correct in stating that *all* the governments of



Europe are the legitimate offspring of this parent. He himself afterward says, 'But all the countries of Europe are not equally inhabited and governed by the descendants of the northern banditti. The followers of Mahomet established themselves on the ruins of a more civilized empire, and the Moors transplanted their hordes into the fertile regions of Spain.' The Moors were afterward expelled, it is true: but perhaps it would not be an easy matter to prove that the government established by the Spaniards, who came down on them from the rocks and mountains of Asturias, was unmixed with principles of Moorish polity; and consequently that the Spanish government is truly the legitimate offspring of chivalry, supposing chivalry to have been exclusively a Christian institution. Be this as it may, and we beg to be understood not to lay much stress on it, the author certainly falls into inaccuracy, when, in the sentence immediately following the words 'and the Moors transplanted their hordes into the fertile regions of Spain,' he says, 'the martial spirit of this latter people led them to extend their dominion, and to annex the provinces of Holland and the Netherlands to their territory.' Whom does he mean to describe by the words *this latter people*? The northern banditti were first mentioned, the Moors afterward, and no other. If he meant that the Moors were led to annex Holland and the Netherlands to their territory, he was egregiously wrong:—if the word Spain be intended to convey the idea of the *people* of Spain, he wrote very inaccurately, for he had been speaking not of the *inhabitants*, but of the *regions* of Spain;—and if he intended to assert that the Spaniards were led by their martial spirit to annex Holland, &c. to their territory by conquest, he fell into a most unpardonable historical error. When these countries became connected with Spain, martial spirit had nothing to do with the union; it was effected by the peaceable and natural means of marriage and descent. Mr. M. should have recollected the old poetical quotation—"tu felix Austria nube." The marriage of Mary of Burgundy with Maximilian the emperor conveyed the Netherlands to the house of Austria; and the marriage of Philip, the issue of that marriage, with the daughter of Ferdinand and Isabella, king and queen of Arragon and Castile, conveyed the whole Spanish monarchy to Charles, son and heir of Philip and the Spanish princes; who by all these rich inheritances, together with the imperial crown of Germany, was by far the most powerful monarch of his day. So far was Spain from having conquered the Netherlands, that she received a native of those provinces (the above Charles, who was born at Ghent,) for her sovereign. Philip II. his son attempted, indeed, to rule the Low Countries with a rod of iron; and

and this produced the famous war in the Netherlands, to which, no doubt, our author alludes; though incorrectly.

The Dutch republic, to which the above-mentioned war gave birth, finds no more favour in the eyes of Mr. M. than the other governments of Europe; for he observes that,

‘ Though the Dutch had given an example to the world of glorious perseverance and compleat success, they were not sufficiently advanced in knowledge to found a republic, fitted to attain the true end of government, universal happiness and security. They blended together a heterogeneous composition of Aristocracy and Democracy, which has been continually fermenting, and threatening the subversion of their state; and in their foreign relations and dependencies they have not been distinguished from less favoured nations by the superior liberality and justice of their policy.’

Of the English constitution he speaks not favourably indeed, but less unfavourably than of others.

‘ Much as we value ourselves on our national superiority and civilization, most of our present institutions have been transmitted to us from our savage invaders, and are the production of the dark ages. Our boasted Parliaments are but a modification of the Saxon Witte-nagemote; and the traces of the feudal system every where appear, in the distribution of landed property, the gradation of ranks, the ceremonies of courts, and the submissive spirit of allegiance.’

The author descants pretty largely on our constitution, taking it up from the most remote period usually assigned for its origin, and tracing it down to modern times. It would lead us by much too far, were we to follow him step by step in the investigation of this subject; we must remark, however, that after all he seems to agree with Thomas Paine in asserting that we in reality, whatever we might think to the contrary, had no constitution at all.

‘ The English (he says,) had always boasted their superiority to other nations in point of liberty, and with reason: for their vigilant jealousy had obtained and secured to them many immunities, while surrounding empires slumbered in the depth of slavery and degradation. Yet it was sufficiently obvious, that the constitution, of which the English were so enamoured, existed only in their own imagination; for a few specific laws, for the protection of the subject against the inroads of tyranny, cannot properly assume that title. A constitution is a basis of fixed and immutable principles, on which the superstructure of legislation and government is to be raised. The laws apply the constitution to particular cases; the constitution itself is the general standard, to which all cases and laws are to be referred. A constitution therefore must be produced entire, at one and the same time; it must be simple in its construction, and perfect in all its parts. It must as it were possess all the unities of an epic poem; it afterwards becomes the province of the legislator, to write explanatory commentaries on particular passages, in conformity to the genius and intention

tention of the original. Where the law acknowledges no subserviency to previously established principles; where it derives its sanctions from itself, or from the compulsory power of the magistrate, no constitution exists. If we examine what is called the British constitution by this test, it cannot stand the ordeal. At what time was it framed? Was it ever completed? When was it ratified?

This we do not consider as the brightest specimen of our author's reasoning. Such a system as alone appears to him deserving the name of a constitution has not hitherto existed, because it was not possible for man to foresee and provide a remedy for every evil that might arise: but in this country a legislature was created, competent to pass such laws as might from time to time be requisite, and even to new-model the existing constitution; nay competent to abolish hereditary titles, and even to put down the crown itself, if it should seem meet to the legislature. It is already declared by law that it is high treason to deny the power of the king, lords, and commons, to alter the succession to the crown;—does it not follow that they *might* abolish monarchy, if they were so disposed?

If we understand the author rightly, a representative democracy, without any mixture of aristocracy or monarchy, is his favourite system of government.

\* Though Britain, (he says,) with the rest of Europe, has adhered to the establishments of Gothic times, the chain of events has drawn new ideas into being, in another quarter of the globe. The misunderstanding between the British Parliament and the American colonies ended in their separation, and the transition of the latter from kingly to republican government. Here was an opportunity for important speculation. The pure democracy had never yet corresponded with the ardent expectations of its votaries; and the reason was supposed to be, that it had not been united with the application of the representative principle. The representative principle had hitherto failed of practical success, because it had been curtailed, corrupted, and violated by the intrusions of monarchy and aristocracy. An occasion now presented itself, of giving free scope to the united influence of democracy and representation, by excluding all hereditary claims either to legislative or executive authority; by submitting the operations of the government to the will, but not to the interference of the people.—

\* The well-constructed theory of a regular constitution was a labour of too stupendous a magnitude for the capacities of our rude ancestors; it was congenial neither with the characters nor inclinations of those leading men, who interrupted the course of the monarchy; an implicit deference to the institutions of antiquity has prevented the experiment in later times, when the improved state of society might have been expected to command success. Hence it is clear, that no period can be ascertained, at which to fix the æra of the constitution.

\* The Americans saw this deficiency, and determined to supply it; they appointed delegates to form a constitution, which was remitted for the approbation of the people. This approbation was general,  
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and a government was erected on the basis of the constitution. But the government had no power of altering the constitution; the laws which were enacted in conformity with its provisions, were obligatory on the people by their virtual consent; their immediate interposition was alone adequate to the introduction of improvements or the amendment of defects. The history of the American revolution is too well known to need any farther illustration; I only introduced it for the purpose of observing, that while the terrors of superstition prevent us from stepping beyond the enchanted circle of Saxon and Norman magicians, our transatlantic brethren have ventured on forbidden ground, and for twelve years have enjoyed the fruits, without experiencing the predicted evils of their temerity.'

In the discussion of such a subject as this, it was scarcely possible that Mr. M. should avoid mentioning the French revolution; he however barely alludes to it, builds no part of his system on it, and dismisses the matter with the following short observation:

'With regard to any principles or events, which may have dignified or disgraced a more recent revolution, the proper time for their examination is not arrived. The cause is *sub judice*; and no decision of its merits can be impartially made, till the whole of the evidence is before the world, and the conduct of the parties thoroughly investigated. I am not writing on local or temporary politics; and I have adduced a sufficient number of facts from history, by which to exemplify my arguments, without alluding to events, too recent to be canvassed without partiality or prejudice, too intimately connected with particular interests, to be scrutinized with philosophical severity. Life can never be pronounced to have been happy till its termination: this remark of the philosopher was exemplified in the person to whom it was addressed; and I would extend its application to the vicissitudes of popular revolutions, as well as to those of individual existence. Till the irritation of anger, and the enmity of contending parties, has [have] subsided, the serenity of the moment may be suddenly overcast, and the opening bud of improvement may be blasted by the hurricane of civil war.'

On the subject of property, as giving to individuals the right of voting for representatives, he thus expresses himself:

'That representation should be confined to property, is a favourite idea with the opposers of the equality of human rights; but nothing can be more futile or irrational. The act of appointing a delegate implies comparison and selection, to which a being capable of reason and reflection can alone be competent. This act of judgement, however, is required from an insensible and inanimate mass, as an acre of land, a heap of money, a depôt of goods; which are to send a representative, to watch their interests, and express their will. This is no exaggerated statement of the case; for the man, who actually appoints the representative, is only permitted to do so in consequence of an accidental connection; he acts not as a man, but as the possessor of land, money, or goods; not in his own right, but on their account. The representation of property can alone rest on the absurd doctrine of an inherent right in property; for if the rights of man are consulted, the

the rights which belong to a man of property, equally belong to a man of no property.'

On this passage, we may remark that property does not exclusively give the elective franchise in England; in many towns, men of no property at all enjoy it; they are entitled to it as being freemen or corporators, and they acquire their freedom by having served an apprenticeship to some incorporated brotherhood of tradesmen or mechanics. Those who are indebted for their right of voting to the possession of property enjoy it on two substantial grounds; one, that, having a special interest in the prosperity of the state, they are more likely to study how to promote the public prosperity, on which their own individually depends:—the other, that the possession of property furnishes the possessor with means of information, which are out of the reach of those who have no property. It is avoiding the question, then, in our opinion, to state that the act of selecting judiciously a proper representative is expected from an acre of land or a mass of money. Ridicule is not the test of truth, for there are many truths which cannot abide it. We think, also, that Mr. M. does not state the case fairly between the man who has property, and the man who has none. There are interests which are common to both; there are others that are peculiar to the former. Each has life, limb, and liberty to lose: but one of them has those things in addition to lose, which constitute the comforts of life. One therefore has a great deal more to lose than the other by a wicked or oppressive government; and consequently he is proportionably more interested in maintaining a free and a wise administration of the commonwealth.

All limitations of the right of electing representatives Mr. Malkin thinks unjust, if they tend to disfranchise any others than criminals and paupers. Every other class of men he considers as entitled to equal privileges; the rich, he says, pay in money; the poor in labour;—and to deny any privileges to the latter, which are conceded to the former, is a proceeding flagrantly unjust, and tending to weaken the bonds of social union.' This theoretic principle, whether true or false, having been adopted and put in action by the French, has been at length abandoned. In which of the two measures, the adoption or the rejection, wisdom appeared, we leave others to determine.

From what we have already said of the contents of the present publication, it is evident that the principles of the author and those of the British constitution are irreconcilable: but, lest it should be thought that we are hasty in such an assertion, and that Mr. M. may perhaps be at war only with the *practice* of  
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of our government, we give the following extract, which will put the matter beyond a doubt :

‘ The corner-stone of perfect government is pure representation ; to obtain which, the obstructions at either extremity of society must be removed, and mankind gradually restored to their natural level. The assumptions and immunities of privileged orders are incompatible with that generous spirit, which characterizes an enlightened age ; they are encroachments on the public right, and must be viewed with jealousy and disgust. They may continue for a time, but they have lost their strong hold on the imaginations of the people ; titles have no form or substance ; and they forfeit their respectability when they sink in the general estimation. So universal is the opinion of their instability become, that the most civilized of the Aristocracy in all countries are reconciling themselves to their loss, and preparing to ascend from nobility to manhood. In the days of our infancy, we delighted in pageants ; but the season of maturity is arriving, and childish things shall be done away.’

Mr. Malkin suggests plans for the improvement of the condition of the poor, which manifest a very humane and feeling heart ; and one great object of which is to abolish ‘ those ostentatious institutions known by the name of public charities ; to devote to other uses those costly structures, which insult the wretchedness of their inhabitants ; and to extend those aids universally, with impartiality and on the ground of justice, which industry is degraded by receiving from arrogant munificence.’ We are sorry, however, to find that he expresses himself in a way which might lead political adversaries to suspect that the relief of the poor is not *all* that he has in view ; his language in some instances being formed *ad captandum*. ‘ In families (says he,) of this description (where the wife has the care of one or more young children, or is in a state of pregnancy,) the husband alone will work ; and as we suppose his usual gains to be no more than sufficient for his own occasions, his right ought to be recognized to demand, not to petition from the community, all necessary provision for the subsistence of a wife, for the maintenance of children, according to their ages and circumstances, till they are capable of providing for themselves.’ It may be remarked that real distress, not occasioned by the fault of those who experience it, has such a claim on humane hearts that it is absolutely irresistible ; and relief is given not as a favour but as a matter of duty and an act of justice. The case, however, is widely different when distress is the consequence of idleness, profligacy, and intemperance : when people relieve it, they certainly have a right to annex their own conditions to the beneficence which they exercise, nor should the object be told that ‘ he is insulted by arrogant munificence.’ Neither do we know that it is a principle of unquestionable

unquestionable authority, that one man should *demand* it as a *right*, and not petition for it as a favour, to be supported out of the produce of the industry of more fortunate fellow men. Our author was probably warmed by his philanthropy and sensibility, when this topic was before him ; and therefore perhaps he used such very strong terms.

The VIth Essay treats on RELIGIOUS ESTABLISHMENTS : but we must suspend our remarks for the present.

[To be concluded in another Article.]

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ART. V. *Travels in Portugal*; through the Provinces of Entre Douro e Minho, Beira, Estremadura, and Alem-tejo, in the Years 1789 and 1790. Consisting of Observations on the Manners, Customs, Trade, Public Buildings, Arts, Antiquities, &c. of that Kingdom. By James Murphy, Architect. Illustrated with 24 Plates. 4to. pp. 311. 1l. 7s. Boards. Cadell jun. and Davies. 1795.

**I**N the Review for March 1793, we introduced to our readers the several parts then published of plans, &c. by Mr. Murphy, of the church and royal monastery of Batalha ; the journey and necessary attendance for which, in that country, afforded the author an opportunity for collecting the observations contained in the present work ; and thus he prefaces the volume :

‘ When first I collected these fragments, it was not with an intention to publish them ; but in order to obtain some knowledge of the manners and customs, the antient and present state of Portugal. My friends, however, at length intreated me to commit them to the press ; assuring me that I *would* meet with the same indulgence which artists usually claim, and generally receive from the public, whenever they attempt any literary performance.’

We admit an apology so becoming in a young writer ; and we shall proceed, in our Review, chiefly to notice those objects which, as an artist, more immediately attracted his observation : neither expecting nor requiring from him a learned research into the antiquities and political situation of that country.

Mr. M. set sail from Dublin, December 27, 1788, and in seventeen days reached Oporto, which place he describes ; remarking, among other particulars, that ‘ the churches are large, strong, and magnificent, but totally devoid of every thing that constitutes scientific architecture : their’s is a species between the *Teutonic* and *Tuscan*. The materials are excellent, and the masonry part not without merit. It is scarcely credible what riches are lavished on the inside of them ; the altar pieces, baldachins, &c. however defective in design, exhibit a profusion of gilding.’

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It is somewhat difficult to comprehend what Mr. M. means by *Teutonic* architecture, unless he intends it as a new epithet for Gothic; which is certainly irrelevant in the case of architecture. It is generally described as the old Gothic or Saxon, and later Gothic architecture; terms given to those several species, not as being derived from Teutonic countries, but as being in use when those people held this country in subjection. The old Gothic or Saxon architecture is well known to be in no respect different from the examples left by the Romans in the declining state of their empire; chiefly consisting of arches resting on massive columns; and this we conjecture is the style which Mr. M. means to describe by calling it a mixture of *Teutonic and Tuscan*. Want of better discrimination, we apprehend, has led Mr. M. to confound the different species; this, of which he treats, would have been well understood under the old name of Saxon architecture. The affectation of new terms often tends to confuse a subject; and we are sorry to observe that it is a complaint which will apply to Mr. M.'s manner of writing in the course of this work.

After a month spent in Oporto, and in a journey thence, the author arrived at Batalha: the description of which, in this work, is nearly a transcript of the publication before mentioned. In observing on the sculpture there, he says,

'In point of workmanship neither the pen nor the pencil is adequate to express its real merits; for, though most objects when transferred to the canvas appear to advantage, this, on the contrary, though delineated by the most ingenious artist, upon examination, will appear more beautiful than any representation of it upon canvass or paper. And for these reasons, the marble is polished, the sculpture in many parts detached from the *center of the block*, and so minutely carved, that to observe all the expressive marks and touches of the chisel, it is not possible to condense them into a smaller compass: so that, *to convey a true idea of the whole, the picture would require to be as large as the prototype*. To give an instance; there is a figure at the entrance, representing one of the fathers of the church, not more than twelve inches in height, yet the sculptor has expressed its worn tunic in a thread bare state.'

This is an observation which we should not have expected from an artist by profession. Does the merit of a piece of sculpture depend on the imitation of the threads in a garment? As well might it have been said that a sculptor of Cameos could not execute, with any degree of merit, a profile of Alexander the Great, because, from the nature of his work, he must suppress the eye-lashes. The mind which is capable of forming a judgment on the greater qualities of character, form, &c. in works of art, seldom descends to such minutiae. It is true that a work of art may possess merit by an exact imitation of all the minute



parts of its prototype: but it marks a deficiency of science where that obtains attention in preference to the more material objects of graceful outline, &c.

The description of the monastery and church of Batalha occupies a large portion of this volume; which having been noticed in the other publication by the author, we forbear to enlarge on it in this place; wishing that Mr. M. had pursued the same conduct, as we cannot see any just reason for repeating so great a quantity of what is already given to the public in his work expressly on that building.

After his arrival at Lisbon, Mr. M. seems to have collected the principal matter which occupies his journal. Among other observations which he has made on this capital, there is one which we shall take the liberty of selecting for the purpose of animadversion. The remarks on the custom-house there seem to be introduced, purposely, for the opportunity of conveying a censure on an edifice of the same kind lately erected in our sister-kingdom. He says, 'here are no palaces for commissioners to dwell in, nor dark cells for clerks to write in, nor cellars floating with water to hold dry goods; whoever wishes for these improvements will find them, and a great deal more, in the new custom-house of Dublin.' This is a round assertion, which we should not have repeated, but that we think it incumbent on us to expose its fallacy, at least in part. We regret our not being sufficiently acquainted with all the particulars of this building at Dublin; having seen it only during its progress of erection, some time since: our recollection of it is, however, sufficient to reply to that part of Mr. M.'s observation which respects the cellars. The situation of it is by the river's side, and on a swampy ground; such as rendered it necessary to sink the foundations to a considerable depth. The architect seems to have taken advantage of this circumstance in leaving the whole vacuity, below the ground floor, for cellars, in case they may ever be rendered fit for use by getting rid of the humidity; which may probably be effected in the course of time, after the wall of embankment shall have been built, and a few years have sufficiently compressed the now swampy ground between the river and the building. In the mean while, proper warehouses were to be erected for dry goods, which might hereafter be turned to any other use. In all this, instead of censure, there is much commendation due to the intelligent foresight of the designer: who, without incurring any additional expence, has taken advantage of making the depth of his building an eventual benefit.

We do not find any notice of the curious church of the convent of St. Jerom in the neighbourhood of Lisbon, which  
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partakes so much of the Moorish style of architecture, having been originally a place under the Moorish government, and which is said to be not less than seven hundred years old.

The plates are elegantly engraved, particularly those of the Roman antiquities; of which Portugal can boast of several fine examples. The representations of *Costume*, we fear, are sometimes defective in character, nor are the dresses always accurate: they seem to partake more of the Spanish than of the true Portuguese. The fruit woman of Lisbon, plate ix, is certainly much more *trim and tight* than such characters ever actually appear; and the woman of Beira on the same plate is altogether Spanish. Plate 11, though well in character, is misnamed; the Fandango is a Spanish and not a Portuguese dance.

Having said thus much on those parts which stand most prominent as coming from the hand of an *artist*, we shall now proceed to lay before our readers some specimens of the *traveler's* remarks. Speaking of Oporto, he says,

'Nature has almost cut off all communication between this city and the sea; the channel, in some parts, being not more than double the breadth of a ship, and so full of windings, that it requires the utmost skill to pass it with safety, even in a calm day, but in a tempest like this, the scene is tremendous, and called forth the united efforts of the crew, to obviate the danger of the rocks, sands, and waves, which opposed our entrance. The river Douro also increased the difficulty, as it now ran with the velocity of nine miles an hour, in consequence of being swelled beyond its usual bounds by a succession of rainy days. It is easier to conceive than describe the conflict which ensued between this current and the waves of the Atlantic, as they met in a narrow channel at the mouth of the river.'

'Oporto, in common with most ancient cities, has the defects of being narrow, and so irregularly disposed, that there is scarcely a house in it with four right angles. Hence, a stranger would be led to suppose, that the forty-seventh proposition of the first book of Euclid had not yet found its way thither. The corner-houses of the streets in general, being obliquely disposed, render the adjoining houses of the same figure, as every one follows the crooked plan of his next neighbour. Thus all become rhomboids and trapeziums, defects which at first might have been avoided by relinquishing a little ground; but there are very few in commercial cities, who would sacrifice a few feet of their property, even for what Pythagoras sacrificed a hecatomb.

'Many of the streets are so steep, that a man may be said rather to climb than walk them. But this defect is compensated by their cleanliness, which they owe more to nature than police; for as often as it rains, the floods of the adjoining mountains rush down in torrents, and sweep away all the impurities of the town. Lamps have not yet been introduced in the streets, except those which are placed at the *Sacraia* of the Madonnas.

REV. APRIL, 1796.

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'The houses, when viewed at a moderate distance, have a clean agreeable appearance, owing to the colour of the materials, the lowness of the roofs, and their not being disfigured by a multiplicity of chimnies, those vehicles of dirt, which make so conspicuous an appearance in the buildings of Northern climates. Here no apartment is furnished with a fire-place, but the kitchen, and this is usually placed in the attic story.'

Of Lisbon, where Mr. M. resided ten months, he says the population may be estimated at 'two hundred and twenty-eight thousand six hundred and twelve. To these are to be added the religious of both sexes, with their attendants, who dwell in convents and monasteries, the soldiery, the professors and students of seminaries of education, and such of the Galician labourers as have no fixed dwelling; their aggregate amount, if my information be correct, is not very short of twelve thousand. Then, according to this statement, the population of Lisbon exceeds two hundred and forty thousand.'

'All the new streets erected in Lisbon, in the place of the old, are capacious, regular, and well paved, with convenient path-ways for foot-passengers, as in the streets of London. The houses are lofty, uniform, and strong. (See plate V.) The manner of building them is rather singular: the carpenter is the first employed; when he has raised the skeleton of frame-work, the mason is then employed to fill up the interstices with rubble-stone and brick. The reason they assign for building in this manner is, that the concatenation of the walls with the wood-work contributes to resist the slight concussions of earthquakes with which this city is constantly visited.

'The first story of each dwelling-house, when not converted into a shop, is a magazine for merchandize of one kind or other. The merchants usually keep their coaches in the halls, and sometimes they answer for both coach-house and stable.

'Notwithstanding the excellent building-materials with which the district abounds, the rearing of a house here costs more than one of the same dimensions in London. This, in a great measure, is owing to the want of proper machines for transporting the materials, and of convenient tools to facilitate the work; and yet it is extraordinary with what dexterity the people supply the want of these apparatus.

'Of a house four stories high the attic is the pleasantest floor; it is often furnished with a balcony, elegantly ornamented with rails of iron gilt, and furnished with an awning of silk or linen, under which the ladies sit on cushions during the hot weather, employing their time in reading, sewing, or casting love-signals in the silent language of the fingers; a method of conveying their ideas, which they have reduced to an alphabetic system.

'The principal apartments of many of the nobility and merchants are furnished in a magnificent manner. The manufactures of India and of China are more common in their houses than those of Europe. In the distribution of the apartments, coolness and ventilation are consulted, in preference to warmth. Here grates and chimney-pieces are

are almost unknown ; in Winter, a warm cloak is the common substitute for a fire. The hall-doors are generally left open, and bells supply the place of knockers.

‘ In point of cleanliness, Lisbon is no longer a subject of animadversion for strangers ; but all is not yet done ; it still wants common sewers, pipe-water, and *chambres des aïssances*.

‘ There is no court-end of the town here, nor a house that will let to advantage merely on account of its situation. One of the principal modern streets is chiefly inhabited by copper-smiths and tin-men.

‘ The merchants and wealthy shop-keepers chiefly dwell in the neighbourhood of the Royal Exchange, near their warehouses. The *Ribeira Velha* is the principal mart of traffic : here are some warehouses belonging to the Hamburgh merchants, that have a very formidable appearance ; the first I saw of these I took for a military magazine ; but, on a closer inspection, I found that the balls which were piled up in heaps were not cannon-balls, but simple cheefes ; each was about the size of a thirty-two-pounder, and very nearly as hard. They are said to import annually into Lisbon sixty thousand of these bullets.’—

‘ The Circus for the bull-feasts is but a short distance from the Theatres. This amusement is declining very fast in the capital. The performances I witnessed here were inferior to what I saw at Leiria, but not quite so cruel. And after all, perhaps the manner of tearing the bulls with mastiffs, as in England and other parts of Europe, is not less barbarous than the manner of tormenting them in Spain and Portugal ; but we are apt to see defects in our neighbours, whilst we are blind to our own, like the Lamian Witches, who, according to the facetious Rabelais, in foreign places had the penetration of a Lynx, but at home they took out their eyes and laid them up in wooden slippers.

‘ As we have already given an account of a bull-feast at Leiria, it is unnecessary to add that of Lisbon, which is almost similar. A scene of a more novel nature invites our attention ; that is, the manner of catching black cattle in Brazil.

‘ I was present at the Circus when this curious spectacle was exhibited, the first of the kind, as I was told, ever represented in Lisbon. It conveyed a good idea of the manner in which the inhabitants of that fertile region catch their cattle. They kill the animals for the sake of the hides, which are brought to Portugal to be manufactured. Of the flesh I understand the Brazilians make but little account ; they barely take as much as is sufficient for present exigence, and leave the rest a prey to the birds and beasts of the forests.

‘ The Circus was very crowded on this occasion : about five in the afternoon a native of Pernambuco entered the arena mounted upon a spirited horse of the Arabian breed. The rider was of a copper colour, of a strong and active figure, his hair black, and his head uncovered. He wore a loose mantle, somewhat like the paludamentum of the ancient Romans. The skin of a wild beast was thrown loosely over the horse instead of a saddle, from which were suspended two cords for stirrups. The whole appeared quite in character.

'As soon as the cavalier had paid his obeisance to the audience, a bull, whose natural ferocity was heightened in the stall, rushed in, and had nearly overturned him in the first onset; the fleetness of his horse, and the dexterity with which he managed the reins, only could have saved his life. The furious animal pursued him several times round the arena till he became tired, after which he stood panting in the middle of the ring.

'The horseman still continued his circular course at an easy pace, holding a long cord in his hand, with a slip-knot at the end of it: having watched a proper opportunity, he cast it over the horns of the bull, and rode twice round him; then ordering the gate to be thrown open, he made off in full speed till he came to the full length of the cord; upon which he received a check that drew him on his back, and made the horse caper on his hind feet; nevertheless he clung to him by his knees, and in this reclined posture, held the cord in both hands and the bridle in his mouth. The bull at this time was entangled by the rope, with his head drawn in between his fore-feet, and incapable of motion. The Brazilian dismounted, approached, and drew from beneath his mantle a short hunting spear, which, with an apparent slight force, he darted into the head of the animal, in consequence of which he instantly fell down and expired.'

'We cannot entirely reconcile the passages, in which Mr. M. says—'the common people of Lisbon and its environs are a laborious and hardy race: many of them by frugal living lay up a decent competency for old age;' and, in the next page, 'all the drudgery is performed by Gallicians.' Again, he says that the Portuguese ladies 'are chaste and modest,' and immediately follows an account of their activity and address in affairs of gallantry; in which, unfortunately, the most sacred services of religion are made the vehicle of their correspondence. These contrivances may, indeed, be applied only to the advancement of honourable but concealed courtship, though the representation is liable to a different construction.

Although we have thought it incumbent on us to animadvert on a few of the slight defects which have occurred to our notice, in turning over the pages of the volume which we are now closing, we cannot, in justice to the ingenious author, conclude without acknowledging the rational amusement which we have received in the perusal of his entertaining and informing publication.

Saun...s

ART. VI. *Elegia Grayiana Græcè, Interprete Stephano Weston, S. T. B. Hempton Parvæ Rectior* \*. R. S. S. 4to. 2s. Clarke. 1794.

ART. VII. *Elegeia Thomæ Gray, Græcè reddita. Curavit B. B. Sparke, A. M.* 4to. 1s. 6d. Rivingtons. 1794.

ART. VIII. *Græci Elegia Sepulchralis, culta Græco donata, curâ Caroli Coote, LL. D.* 4to. 1s. 6d. Rivingtons. 1794.

\* Quære, why not *Rectior*?

ART.

[Titles continued from p. 396.]

ART. IX. *Elegia Grayiana Græcè, accedit etiam Epitaphium in Ecclesia Episcopali Brissolienſi, et Græcè redditum. Interprete Edvardo Tew, A. M. Coll. Etonens. Socio.* 4to. 2s. 6d. Faulder. 1795.

ART. X. *Ecloga Sacra Alexandri Pope, vulgo Meſſias dicta, Græcè reddita. Accedit etiam Græcè Inſcriptio Sepulchralis ex celeberrima Elegia Thomæ Gray. Editio altera, emendata. Curante Johanne Plumptre, A. M. Canonico Vigornienſi, & Collegii Regalis, Cantabrigiæ, olim Socio.* 4to. 1s. 6d. Faulder, &c. 1796.

“WHEN GREEK meets GREEK, then comes the tug of war.” —Whether the quickness of ſucceſſion, and the rapidity of march, with which theſe Grecian chiefs entered the liſts, ought to be conſidered as a declaration of mutual hoſtility; or whether they merely intended to throw the gauntlet, and to “hurl a brave defiance in the teeth” of criticiſm; we ſhall not venture to decide.—They were preceded, to drop the metaphor, by Mr. Cooke \*, and Dr. Norbury †, of whoſe tranſlations we have already given ſome account. As we then judged it proper to be concise, we ſhall now alſo adopt a ſimilar brevity.

To the Greek tranſlations of *Gray's Elegy*, we have joined a verſion of *Pope's Meſſias* by Mr. Plumptre; as well from the reſemblance of deſign, as from a verſion of Mr. Gray's *Epitaph* being prefixed to the performance.

Without commenting on the beauties which appear in theſe tranſlations, and without enumerating the various defects with which they are ſtained, we ſhall obſerve that Mr. Weſton's verſion ſeems to be the beſt, becauſe it is the moſt perſpicuous. In all, however, there are ſome ſpirited lines, with ſome ſucceſsful adaptations of antient paſſages, and in all there are great errors. We muſt recommend to every future writer of Greek verſes, if any ſuch there *muſt* be, a rigid attention to dialect, and to the metrical laws of the beſt writers in the moſt cultivated periods. We do not merely wiſh that the more prominent outlines of dialect ſhould not be violated, but that there ſhould be a ſtrict obſervance of the finer ſhades, which are diſcoverable to a nice eye, in the writers who have uſed the *ſame dialects*, but have lived in *different ages*.

With reſpect to the utility of performances ſimilar to theſe now before us, our opinion has been long ago ſtated to the public. It was delivered after much thought on the ſubject, and after a ſcrutinizing examination of various modern productions in Greek. We have not yet found the ſlighteſt reaſon to change our ſentiments. As private exerciſes, ſuch compositions are undoubtedly capable of producing ſolid and eminent advan-

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\* See Rev. vol. lxxvii. p. 1.

† See Rev. N. S. vol. xii. p. 101, 2.

tages to young scholars: but, when once the age of juvenility is past, let not time be unprofitably consumed in *translations*. The same portion of labour, and the same stretch of reading, which must be required in order to render such compositions fit for the perusal of the real scholar, would be amply sufficient for the publication of some antient author; and by such an occupation, while the scholar was furnished with a noble opportunity of displaying his erudition, the cause of literature would be promoted; and Great Britain would be enabled to support that exalted station in the list of cultivated nations, to which it was raised by the exertions of our learned ancestors.

D.C.B.-y.

ART. XI. *Elements of Moral Science*. By James Beattie, LL. D. Professor of Moral Philosophy and Logic in Marischal College, Aberdeen. 2 Vols. 8vo. pp. 438 and 688. 6s. and 7s. Boards. Cadell jun. and Davies. 1790-93.

THE first volume of this work being published separately, we postponed the review of it as part of an imperfect treatise; of which the value could be better ascertained when it should be completed: but the long interval that took place before the appearance of the second, co-operating with some circumstances that more immediately related to ourselves, made us entirely overlook the work till accident again brought it to our recollection. The whole is now so much out of date, that, when we consider that great part of these volumes is no more than an abridgment of what Dr. Beattie has already laid before the public, in his *Essays and Dissertations*\*, we should be tempted to omit the work altogether, did we not call to mind that our review answers a double purpose; its pages being not only read in order to learn what is passing in the literary world at the moment of their appearance, but often consulted in times long subsequent, as a regular history of literature, and a register of the publications that have issued from the press since its commencement, nearly half a century ago.

As we now take up Dr. Beattie's work principally in this latter view, our account of it will be rather more brief than it probably would have been, had we noticed it before. Those of our readers, who have not met with the work already, are to be informed that it consists of the essence or substance (the Doctor himself calls it an 'Abridgment, and for the most part a very brief one,') of a series of discourses, or lectures, delivered by the author as professor of moral philosophy and logic in Marischal College. This accounts for its embracing some subjects

\* For the *Essays*, see Rev. vol. xlii. p. 450. xliii. 268. lvi. 409. lvii. 29. 107. *Dissertations*, vol. lxix. 30.

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which every reader would not expect from the title-page. It comprizes Metaphysics, Rhetoric, Politics, and Natural Religion, as well as Moral Philosophy strictly so called. Its four grand divisions or parts are PSYCHOLOGY, NATURAL THEOLOGY, MORAL PHILOSOPHY, and LOGIC.

The first part is subdivided into two chapters, one treating of the *perceptive faculties*, the other of the *active powers*, of man. Under the head of perceptive faculties, are included the faculty of speech, with the theory of language and universal grammar, which depend on that faculty ;—External sensation, or what the author styles perception, and Mr. Locke calls simple ideas of sensation ;—Consciousness or Reflection ;—Memory ;—Imagination ;—Dreaming ;—Secondary sensations, *i. e.* a sense of those things which Hartley terms the pleasures and pains of imagination, and which are the subject of some popular remarks in the sixth volume of the Spectator, and also the foundation of Akenfide's well-known poem ; such as novelty, sublimity, imitation, harmony, ridicule, &c. and the chapter closes with two sections on sympathy and taste. The other chapter, namely that on the *active powers*, treats of free-agency ; for which Dr. Beattie, as is already known by those who have read his *essay on the nature and immutability of truth*, is a zealous advocate : it contains some farther remarks on the nature of the will, and an inquiry into some of the most remarkable principles of action, viz. instinct, habit, appetite, and the passions and affections. On the subject of these last the Dr. is very copious, being indebted for the outline of this part of his work, as he acknowledges, to Dr. Watts.

The second part of these Elements, or that of NATURAL THEOLOGY, is also comprized in two chapters ; one on the existence, and the other on the attributes, of the Deity. For the *necessary* existence of God, *i. e.* for the proof *à priori*, as it is called, he refers to Dr. Clarke ; and he contents himself with a very brief (but judicious) summary of the argument *à posteriori*, or that which deduces the existence of an intelligent Creator from contemplating those indisputable marks of contrivance and design, which are so apparent in the works of creation. The attributes the Doctor considers under the heads of *natural*, as unity, self-existence, spirituality, omnipotence, eternity ; *intellectual*, as knowledge and wisdom ; and *moral*, as justice, goodness, mercy, holiness ; and he finishes this part and also the first volume of his work with an Appendix, on the immateriality and immortality of the soul.

*Vol. II.* opens with the third part, or MORAL PHILOSOPHY, considered under these branches, *Ethics*, *Economics*, and *Politics*. The first discusses the nature of virtue in general, delivers some



miscellaneous observations on the several divisions which have been made of it by different authors, [and in particular on the nature of the moral faculty, or the principle of conscience, which the Doctor considers (as the readers of his former works well know,) as a natural instinct,] and terminates with an inquiry into our particular duties to God, to our fellow-creatures, and to ourselves. *Economics* treats of what are known by the name of relative duties ; such as the mutual claims of husband and wife, parent and child, master and servant. Here we find several pages, many more than would be expected in a work of this general cast, occupied in exposing the inhumanity of negroe slavery : but the good Doctor's heart is warmly engaged in the business, and he has therefore given the substance of a treatise which he composed in 1778, from materials which he had been gradually collecting for almost twenty years.

*Politics* form the last branch of this part ; and here the Doctor investigates the general nature of law and the origin of civil government, takes a slight view of its chief forms, and ends with a brief delineation of the British constitution.

The fourth and last part, or that of *LOGIC*, is divided into *Rhetoric*,—comprehending tropes and figures, the discriminating properties of style, and the various kinds of poetry and versification ;—and into remarks on the *philosophy of evidence*.

Such is the abstract of Dr. Beattie's present performance ; which, like his former productions, displays much good sense, extensive knowledge, and able reasoning, arranged in accurate and regular order, and expressed in correct and perspicuous language. Those pupils, who were present at the course of lectures, and witnessed the illustrations which filled up the disquisitions of which we are here presented only with the summary, could not fail to derive considerable profit and entertainment from their attendance. We could have wished, indeed, that the Doctor had published his illustrations at length, and had made all the parts of his lectures as full and copious as he has those which compose his essays and dissertations ; as we think that his merit and excellence are more conspicuous when he gives scope to his inventive powers, and ranges at liberty over the unencumbered and open fields of acknowledged truth, than when he turns aside into dark and perplexed paths, and seeks to penetrate the intricate thickets of controverted speculation. Not but that the lovers of such profound inquiries may meet with several things, in these ' *Elements*,' not wholly undeserving their attention ; though we do not suppose that those who are deeply studied in the works of a Locke or a Hartley, will be greatly moved or delayed by what is urged against those mighty masters of

of human reasoning; nor that they will consider as very close argument what is here said on the subjects of ideas, perception, consciousness, free agency, moral sentiment, primary and secondary qualities, &c. in vol. I. paragraphs 103—121; 242—259, and in vol. II. paragraphs 521—532; 1013—1019.—Whatever rank, however, the Doctor, when viewed as a metaphysician, may obtain in the opinion of acute reasoners, we shall not scruple to advance him in our estimation to an eminence far above what we should allow to the very Genius of metaphysics himself, when we behold the steady and zealous love of moral virtue, and *practical* christianity—the only true and orthodox christianity—which he has manifested in this and in all his publications.

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ART. XII. *Indian Antiquities*: or, Dissertations, relative to the ancient Geographical Divisions, the pure System of Primeval Theology, the grand Code of Civil Laws, the original Form of Government, and the various and profound Literature of Hindostan. Compared, throughout, with the Religion, Laws, Government, and Literature of Persia, Egypt, and Greece. The whole intended as Introductory to, and Illustrative of, the History of Hindostan, upon a Comprehensive Scale. Vols. IV. and V. In which the Oriental Triads of Deity are extensively investigated; and the horrible Penances of the Indian Devotees are detailed. 8vo. 14s. Boards. Richardson.

THIS learned and elaborate work is already so well known, that we deem it unnecessary to speak very largely on the continuation now before us; especially as, in former Reviews, we have given a general critique on and copious specimens of the three preceding volumes.—The whole of vols. IV. and V. makes only two chapters: but these consist of 689 pages. The purport of the first is to shew that the doctrine of the Jewish *Sephiroth* is the same with that of the Christian *Trinity*; and that the Indian and other Pagan Triads are only that same Trinity travestied.

This is undoubtedly a bold undertaking; and however much we differ from the author as to the strength of his arguments, we must commend his industry and ingenuity. Ingenious he certainly is; and a great portion of shrewd observation he has heaped together in favour of his hypothesis: but, after all, he has not convinced us that this hypothesis stands on a solid foundation. On the contrary, we are decidedly of opinion that it is a fabric which the breath of sound criticism would easily overthrow. Mr. M. himself owns that he treads 'on dangerous ground:' yet he is confident that he shall 'be able firmly to establish his general position, that the Indian, not less than the other *Triads* of Asia, are but perversions of one grand primeval doctrine:' namely, that of the Christian Trinity.

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We will not enter into a minute discussion of the subject. *That* would lead us far beyond the bounds to which we are limited : for we should be under the necessity of disputing with him every point which we deem untenable ; and these are numerous indeed ! We shall therefore content ourselves with a few observations.

In the first place, we must remark that Mr. M. in supporting his hypothesis, too often takes for granted what was to be proved.—Thus, unless he can prove that the doctrine of the Christian Trinity, of three coeternal and consubstantial hypostases, was prior to the Asiatic Triads ; how will it follow that *these* are perversions of *that* ? An ingenious Hindoo might as readily affirm that the Christian Trinity is a perversion of their Triads ; and, if we allow the great antiquity which our author seems willing to give to the Indian traditions, the Hindoo would, in our apprehension, have the better side of the argument : for what are the Christian or even the Jewish antiquities, compared to those of Hindostan \*?—This is not all. Granting that the Jewish antiquities reached to a period beyond that of Indian history ; (which we very much doubt ; ) yet, unless a *Triune* divinity can be clearly established in those antiquities, what will become of Mr. M.'s argument ?—We mean not either to oppugn or defend the Christian Trinity : but we assert, without hesitation, that it cannot be clearly proved from either Indian or Jewish antiquities.

Instead of proofs, Mr. M. gives us a vast quantity of quotation, and a large portion of common-place argument. Of the latter we will produce a curious sample :

\* The understanding of man can never be more grossly insulted than when infidelity labours to persuade us, that a truth, so awfully sublime as that at present under consideration, could ever be the offspring of human invention ; nor can history be more violated than when it fixes the origin of this doctrine to the schools of Greece. Equally above the boldest flight of human genius to invent, as beyond the most extended limit of human intellect fully to comprehend, is the profound mystery of the ever-blessed Trinity. Through successive ages it has remained impregnable to all the shafts of impious ridicule, and unshaken by the bolder artillery of blasphemous invective. It is ever in vain that man essays to pierce the unfathomable arcana of the skies. By his limited faculties and superficial ken, the deep things of eternity are not to be scanned. Even among Christians, the sacred Trinity is more properly a subject of belief than of investigation, and every attempt to penetrate into it, farther than God in his holy word has expressly revealed, is at best an injudicious, and often a dangerous, effort of mistaken piety. If we extend our

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\* See Halhed's Preface to the *Gentoo laws*.

eye through the remote region of antiquity, we shall find this very doctrine; which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorably flourishing in all those eastern countries where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with JEHOVAH and the angels, the divine heralds of his commands: some conversing with the Deity face to face upon earth, and others, after beholding the divine aspect in the veil of mortality, caught up into heaven without tasting of death, its appointed doom, to contemplate with nearer view, and with more intense fervour, the beatific glory. To Adam, in the state of innocence, many parts of the mysterious œconomy of the eternal regions were, by the divine permission, unfolded; nor did his mind, at the fall, lose all impression of those wonderful revelations which had been gradually imparted to him; for, the remembrance of his past enjoyment and forfeited privileges, doubtless, formed one afflicting part of his punishment. It was in that happy state, when man's more refined and perfect nature could better bear the influx of great celestial truths, that the awful mystery was revealed to him, and it came immediately from the lips of that DIVINE BEING, the mighty AUTHOR, or SELF-EXISTENT, who, by his HOLY WORD, created all things, and animated all things which he had created by that energetic and pervading SPIRIT which *emanated* from himself. It was at that remote period, that this holy doctrine was *first* propagated, and most vigorously flourished; not in the school of PLATO, not in the academic groves of GREECE, but in the sacred bowers of Eden, and in the awful school of universal nature, where JEHOVAH himself was the instructor, and Adam the heaven-taught pupil. With the holy personages that compose the Trinity he freely conversed during all the period that he remained in a state of innocence, while the refulgent glory of the divine SHECHINAH, darting upon him its direct, but tempered, rays, encircled with a flood of light the enraptured protoplast, formed in the image and similitude of his Maker. But, as he saw the radiance of the divine Triad in innocence with inexpressible joy, so, when fallen from that state of primeval rectitude, he beheld it with unutterable terror, especially at that awful moment, when the same luminous appearance of Deity, but arrayed in terrible majesty, and darting forth severer beams, sought the flying apostate, who heard with new and agonizing sensations the majestic voice of JEHOVAH ELOHIM, literally the LORD GODS, *walking in the garden in the cool of the day.*

For the history of the Christian Trinity itself, the various doctrines propagated relative to it in the early ages after Christ, and the contests which ever since have not ceased to agitate the church from the third century to the present day, the reader will consult Bishop Bull, Mosheim, and its most successful modern defender, Bishop Horley. My observations will be confined as much as possible to the most early JEWISH notions of this holy mystery, and the degradation and prostitution of it, either in doctrine or by symbols, among the GENTILES.

Now

Now what is all this to the purpose, except the last sentence? and even *that* hangs on two mere suppositions; namely, that the earlier Jewish notions of this *mystery* are anterior to the Triads of India; and that the Christian Trinity is *clearly* and *decisively* to be found in the earlier antiquities of the Jewish nation.—This latter proposition Mr. Maurice indeed attempts to prove, but in a very singular manner. He acknowledges that ‘the vulgar Jews were incapable of comprehending so exalted and mysterious a truth; and therefore great caution was necessary to be observed by Moses and the other prophets, in inculcating a doctrine which might possibly be perverted to perpetuate and sanction errors.’—‘But the diligent investigator (adds he) will find it to be *decisively* marked in a *variety* of passages, in a manner the most *pointed* and *unequivocal*.’—If the doctrine of the Trinity be, in a variety of passages, decisively marked in the most pointed and unequivocal manner;—if it be ‘so far from being only obscurely glanced at, that it repeatedly occurs, and strikingly forces itself upon the attention of the reader;’—what becomes of all that caution and delicacy of the Jewish writers, in so industriously keeping it out of vulgar sight?

Is it true, however, that even the diligent investigator must perceive the doctrine of the Christian Trinity, *decisively* and *unequivocally* marked in a *variety* of passages of the Old Testament?—We have been long in the habit of reading the Hebrew scriptures, and of investigating their meanings: but we confess that we have not, from Genesis to Malachi, found any thing in them corresponding with a Christian Trinity, nor with an Indian Triad.

‘But the learned of the Jewish nation, (says Mr. M.) in every period of time knew and acknowledged this great truth.’ He owns that this assertion ‘may appear rash and precipitate;’ and assuredly it does so to us: yet our author trusts that he shall be able ‘fully to prove it.’ Let us see how. His very introduction is a *petitio principii*.

‘It will be previously necessary to acquaint the reader, that, from that remote and memorable period in which the divine Legislator appeared to Moses on Sinai, the Jews have regarded in the most sacred light a code of traditional laws, which they denominate *oral*, in order to distinguish them from those which are called *written laws*.’

Mr. M. has surely read his Bible. We wish, then, to know in what book, and in what chapter, a code of *traditional oral law*, or any law besides the written law of Moses, is ‘regarded in the most sacred light,’ or even so much as mentioned?

‘They believe, (continues he,) that when Moses received the law from the Almighty, he also received certain *CABALA*, or mysterious  
expla-

explanations of that law, which he did not think proper to commit to writing, but delivered orally to Aaron, to the priests the sons of Aaron, and the assembled Sanhedrim.\*

Who believe? Samuel? David? Solomon? Isaiah? Jeremiah? or any one of the canonical writers? No, there is no such belief to be found, before the Talmudists.—Well, ‘but since the compilation of the Talmud, the Jews believe all this.’—Yea, truly; and a great deal more\*: they believe that their pretendal *oral* law is not only coeval with, but superior to the *written* law, as Mr. M. himself remarks from Calmet;—and is it in this farrago of Rabbinical traditions that we are to look for the genuine belief of the antient Hebrews? We cannot, either as critics or as Christians, possibly think so.

‘But (urges our author, after Wotton,) is it not fair to let the Jews explain their own scriptures; and to receive their comments as the truest exposition of them?’ The first part of the proposition we readily allow: it is very fair to let the Jews explain their own scriptures; and they will do it, whether we permit them or not: but we are by no means obliged to take the Talmudic Jews for the best expositors of their own scriptures, even when there is no reason to suspect ‘any latent improper bias, swaying their judgment.’

‘Whatever objections (proceeds Mr. Maurice,) therefore may be brought against more recent expositors, nothing of this kind can be urged against the paraphrases either of Jonathan or Onkelos; and if, as was before hinted, the text of Jonathan has been corrupted, we may depend upon it that nothing favourable to the doctrine of the Trinity has been added to it, and; if any arguments can be found there to support that doctrine, they ought, on that very account, to carry with them a double weight of evidence.’

We are far from classing Onkelos and Jonathan in the same predicament. The Chaldee version of the former we hold in considerable estimation, but not the paraphrase of the latter. Yet even from the Targum of Jonathan, nay from the Talmud itself, we are ever willing to draw assistance in explaining difficult passages not only of the Old Testament, but, likewise, of the New: but we can never subscribe to Mr. M.’s position, that either the Talmud or Targumin, or both together, ‘must be our only sure guide in investigating the unadulterated sense of the Old Testament, and in explaining the genuine sentiments of the antient Jews.’—We could not but be astonished on reading these words; which must have unwarily fallen from the author’s pen; or rather, we believe, he has been misled by

\* This however regards not all the Jews: the *Caraites* admit no traditional oral law. Yet the Caraites have more frequently been converted to Christianity than the Talmudic Jews.

fallacious

fallacious guides, in whom he had put too much confidence.—Indeed, the man who takes such writers as Alix and Athanasius Kircher, for guides in biblical criticism, may be sure of being misled.

We come now to Mr. M.'s proofs of a Trinity from the canonical books of scripture. The first of these he finds in the very first verse of Genesis, in the word ELOHIM. 'This word, (says he,) being in the plural number, expressly points out the FATHER and the SON. The third person in the blessed Trinity is not less decisively revealed to us in the second verse: *The spirit of God moved upon the face of the waters.*' The other texts on which Mr. M. or rather Mr. Alix, builds a Trinity, or at least a plurality of persons in God, are Gen. i. 26. xi. 7. xx. 13. xxxv. 7. Josh. xix. 24. 1 Sam. vii. 23. Job, xxxv. 10. Ps. cxix. 1. Eccles. xii. 3. 'To which passages, (says he,) if we add the predominant use of JEHOVAH ELOHIM\* or THE LORD, THY GODS, which occur a hundred times in the law, (the word Jehovah implying the unity of the essence, and ELOHIM a plurality of persons,) we must allow that nothing can be more *plainly marked* than this doctrine in the ancient scriptures.' All this appears to us strange, passing strange! but, as we have no more right to interpret scripture for Mr. M. than he has to interpret it for us, we will only ask him a question, or two. How comes it that all the antient translators, without exception, were totally ignorant of those distinctions? How comes it that his own *surre guides*, Onkelos and Jonathan, pay no regard to the supposed plural ELOHIM, but always render it in the singular, whether it be joined with a singular verb, or with a *pretended*† plural verb?—Indeed, we firmly believe that if Mr. M. had attentively studied the Hebrew scriptures in the original, and had carefully compared them with the antient versions, he would not have pronounced so peremptorily.—Nay, had he but read what has been written on those passages by the most learned modern commentators, of every religious persuasion, he would have perceived how little stress is to be laid on such equivocal quotations.

After the above specimen of Mr. M.'s biblical knowledge, it will not be expected that we should pursue him through the

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\* He should have written ELOHEKA, not ELOHIM: which, however, was never rendered *thy Gods* by any antient translator, either Jew or Christian.

† We say, *pretended*; because all the examples from the Pentateuch are corruptions in the present Masoretic copies. They are all *singular* in the Samaritan copies; and the change is easily explained by the great-similarity of two letters in the primitive Hebrew alphabet.

book of *Zabar*, and the book of *Wisdom*; the mystic visions of Daniel, or the Platonic reveries of Philo: much less follow him through all the various scenes of Talmudic cabalism and Pagan mythology. He who is fond of such reading will find an abundant supply from p. 473 to p. 837, but all in so little order, and interspersed with so many desultory digressions, that, we fear, he will not carry along with him a ponderous chain of connected and useful knowledge. Indeed, want of method and precision is one of the author's principal defects. The *lucidus ordo* of Horace he seems not to have studied, but marches and counter-marches at full gallop, whatever way his Pegasus carries him.

We are truly sorry to see a writer of Mr. Maurice's learning and abilities bewildering himself in the deceitful maze of *hypothesis*; which ultimately leads not to one truth, clearly deduced from given premises. It is with sincere regret, and with much reluctance, that we speak our sentiments so freely on this occasion. We admire and we have duly praised his excellent poetry: we have also done justice, we trust, to his talent for warm description and glowing imagery, in his prose compositions: but we could not withhold our strictures on these last volumes; because we really think that they tend rather to hurt than to benefit rational Christianity. We much doubt, indeed, whether the most orthodox Athanasian, who has read his Bible with common care, and without 'some bias swaying his judgment,' will thank Mr. M. for his Jewish and Pagan arguments in favour of the Christian Trinity: which, if it stand on no firmer base, will certainly not bear any violent shock\*.

A considerable part of vol. V. is a continuation of the same subject. Here we are led from India to Tangut and Thibet; from Thibet to Tartary; from Tartary to Scandinavia; from Scandinavia to China; from China to America; from America back to Greece; and from Greece back to Judea; and every where, throughout this extraordinary tour, the author finds the HOLY TRINITY.

In the last part of vol. V. (which is chap. iv. of the whole work) Mr. M. takes a retrospective view of his subject, unfolds his future plan of Indian history, enumerates various doctrines and superstitions of the Bramins, traces the progress of the Bramin candidate through the *four* degrees of Hindoo probation, takes an extensive view of the mysteries of Mithras, describes the exoruciating severities enjoined during initiation into those mysteries, and concludes with an account of the horrible pen-

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\* We take no notice of the futile arguments drawn from *letters and apexes, bands, triangles*, and the *circles* of the *Sephiroth*.—We only wonder how the author could seriously employ them:—but he followed Kircher.



ances, voluntarily undergone by the devotees of India.—Towards the close of this chapter, which is in general entertaining, we find a well-written abridgment of Apuleius's allegory of Cupid and Psyche: in which the descriptive powers of our author appear in full lustre. Here he is in his own element, unshackled by logical moods and figures; and he moves accordingly with great ease and agility.

As Mr. Maurice prepares us to look soon for his History of Hindostan\*, we trust that he has paid some attention to former hints; and that he has learned to condense and methodize: always remembering that he is not culling indiscriminately the gaudy flowers of Parnassus, but cautiously collecting useful simples for the parterre of history.

God..s.

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ART. XIII. *Medical Inquiries and Observations.* By Benj. Rush, M.D. Professor of the Institutes of Medicine, and of Clinical Practice in the University of Pennsylvania. Vol. II. 8vo. pp. 321. Philadelphia, 1793. London, Dilly. 6s. Boards.

**A**MONG the trans-atlantic medical writers, Dr. Rush was best known in Europe before the American revolution; and he continues to maintain the same distinction. It may be gathered, from the accounts which we have from time to time given of his publications, that Dr. R. is no servile follower of the dictates of other men. In some of the essays before us, he has attempted to introduce new opinions into medicine; and, by way of obviating the censure to which he supposes the attempt liable, he makes the following declaration:

‘I believe the want of success in the treatment of those diseases which are thought to be incurable, is occasioned, in most cases, by an attachment to such theories as are imperfect or erroneous. I do not say, by a want of theory altogether, for it is impossible for a physician to prescribe, without a theory of some kind. I believe further, after all that has been said against theory, and in favour of simple observation in medicine, that uniform and complete success can never be attained, but by combining with observation a perfect knowledge of all the causes of diseases. Perhaps it would be equally just to assert, that observation will always be extensive, accurate, and useful, in proportion as it is directed by principles in medicine.’

Of the ten ‘Inquiries’ contained in this volume, three are republications; two of which have already fallen under our notice †. Of the remaining eight, the first that occurs is an

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\* Since we wrote this, the first volume has come to our hands.

† An Inquiry into the Influence of Physical Causes on the Moral Faculty, and an Inquiry into the Cause of the Increase of Bilious and Intermittent Fevers in Pennsylvania; see Rev. vol. lxxvi. p. 293.

*Inquiry into the Effects of Spirituous Liquors on the Human Body, and their Influence on the Happiness of Society.* The question here regards distilled spirits exclusively. The consequences of their abuse on the *health, understanding, and property*, are enumerated, and afterward the occasions in life which lead to dram-drinking; then, the pretexts for this pernicious habit are examined. Under this head Dr. R. contends (very properly, we apprehend,) that spirits are not necessary in very cold nor in very warm weather, nor in times of hard labour. They ought, indeed, to be reputed articles of the *Materia Medica*, in as far as they are applicable to the human body; nor should they ever be used but to remove or to obviate disease. If the European physicians and moralists do not recollect that Dr. R.'s observations are adapted to the state of his own country, they will think him too much relaxed in allowing cyder, beer, and wine in the room of spirits. His tract, however, may be regarded as a melancholy proof of the prevalence of a most pernicious custom in America. The following picture must have been copied from nature:

‘Among the inhabitants of cities, spirits produce debts, disgrace, and bankruptcy. Among farmers, they produce idleness with its usual consequences, such as houses without windows, barns without roofs, gardens without enclosures, fields without fences, hogs without yokes, sheep without wool, meagre cattle, feeble horses, and half clad dirty children, without principles, morals, or manners.’

The ‘Inquiry’ concludes with cautions and remonstrances, addressed to persons in different circumstances. It cannot be denied that there are much truth and much wholesome advice in this paper:—but we are not sure that the disquisition in one part will satisfy the philosopher, or that the representation in another will make much impression on the people. A writer, who aims at two purposes, often accomplishes neither.—If the American dram drinkers do not more nearly coincide with Mr. Pope’s coquette, in their concern about their figure after death, than we can well suppose, they will be moved to laughter rather than to compunction by considerations like this: ‘Ardent spirits derange and even deform a *dead* body so as to render it a loathsome addition to the clay that conceals it from human view after death:’ then follows a description of the external and internal appearances which bodies of sots and dram-drinkers exhibit; and it concludes thus: ‘spirits produce a peculiar crispness in the hair of the head, insomuch that the wig-makers of London give much less for it than for the hair of sober people.’

*Inquiry into the Causes and Cure of Pulmonary Consumption.*

This paper consists of propositions, and observations in their support. Prop. I. ‘Pulm. Consumption is a disease of debility.’

NEW APRIL, 1796.

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lity.' We should not feel inclined to dispute this proposition in a certain sense, but it surely requires more circumscription and limitation than Dr. R. gives to it: he himself says that childhood and old age are more exempt from the disease than other periods of life: yet they are marked by greater debility. Hence we conclude that Dr. R. ought to have determined, with more precision, the nature of that debility which is productive of pulmonary consumption. Prop. II. 'Pulm. consumption is a disease of the *whole* system.' Under this head, we are presented with an interesting collection of facts: but we are not disposed to admit the relevancy of them all. We object, for instance, to the argument (p. 89), which states pulm. conf. to be a general disease, *because* it alternates with general diseases: many local affections, as topical ulcers, are suspended or cured by general diseases.

Several modern English writers, such as Dr. Beddoes in his *Observations* and Dr. Darwin in his *Zoonomia*, have remarked that our practitioners are guilty of a great error in so perpetually imputing consumption to scrophula. On this point Dr. Rush is very explicit. 'I have frequently (says he) directed my inquiries after scrophula in consumptive patients, and have met with very few cases which were produced by it.—Scrophula may be a predisposing cause of consumption in G. Britain, but I am sure it is not in the United States of America.' Among other considerations in support of the contagious nature of this disorder, the Doctor adduces the following: 'Dr. Beardley of Connecticut informed me that he had known several black slaves, affected by a consumption which had previously swept away several of the white members of the family to which they belonged.'

The third Proposition is that

'The cough, tubercles, ulcers, and purulent or bloody discharges, are the *effects* and not the *causes* of consumption; and, that all attempts to cure it, by enquiring after tubercles and ulcers, or into the quantity of the discharges from the lungs, are as fruitless as an attempt would be to discover the causes or cure of dropsies by an examination of the qualities of collections of water, or to find out the causes and cure of fevers by the quantity or quality of the discharges which take place in those diseases from the kidneys and skin.'

Our views on this subject differ widely from those of Dr. R. We imagine that, whenever a cure for the ulceration of the lungs shall be discovered, most of the patients affected by consumption will be restored:—but these opposite opinions have, we acknowledge and lament, too much of the uncertainty of prediction.—Our author tells us that consumption, as long as it is a disease of general debility, is marked by 'a slight fever

increased by the least exercise—a burning and dryness in the palms of the hands, rheumy eyes on awaking, an increase of urine, dryness of skin, especially of the feet in a morning, occasional flushing, hoarseness, pain about the thorax, slight, acute, fixed or shooting head-ach, sick and fainty fits, deficiency of appetite, indistinctness of vision.’ The disease, when it comes to be a pulmonary affection, is divided into three species or states; 1. the inflammatory, 2. hectic, and 3. typhus species. In the first, there are fever, cough, hard pulse, discharge of blood or mucus from the lungs; and in this, blood-letting, more frequently than now usually practised, is recommended: some common remedies are mentioned; and the section concludes with the following expression: ‘I have often found a walk of two or three miles, in a clear cold day, produce nearly the same diminution in the force and frequency of the pulse as the loss of six or eight ounces of blood.’ At p. 127, Dr. R. observes that, in the hectic species or purulent state of consumption, he has in vain tried the most powerful metallic tonics, even arsenic. The removal of the hectic fever he conceives to be the great desideratum in the cure of consumption. If this fever, however, depends on the action of the atmosphere on an ulcerated surface, which seems certain, how can febrifuge remedies be expected to perform any effectual service?—Of the remedies both ‘palliative’ and ‘radical’ our author takes an extensive view, subscribing to Sydenham’s bold declaration concerning the efficacy of riding, but urging strongly the necessity of its constant and long-continued use.

*Observations on Dropsies.* The purpose of this paper is to shew that, in certain dropsies, there occurs an excess of action in the arterial system; and that in course, blood-letting, fasting, and remedies of the debilitating kind are occasionally proper. The author’s facts and observations highly merit the attention of the practitioners of medicine.

*Inquiry into the Causes and Cure of the internal Dropsy of the Brain.* This paper serves to confirm Dr. Quin’s idea of hydrocephalus internus, and should be considered as a supplement to his publication.

The next two papers treat of the measles in 1789 and of the influenza in 1789, 90, and 91; as these diseases appeared at Philadelphia. The description of the latter answers with great exactness to the form which it has assumed in this country.

*An Inquiry into the Causes and Cure of Sore Legs.* Conformably to the spirit of his paper on dropsies, Dr. R. distinguishes two states of the arterial system in cases of ulcerated legs, and (as before) accommodates his plan of treatment to this distinction.

tion. We doubt whether he will be found by these remarks to have contributed much to improve the art of medicine.

*An Account of the State of the Body and Mind in old Age.* The facts related in this concluding paper having been obtained from actual examination of aged persons, the information will be considered as valuable: among the circumstances favourable to longevity, Dr. R. enumerates,

1. Descent from long-lived ancestors.—He met with no instance of a person 80 years old, one at least of whose parents had not been long-lived.

2. *Temperance in Eating and Drinking.* To this remark I found several exceptions. I met with one man of 84 years of age, who had been intemperate in eating; and four or five persons who had been intemperate in drinking ardent spirits. They had all been day-labourers, or had deferred drinking until they began to feel the languor of old age. I did not meet with a single person who had not, for the last forty or fifty years of their lives, used tea, coffee, and bread and butter twice a day as part of their diet.

3. The moderate use of the understanding. 4. Equanimity of temper: 'But there are some exceptions in favour of passionate men and women having attained to a great age.'

5. Matrimony.—'I met with only one person beyond 80 who had never been married.' Neither sedentary employments, nor acute nor all chronic diseases, shorten life; nor loss of teeth, so much as might be expected: baldness or grey hairs have not been observed by Dr. R. 'to prevent old age.'

The following particulars we think worth extracting from the remainder of this paper:

'There is a great sensibility to cold in all old people. I met with an old woman of 84, who slept constantly under three blankets and a coverlet during the hottest summer months. The servant of prince de Beaufremont, who came from Mount Jura to Paris at the age of 121, to pay his respects to the first national assembly of France, shivered with cold in the middle of the dog days, when he was not near a good fire. The national assembly directed him to sit with his hat on, in order to defend his head from the cold.'

'Dr. Franklin owed much of the cheerfulness and general vigor of body and mind which characterized his old age; to his regular use of this remedy, the warm bath. It disposed him to sleep, and even produced a respite from the pain of the stone, with which he was afflicted during the last years of his life.

'Heat may be applied to the bodies of old people by means of *stove rooms*. The late Dr. Dewit of Germantown, who lived to be near an 100 years of age; seldom breathed an air below 72°, after he became an old man. He lived constantly in a stove-room.

'*Warm clothing*, more especially warm bed-clothes, are proper to preserve or increase the heat of old people. From the neglect of the latter,

latter, they are often found dead in their beds in the morning after a cold night, in all cold countries. The late Dr. Chovet, of this city, who lived to be 85, slept in a baize night gown, under eight blankets, and a coverlet, in a stove room, many years before he died.

We do not mean to question the favourable influence of warmth in persons advanced in life: but, as to Dr. Franklin, it should be added that he was also accustomed to expose himself frequently, and for a considerable time, to a cool atmosphere, with little or no covering; and to his *air-bath* he ascribed very salutary effects.

With this observation we shall for the present take our leave of Dr. Rush. His opinions may not always be the most maturely weighed, but he is by no means a dull nor a commonplace author. He has often added new facts to the general stock of knowledge; and his readers must be morose if they be not entertained by his ingenuity.

Bed...s.

ART. XIV. *The Antiquities of Ireland*. Vol. II. Imperial 4to. 5l. 12s. 6d. Boards. Hooper. 1795.

As we expressed our opinion of the first volume of this learned and curious work in the xvth vol. of our Review, New Series, there will be little occasion for us to enlarge on the merits of this continuation of it, which is justly entitled to a repetition of the praise which, with pleasure, we bestowed on the preceding volume. We shall therefore, on the present occasion, only add our persuasion that the whole work cannot fail of proving highly acceptable, not only to antiquaries and historians in general, but to the Irish nation in particular; and, indeed, to lovers of the elegant arts in every civilized country.

In the *Introduction* to the present volume, in which the author treats of the antient Irish architecture with a liberality of sentiment highly commendable, he disclaims the extravagant pretensions of too many of his countrymen to a knowledge not only of the useful but the elegant arts, in that remote period in which almost all the nations of Europe were involved in the thickest clouds of ignorance and barbarism. The only authorities, by which the Irish support their claim to this high state of civilization and splendour, are the traditional songs of their bards; and nothing is more easy than for a lively imagination to paint scenes of magnificence, which never did nor perhaps ever could exist; for, although the materials of our ideas may be derived from external objects, yet the human mind possesses such a power of combination, that it can form to itself, as it were, a new creation. The writer (Mr. Ledwich) justly observes that—

\* Literary memorials testify, that the progress of architecture among the Irish kept pace with their civilization. The Celtes, the primeval inhabitants, were, as their name indicates, woodlanders; in groves and forests they found houses, food, and security: occupied in the chase, and supported by the spontaneous produce of the earth, and above all, living as hunters ever do, in families, and these widely dispersed, they never dreamed of stone edifices, or felt the want of them. They had their pallice or peillice, a temporary booth or tent, made of earth and branches of trees, and covered by the skins of beasts. These were nearly the same as the Shealin, the extemporaneous hut of the Scottish Highlanders.

\* The Firbolgs, or Belgic colonies, who succeeded the Celtes, were a very different and more improved people. Like their brethren in Germany, they dwelled a great part of the year either in natural or artificial Souterrains: the number of the latter discovered in Ireland, evinces that they well knew how to form antrile chambers of dry stones, and cover them with long projecting flags. In these the Firbolgian priests instructed their disciples, and practised divination; and they always *adjoined* their stone temples, as at Roscarbury, Killoshy, and many other places. At length they became the cemeteries of illustrious chiefs and warriors, and, as at New Grange, had conical mounds raised over them surrounded at top and bottom by circles of ponderous uprights. Skilled in the manipulation of metals, the Firbolgs could easily have squared and polished wood and stone, and erected neat and convenient houses; but their rude state of society prevented the proper application of their knowledge.

\* At the arrival of the Christian missionaries, the Irish had emerged from their subterraneous recesses, and inhabited houses of wood. Then commenced the Irish style of building. The learned reader will probably smile at this use and application of the term, style; but he will find it not capriciously adopted, but founded in fact. Palladius, in the year 431, erected three wooden oratories. Concubran, describing the old chapel of St. Monenna, at Kilsive in the county of Armagh, A. D. 630; tells us it was made of smoothed timber, according to the Irish fashion; "*juxta morem Scotticarum Gentium.*" In 635 Finan, an Irishman, built a church in the Isle of Lindesferu (of which he was bishop) of split oak, and covered it with reeds. St. Cuthbert, an Irishman also, constructed a church in the same island, in 684, of which Bede gives this description: "The building was round, four or five perches between wall and wall. The wall on the outside was the height of a man, made so by sinking of an huge rock, which was done to prevent the thoughts from rambling, by restraining the sight. The wall was neither of squared stone, or brick, or cemented with mortar; but of rough unpolished stone, with turf dug up in the middle of the place, and banked on both sides of the stone all round. Some of the stones were so big, that four men could hardly lift one. Within the walls he constructed two houses and a chapel, together with a room for common uses. The roofs he made of unhewn timber, and thatched them; without the walls was large house to receive strangers, and near it a fountain of water."

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The Danes, Norwegians, and other piratical rovers, as is well known, overspread Ireland in the ninth century; and, according to our author, as some compensation for the ravages which they committed, they introduced a more improved style of architecture, which he calls the Danish:—of this, he observes, there exist at this day many curious remains. They first erected structures of stone with mortar, and arched or vaulted them over with stone. At Gendaloch, Portaferry, Killaloe, Saul Abbey, St. Doulach, and Cashel, these stone-roofed chapels may be seen. The *round towers* are coeval with the chapels, and are doubtless of Danish origin.

The author proceeds to remark that—

'The marriage of Donogh, monarch of Ireland, with Driella daughter of Earl Godwyn, and sister of Harold king of England, who was slain A.D. 1066, and the flight of many English noblemen to this Isle from the tyranny of William the Conqueror; the resort of the bishops of Dublin, Waterford, and Limerick, to Canterbury for consecration; with the visits of many of our clergy to Rome, enlarged and improved our architectural knowledge. Then, the regulating the number of bishops and their sees in 1100, and the settlement of the Irish church by Cardinal Paparon in 1152, gave new dignity to the clergy, and set them upon erecting edifices suitable to it. At this time the Isle seems to have been first divided into parishes, and patron saints appointed to superintend each; but even then such division did not extend to the whole kingdom, for the Irish had not as yet every where deserted their old faith. The Culdees were powerful, and their abhorrence of Romish innovations influenced a large portion of the people. A few monastic structures were begun, but these were not important.'

Such is the substance of what Mr. Ledwich says in regard to ancient Irish architecture; and in respect of his discussion of the subject, we see nothing material to controvert: but we must beg leave to remark that, in a few instances, the language of this learned writer is somewhat obscure and inaccurate. The defects are but slight, but they are such as we have not observed in his former writings.—In the first sentence of the introduction, he says—'To look for the arts of peace and civilized life among fierce and raving barbarians, is a striking instance of mental imbecility.' The term *imbecility* is expressive of privation of power, with which exertion is incompatible; and to search for what cannot be found argues rather a *misapplication* than a *want* of power. *Souterrains* is a word not sufficiently enfranchised to be used as if it were a native of our language. We do not recollect to have seen the expression *antile chambers* before we met with it in this work. Neither can the author have any authority, besides that of illiterate artificers, for making the adjective *upright* a substantive; thus—'surrounded at top and bottom by circles of ponderous uprights.'

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Speaking



Speaking of the state of the Irish before they were civilized, Mr. L. says: 'Occupied in the chase, and supported by the spontaneous produce of the earth; and, above all, living as hunters ever do, in families, and these widely dispersed, they never dreamed of stone edifices, or [nor] felt the want of them.' Any person would suppose from this passage, that the Irish at this period pursued hunting as an amusement, not as the means of subsistence; than which nothing can be more contrary to fact, and to the nature of man in an uncivilized state. This the ingenious author well knew; and he would certainly have expressed his meaning with sufficient clearness, had he been less ambitious of ornament.

We might quote other examples of the same nature, but, as these will suffice to justify our remark, with which they were introduced; without wishing to give offence to so respectable a writer; we shall now proceed to the more agreeable task of noticing some of those remains of antient magnificence, which seem to have the best claim to our attention.

Ardglas church is chiefly remarkable for the following epitaph, which, we doubt not, will be pleasing to many of our readers:

*"Nobilis ingenio, mitis, formosa, pudica,  
Francisca exiguo hic cespite tella jaces;  
Sed non tota: animus cæli loca læta petiit,  
Solvete virtutis præmia terra nequit.  
Quicquid amor, sincera fides, pietasque jubebant,  
Sedula fecisti, filia, sponsa, parens.  
Non luxus tibi mollis amor, non cura decoris,  
Unica cura inopes, et Deus unus amor.  
Religio flevit, sternerunt virtusque pudorque,  
Matribus exemplum, virginibusque decus.  
Sheffieldus flevit, pangens lacrymabile carmen,  
Quod tibi perpetui pignus amoris erit.  
Æternum stercus, lucis partefus et auræ,  
Flere Deo vitam, ni putet esse nefas.  
Concordes animas Christus revocabit in unum,  
Pax ubi sancta manet, nec dirimendus amor.*

*"D. Francisca Grace, alias Bagot, uxor Sheffieldi Gracet, obiit  
3 die Maii, A. D. 1742, ætatis sue 32."*

Dunamase Castle, in Queen's County, is a place of great antiquity, being built in the year 1250 by William de Braos, or Bruce, Lord of Brecknock, who married one of the daughters of the last Earl of Pembroke. It is seated on an insulated rock, which had formerly been a strong hold of the Irish; and, in the frequent contests between the parties which have so often desolated that country, it has been the scene of many memorable exploits. It now belongs to Sir John Parnel.

Shean

Shean Castle stands about a mile and a half north of Dunamase; it was formerly a place of considerable strength, and is now admired for the beauty of its situation.

The Abbey of Mellifont, of which only the ruins remain, was once very rich; it was founded in 1142 by O'Carrol, prince of Uriel. Its situation is in a valley five miles from Drogheda, and one and a half from the river Boyne. Richard Conter, the last Abbot, surrendered it in the year 1540, and had a pension of 40*l.* granted for life. The whole possessions of the abbey, which were very extensive, were granted to Sir Edward More, who fixed his residence here, and made it a noble seat. He surrounded it with a wall. It was strongly fortified, and frequently repelled its assailants in the Irish wars. In 1641, the Irish attacked Mellifont with 1300 foot; but Lord More had stationed there 24 musketeers, and 15 horsemen, who bravely defended it as long as their ammunition lasted. The foot then surrendered, but the horse charged vigorously through the enemy, and arrived safely at Drogheda. The Gothic doorway of blue marble, its gilding and ornaments, and the octagonal baptistery, are not now to be seen; only four sides of the latter remain. Some chapels, with a few arches and pillars, convey a faint idea of the original state of this magnificent pile.

New Castle, near Tullymore in the county of Down, is much celebrated for its romantic and singular situation on the verge of the ocean, which washes the foundations of some of the out-offices. To the north and west it has an open view of the inland country: but the huge mountain of Donard, not a quarter of a mile from it, bounds the view to the south-west, and at a distance seems as if it would tumble on it. From the top of this mountain issues a brook, which in its descent forms a variety of sheets and cascades.

However venerable the castles, abbeys, and churches mentioned and delineated in this volume may be, on account of their antiquity, it must be confessed that few of them exhibit any striking specimens of beautiful architecture. The situation of the castles, however, being frequently on the summits of rocks washed by a stormy and tempestuous sea, impresses a warm and poetic imagination with that terror which is one great source of the sublime; and this, heightened by traditional tales of battles fought for the protection of female honour, or in the defence of liberty, will always render the contemplation of such scenes, to generous and feeling minds, a most delightful employment. Perhaps, also, the reflections which necessarily arise from beholding the proudest monuments of human art, now humbled to the dust and mouldering in ruins, may produce

produce a moral effect ; and, from a consideration of the mutability of all things human, we may be led to an appreciation of the real value of the gifts of fortune, and be enabled to conduct ourselves with dignity and yet with moderation in every state in which we may be placed.

This elegant and valuable work contains a hundred and twenty-six well executed plates ; and a short history is given of every noted castle, abbey, &c. In brief, the admirers of the late Mr. Grose's elegant productions will, we doubt not, deem themselves greatly obliged to Mr. L. for the pains which he has taken to continue the arduous undertaking of that most admirable artist and ingenious writer. In our xvth vol. N. S. p. 391., we endeavoured to pay a proper degree of respect to the memory of Capt. Grose ; and at the same time we took due notice of the liberality, with which Mr. Ledwich engaged in the laudable design of completing what his lamented predecessor had begun, but did not live to carry on to any considerable extent. On the whole, we do not apprehend that the work could have fallen into better hands :—but we have sufficiently expressed our idea of Mr. L.'s abilities, not only in the article to which we have just referred, but also in our account of his learned *Essays on the remote Antiquities of Ireland*: see M. R. vol. xi. N. S. p. 30 and 197.

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ART. XV. *Transactions of the Royal Society of Edinburgh, Vol. III.*

[Article concluded from p. 252.]

CHEMISTRY.

*An Analysis of the Waters of some Hot Springs in Iceland.* By Joseph Black, M. D.

THIS analysis appears to have been conducted with accuracy and judgment. The detail of experiments is circumstantial : but the merit of these experiments is enhanced by the ingenuity with which they are diversified. The specimens were brought from Iceland by Mr. Stanley\*, who presented them to Dr. Black. They had been separately collected from the exploding springs near Heckla, named *Geyzer* and *Rykum* by the natives. Both these waters emitted a faint hepatic smell : but the sulphurous matter, probably diminished by the accidents of the voyage, was too minute and too fugitive to sustain a rigid analysis. On gently evaporating 10,000 grains of either sort, that of *Geyzer* afforded 10 grains of extract, and that of *Rykum* only 8½. This extract was whitish, consisting of siliceous earth united to small portions of un-neutralized

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\* Of Adderley Park, Cheshire. See p. 422 of this article. alkali.

alkali. Employing the chemical reagents, the different ingredients were more precisely ascertained. From a mutual comparison, we gather that in 10,000 grains are contained :—

	Rykm.	Geyzer.
Pure soda	gr. 0.51	gr. 0.95
Aluminous earth	0.05	0.48
Siliceous earth	3.73	5.40
Muriated soda	2.90	2.46
Exsiccated sulphurated soda	1.28	1.46
Total	8.47	10.75

These results somewhat exceed the quantities of dry extract obtained by evaporation ; and the reason is plain : for the saline compounds are partly dissipated by the continued action of heat. The near agreement, however, of the several products, is on the whole extremely satisfactory.—To explain by what natural agency the peculiar earths are dissolved or suspended in the waters of those volcanic fountains, is more especially the province of geology. Professor Bergman imagined the siliceous matter, contained in them, to be dissolved by the assistance of excessive heat concentrated from confinement in their subterranean cavities :—but that celebrated chemist was ignorant that a portion of alkali, so powerful a solvent of stony substances, occurs also in those waters. The alkali indeed amounts only to about one seventh of the siliceous earth : an artificial compound in such proportions would certainly resist the impression of cold water ; but, through length of time, it would probably yield to the penetrating action of hot water. At all events, the affinity of even a small ingredient of alkali must assist the effect of conspiring agents. Nay, it may be reasonably supposed that a much larger quantity of alkali was originally combined with the siliceous earth, but was, subsequently to its solution, neutralized by acid vapours, on its way to the surface. This conjecture derives some confirmation from a fact remarked by Dr. Black ; namely, that siliceous earth combined with an alkali, being dissolved in a thousand times its weight of water, will, even after the alkali is detached, remain suspended ; forming a jelly almost transparent. The most probable opinion, however, which (we apprehend) can be formed on the subject, is thus stated by our illustrious chemist :

‘ Common salt and Glauber’s salt, conveyed by sea-water, or contained in fossils formed from sea-plants, have been applied, under the influence of a violent heat, to some of the numerous earthy and stony strata which contain mixtures of siliceous and argillaceous earth ; and those salts have been in part decomposed, by the attraction of these earths for the alkali of the neutral salt, part of the acid has been dissipated, or changed into sulphur and sulphureous gas, by the action

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on it at the same time of inflammable matter, which we know to be present in many of the strata; and that the compound of alkali and earthy matter has afterwards been exposed to the action of the hot water.'

Another observation, which Mr. Stanley's voyage to Iceland suggested to Dr. Black, is that the quantities of sulphur accumulated in the vicinity of the springs were produced by sulphurated hydrogen gas, which issues at every pore, and deposits its sulphur in absorbing the oxygen of the atmosphere. The same hypothesis, however, has been recently offered by several respectable chemists.

#### MINERALOGY.

Under this title we range two articles, both of them the production of James Hutton, M. D. F. R. S. Edin. and Member of the Royal Academy of Agriculture at Paris.

1. *Observations on Granite.*—The original and philosophic author has deduced, in the first volume of these Transactions, the formation of granite from igneous fusion. He was aware that granite is sometimes found in veins: but it still remained to be decided, whether the granite which appears in masses was collected by the deposition of its elements, and afterward consolidated by the action of heat; or rather was discharged in a melted state out of the bowels of the earth, and urged to break and invade the anterior strata, like the kindred species of whinstone or trapp, basalt and porphyry, which may be considered as subterranean lavas? Dr. Hutton was therefore desirous of appealing to a mineralogical survey. With that view, in 1785, he visited, in company with Mr. Clerk of Eldin, the ample estate of the Duke of Athol. On ascending the stream of the Tilt, the travellers were overjoyed to discover, in the very channel of the river, and beside the spot where stands the duke's hunting seat, the junction of the alpine strata with the granitic mass which stretches south-west from Aberdeen. In the following year, the same gentlemen explored the mountains of Galloway, and were equally fortunate in their search. At the mountain of Cairn'smuir, and in a little bay between Covend and Saturnes Point on the Solway Firth, the granite was distinctly seen intersected in small veins among the broken and distorted strata. In 1787, Dr. Hutton visited the isle of Arran, a most interesting object to the piercing eye of the naturalist. The proposition, which was advanced, now appeared to be supported by the most convincing proofs. Hence the opinion hitherto entertained by naturalists, that granite constitutes the primordial basis of our globe, must be rejected as erroneous: on the contrary, granite is to be regarded as of a posterior formation even to the stratified matters.

These observations are intended barely as *notices*: but the author promises, on a future occasion, to resume the subject and discuss it at full length. He is preparing to republish his Theory of the Earth in a very enlarged and improved state\*.

In a postscript to this paper, Dr Hutton bestows some remarks on a singular kind of granite found in the eastern part of Siberia, and described by M. Patrin in the *Journal de Physique*, for April 1791. It is named *pierre graphique*, because its surface is sprinkled with sparry crystals resembling Hebrew, or rather Runic, characters. From the description there given, it evidently appears to be the same with the Portsoy granite which Dr. Hutton had formerly examined: only, M. Patrin represents the quartz as crystallizing in its natural hexagonal form and inclosing the particles of feldspat; while the Scotch philosopher maintains that the feldspat by its concretion modifies the figure appropriated to the quartz. In whatever way this question be resolved, it still seems necessary to admit that the compound was once in a state of fusion.

2. *Of the Flexibility of the Brazilian Stone.*—Of this very curious and rare fossil, the Baron de Dietrich read a description before the Royal Academy of Sciences at Paris, in January 1784. The specimen which Dr. Hutton examined was in the possession of the late Lord Gardenston. It was 12 inches long, 5 broad, and half an inch thick. When supported at both ends in a horizontal position, its middle sunk more than a quarter of an inch. The stone had a porous or spongy texture, and much resembled a compressed stratum of snow. Its transverse section shewed no traces of a fibrous or laminated structure, and nothing heterogeneous in its composition: it seemed to consist entirely of pure transparent quartz. On splitting it longitudinally, however, it shewed decidedly a foliated stratification; and close inspection, assisted by experiment, detected specular transparent plates of mica; nicely bedded in quartzose matter. Hence Dr. H. derives an explication of the singular property of the Brazilian stone. He considers ‘the particles of quartz, which have little cohesion, as being bound together by these thin plates of mica; and these connecting plates being flexible, this allows a certain motion of the rigid particles among themselves, without a fracture or general separation of the stone.’ In fact, the principle is the same with that on which depends the flexibility of timber, and different fossils of the amianthus kind. Those bodies consist of parallel fibres, feebly cohering together, but of great tenacity in the direction of their length. The most brittle substances bend freely when divided into filaments or thin plates;

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\* Since the above was written, we have received a copy of this new impression; of which we shall take farther notice.

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and this facility of flexure we may concisely explain : for the protraction of the convex side beyond the concave is manifestly proportional to the curvature and to the interval between these concentric arcs, and consequently that curvature must, in the present case, be greatly increased, in order to produce the measure of distension among the particles which necessarily precedes a general rupture.—Dr. Hutton conjectures that the Brazilian stone had originally been attendant on Alpine lime-stones, and consolidated by calcareous spar ; and that the conglutinating substance was, in the lapse of ages, dissolved by the penetrating influence of a humid atmosphere. This supposition is countenanced by the report, that the solitary mineral was actually found lying exposed on the soil. It probably requires a rare concurrence of circumstances to produce the Brazilian stone : but other stones may exist that possess the same property, though in a much lower degree. Of this kind is the *Stellstein* or *gestellstein* of the Swedes and Germans, employed by them for building furnaces, and composed, according to Cronstedt, of quartz and mica ; since to sustain the alternations of heat and cold, and the sudden and partial expansions and contractions thereby produced, it must admit of moderate flexure. The marble tables preserved in the Borgheze Palace at Rome, under the name of *Pietra Elastica*, belong also to the same species. They contain particles of talc intermingled with the loose consistence of the marble.

Our readers in the vicinity of this metropolis may amply gratify their curiosity, by viewing the large specimen of elastic stone in Mr. Parkinson's (late Sir Ashton Lever's) museum.

#### GEOLOGY.

Under this head we find some interesting articles.

*An Account of the Hot Springs near Rykum in Iceland.* In a letter to Dr. Black from John Thomas Stanley, Esq. M. P. F. S. A. A. Lond. and F. R. S. Edin. In the summer of 1789, this gentleman, prompted by a generous zeal for the improvement of natural knowledge, equipped a vessel at Leith, and, accompanied by a botanist and an astronomer, proceeded on a voyage to Iceland. The accurate and extensive observations which were made, and the beautiful mineral specimens which were obtained, in that volcanic island, furnish most valuable materials for the extension of geological science. To attempt an adequate description of the scenes explored would seduce us from the immediate object ; we shall therefore content ourselves with noticing the prominent features in Mr. Stanley's concise account. —After a fatiguing and dangerous ride over a dreary naked expanse of antient lava, with hardly a trace of vegetation, the travellers

vellers arrived at the pleasant valley of Rykum, which derived additional charms from contrast. \* Around their station lay scattered fragments of volcanic productions ; and the neighbouring rocks appeared grouped in masses so disjointed and irregular, as plainly evinced some violent concussion subsequent to their first formation. The valley is about half a mile in breadth, but contracts in stretching northwards, and grows incumbered with heaps of crumbled lava swept down from the hills, and forming artificial mounds through which numerous springs are perpetually boiling. A general decomposition seems to be going on beneath the surface ; and the loose earth and stones are gradually changing into clay or bole, beautifully veined, and resembling variegated jasper.

\* Springs do not boil on or near these banks only. They rise in every part of the valley, and within the circumference of a mile and an half, more than an hundred might easily be counted. Most of them are very small, and may be just perceived simmering in the hole from whence the stream is issuing. This trailing on the ground deposits in some places a thin coat of sulphur. The proportion varies ; for near some of these small springs scarce any is perceptible, whilst the channels by which the water escapes from others, are entirely lined with it for several yards. Neither the water, nor the stream from the larger springs, ever appears to deposit the smallest proportion of sulphur ; nor can the sulphureous vapour they contain be discovered, otherwise than by the taste of what has been boiled in them for a long time.

\* Many springs boil in great caldrons or basons, of two, three, or four feet diameter. The water in these is agitated with a violent ebullition, and vast clouds of steam fly off from its surface. Several little streams are formed by the water which escapes from the basons ; and as these retain their heat for a considerable way, no little caution is required to walk among them with safety.\*—

\* The springs, however, from whence the water overflows in any great quantity, are to appearance perfectly pure. The most remarkable of these was about fifty or sixty yards from our station, and was distinguished by the people of the neighbourhood by the name of the little Geyzer. The water of it boiled with a loud and rumbling noise in a well of an irregular form, of about six feet in its greatest diameter ; from thence it burst forth into the air, and subsided again, nearly every minute. The jets were dashed into spray as they rose, and were from twenty to thirty feet high. Volumes of steam or vapour ascended with them, and produced a most magnificent effect, particularly if the dark hills, which almost hung over the fountain, formed a back-ground to the picture. The jets are forced in rising to take an oblique direction, by two or three large stones, which lay on the edge of the bason. Between these and the hill, the ground (to the distance of eight or nine feet) is remarkably hot, and entirely bare of vegetation. If the earth is stirred, a steam instantly rises, and in some places it was covered by a thin coat of sulphur, or rather,  
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I should say, some loose stones were covered with flakes of it. In one place there was a slight efflorescence on the surface of the soil, which, by the taste, seemed to be alum.

• The spray fell towards the valley; and in that direction covered the ground with a thick incrustation of matter which it deposited. Close to this, and in one spot near to the well itself, the grass grows with great luxuriance.

• Where the soil was heated, it was gradually, (as on the mounds,) changing into a clay. But it was here more beautiful than in any other place. The colours were more varied and bright, and the veins were marked with more delicacy. The transition likewise from one substance into another, was more evident and satisfactory.

• To the depth of a few inches, the ground consisted of loose lavas, broken and pounded together, of blue, red, and yellow colours. The blue lava was hardest, and several pieces of it remained firm and unaltered, while the rest were reduced to a dust. The colours became brighter as the decomposition of the substances advanced, and they were changed at the depth of nine or ten inches into a clay; excepting however, the pieces of dark blue lava, which still retained sufficient hardness to resist the pressure of the finger. Round these, (which appeared insulated in the midst of the red and yellow clay,) several veins or circles were formed of various shades and colours. A few inches deeper, these also became part of the clay, but still appearing distinct, by their circles, from the surrounding mass. The whole of this variegated substance rested on a thick bed of dark blue clay, which had evidently been formed in the same manner from some large fragment of blue lava, or stratum of it, broken into pieces.

These last observations are very important; since they not only illustrate the natural formation of clays from the continued agency of heat and humidity, but suggest a plausible theory of the origin of jasper from indurated clay. Some eminent mineralogists, especially in Germany, entertain a similar opinion.

The village of Rykum or Ryka, so called from the Icelandic word *Ryk* signifying smoke, is situated in the middle of the valley, about ten miles from Oreback, a small harbour on the south side of the island, and in latitude, by observation, of  $64^{\circ} 4' 38''$ . It consists of a farmer's house, the cottages of his dependants, and a small church.

*An Account of the Hot Springs near Haukadal in Iceland.* By the same author.—This letter is in several respects more generally interesting than the preceding. The objects which it describes are still grander; and the descriptions are varied and enlivened by the detail of incidents which mark the state of manners and society in Iceland, and by glowing prospects of that stupendous scenery which convulsed nature there displays. As the travellers approached the plain of Haukadal, their attention was fixed by the sight of numerous columns of vapour shooting up to a vast height, then collecting into clouds, and rolling

rolling onwards till lost in the atmosphere. Within the compass of two miles, encircled by a range of low hills, above a hundred springs were distinctly counted. Of these by far the most celebrated is styled Geyzer or *fountain*, by way of eminence, from the verb *geysa*, signifying to *gush*, or to *rush forth*. At the distance of 140 yards, the spring of next importance was named by Mr. Stanley the New Geyzer, on account of the unusual violence with which it played during his visit. The springs, with some remarkable exceptions, resemble those of Rykum. The water is projected in all directions, from basons of irregular forms and various widths. The eruptions are generally momentary, and the intervals from 15 to 30 minutes:—but the periods are extremely variable.

‘ By a gradual deposition of the substances dissolved in its water for a long succession of years, perhaps of ages, a mound of considerable height has been formed, from the centre of which the Geyzer issues. It rises through a perpendicular and cylindrical pipe, or shaft, 70 feet in depth, 8 feet and a half in diameter, which opens into a bason or funnel, measuring 59 feet from one edge of it to the other. The bason is circular; and the sides of it, as well as those of the pipe, are polished quite smooth by the continual friction of the water, and they are both formed with such mathematical truth, as to appear constructed by art. The declivity of the mound begins immediately from the borders of the bason. The incrustations are in some places worn smooth by the overflowing of the water; in most, however, they rise in numberless little tufts, which bear a resemblance to the heads of cauliflowers, except that they are rather more prominent, and are covered, by the falling of the finer particles of spray, with a crystalline efflorescence so delicate as scarcely to bear the slightest touch. Unmolested, the efflorescence gradually hardens, and although it loses its first delicacy, it still remains exceedingly beautiful.

‘ These incrustations are of a light brown colour, and extend a great way, in various directions, from the borders of the bason. To the northward, they reach to a distance of 82 feet; to the east, of 86; to the south, of 118; and of 124 to the west. They are very hard, and do not appear, in any part, decaying or mouldering into soil.

‘ When our guides first led us to the Geyzer, the bason was filled to within a few feet of its edge. The water was transparent as crystal; a slight steam only arose from it, and the surface was ruffled but by a few bubbles, which now and then came from the bottom of the pipe. We waited with anxiety for several minutes, expecting every instant some interruption to this tranquillity. On a sudden, another spring, immediately in front of the place on which we were standing, darted its waters above an hundred feet into the air, with the velocity of an arrow; and the jets succeeding this first eruption were still higher. This was the spring already mentioned under the name of the New Geyzer.

‘ While gazing in silence and wonder at this unexpected and beautiful display, we were alarmed by a sudden shock of the ground under

REV. APRIL, 1795.

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our feet, accompanied with a hollow noise, not unlike the distant firing of cannon. Another shock soon followed, and we observed the water in the basin to be much agitated. The Icelanders hastily laid hold of us, and forced us to retreat some yards. The water in the mean time boiled violently, and heaved as if some expansive power were labouring beneath its weight, and some of it was thrown up a few feet above the basin. Again there were two or three shocks of the ground, and a repetition of the same noise. In an instant, the surrounding atmosphere was filled with volumes of steam rolling over each other, as they ascended, in a manner inexpressibly beautiful, and through which columns of water, shivering into foam, darted in rapid succession to heights which, at the time, we were little qualified to estimate. Indeed the novelty and splendour of such a scene had affected our imaginations so forcibly, that we believed the extreme height of the jet to be much greater than it was afterwards determined to be. In a subsequent eruption, Mr. Bayne ascertained, by means of a quadrant, the greatest elevation to which the jets of water were thrown, to be 96 feet.

‘The jets were made with inconceivable velocity, and those which escaped uninterrupted terminated in sharp points, and lost themselves in the air. The eruption, changing its form at every instant, and blending variously with the clouds of steam that surrounded it, continued for ten or twelve minutes; the water then subsided through the pipe and disappeared.

‘The eruptions of Geyzer succeed each other with some degree of regularity, but they are not equally violent or of equal duration. Some lasted scarcely eight or ten, while others continued, with unabated violence, fifteen or eighteen minutes. Between the great eruptions, while the pipe and basin were filling, the water burst several times into the air to a considerable height. These partial jets, however, seldom exceeded a minute, and sometimes not a few seconds, in duration.’

The pipe of the New Geyzer is perfectly regular, six feet in diameter, and nearly fifty feet deep. The water heaves suddenly; then, subsiding a little, it bursts with inconceivable violence, and shoots to the amazing height of 132 feet.

It will readily be conceived that these jets are caused by the expansive efforts of steam formed and collected in subterranean caverns. Every spot of Iceland, indeed, shews marks of volcanic fire.—The springs were first mentioned by Saxo Grammaticus in the twelfth century: but they probably remount to a very high antiquity.

*An Account of the Peat-Mosses of Kincardine and Flanders in Perthshire.* By the Rev. Mr. Christopher Tait, Minister of Kincardine.—These mosses are situated in the plain or *carse* of Falkirk; which, with a variable breadth, stretches twenty miles on both sides of the river Forth. The whole extent is almost a dead flat. The subsoil is composed of a rich blue clay, with frequent beds of oyster-shells. Viewed at some distance,  
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the surface of the peat moss seems entirely covered with heath: but, on a nearer inspection, it is found to consist of small turfs of heath, parted by spaces of bog and intermixed with moss-plants, such as ling and cotton-grass. The moss itself is only an accumulation of the *debris* of those plants, in various stages of putrefaction. Its greatest height, above the clay on which it rests, is about fifteen feet. The whole tract of moss-ground, by computation, exceeds 9000 acres.

To reclaim these waste lands, different methods have been practised. Sometimes, after the moss is tolerably drained by the common operation of making peat, it is repeatedly ploughed and burnt, to form manure for the clay that lies under it. When the coat is thicker, the ashes are ploughed into it; or clay, from the adjacent cultivated grounds, is spread on it:—but the progress of improvement, by these plans, was tedious and expensive. Another method, excellently suited to the peculiar circumstances, is now generally employed: it is to float off the whole body of the moss, except only the thin under stratum. This mode of cultivation was practised about the beginning of the present century, but never to any extent until the year 1770, when the late Lord Kames, who owned 1500 acres of moss, adopted and considerably improved it. Since that time, the plan has been steadily pursued; and thus much valuable ground has been restored to the country.

The bottom of the moss consists of rotten wood, intermingled with black earth or bunches of heath. Innumerable trunks of trees are also found lying close to their roots, and these appear, as in their natural state, fixed in the clay. Oak, birch, hazel, alder, willow, and in one place, fir, are the kinds which occur. Of these, oak is the most frequent and of the largest dimensions.

It remains to explain the formation of these mosses. That they owe their origin to the wrecks of antient forests can hardly be disputed; nor will the facts above mentioned, especially the entire state of the trunks, permit us to impute their prostration to the effect of silent decay or the violence of impetuous tempests. We are compelled, therefore, to admit the existence of design and the operation of human industry. The visible marks of an axe seem to confirm this conjecture; and the discovery of a road, constructed with trees on the clay, bespeaks the labours of a civilized people. On the whole, Mr. Tait's conclusions appear to be very plausible,

That before the time of Agricola, the first of the Roman generals who attempted to secure the northern frontier of the province by a regular chain of posts, the greater part of the level country on the banks of the Forth was occupied by extensive forests: that about this period, or soon afterwards, a great part of those forests, being at no

great distance from the above frontier, were cut down by the Romans for the purpose of depriving the natives of the fastnesses and places of strength from which they were continually making incursions into the province; and that from the trees thus cut down, and suffered to rot on those low and marshy grounds, originated the vast body of peat-moss which covers them at present."

*An Account of repeated Shocks of Earthquakes felt at Comrie in Perthshire*, in a Letter from Mr. Ralph Taylor.—Instead of following the detail of noises, tremors, and slight successions, heard or felt by the country-people, we shall transcribe the note under the signature J. P. \*

\* The tract within which the concussions described in this letter appear to have been confined, is a space of a rectangular form, which extends from east to west along the north side of the Earn, about 22 miles in length, by a little more than five in breadth; reckoning the utmost length from about Monzie to the head of Loch Tay, and the breadth from a little south of the Earn, northward, to the ridge which separates the branches of that river from those of the Almond. The whole of this tract is mountainous, except toward the eastern extremity, where it joins the low country, and on the banks of the river Earn on the south. It is intersected by narrow glens or valleys, the most considerable of which is Glen-Leadnach, where the centre of the concussions seems to be placed. The mineralogy of this part of the country has not hitherto been accurately examined; but it is known in general, that the stone is the primary schistus, and in some places granite; that no mineral veins, nor any hot springs, have been found in it, and that no volcanic appearances have been observed. In the valleys, among the mountains, iron ore, of the kind that is called bog ore, is said to abound. Dr. Hutton has remarked, that the line which terminates this tract on the S. E. seems to be nearly the same with that where the primary strata sink under the surface, and are covered by the secondary, or horizontal strata.<sup>2</sup>

#### BOTANY.

*An Account of the QUASSIA POLYGAMA, or Bitterwood of Jamaica; and of the CINCHONIA BRACHYCARPA; a new Species of Jesuits' Bark found in the same Island.* By Mr. John Lindsay, Surgeon in Westmoreland, Jamaica.—The *Quassia Polygama*, known by the vulgar Names of *Bitter-wood* and *Bitter ash*, is a tall beautiful tree that grows frequent in the woodlands of Jamaica. The wood is yellow, tough, capable of polish, and used as flooring. The bark is beneficially prescribed in cases of intermittent fevers, dropsies, and other languid disorders, which consume the enervated inhabitants of those climates. Much of the bark is likewise exported to England,

\* Most probably Professor John Playfair, one of the secretaries of the Physical class.

for the purposes of the ale and porter brewers — The *Cinchona Brachycarpa* was discovered by Mr. Lindsay in November 1784, growing near the estate of *Mountain Spring*. It is a tree of moderate size, affecting a northern aspect, and seldom occurs. Its bark seems to possess the medical properties of the Peruvian almost in an equal degree, and might prove a valuable substitute. — The botanical descriptions are illustrated by two elegant engravings.

PHYSIOLOGY.

*Experiments relating to Animal Electricity.* By Alexander Monro, M.D. F.R.S. Edin. &c. — Experiments similar to those here related are now familiar to most of our readers. None of the present seem to require any particular notice, if we except the fact ascertained, that a ligature applied to the sciatic nerve of a dissected frog, sufficiently to interrupt the sentient contractions, does not obstruct the convulsive motions excited by the contact of metals. The Doctor enters into a confutation of the opinion advanced by Galvani and Valli, that the electrical fluid is the same with the nervous, and stimulates the animal functions by its rapid transmission from the nerves to the muscles: an opinion entirely hypothetical, and which the smallest observation decisively overturns.

It may excite surprize that the wonderful discovery of Galvani has added so little to our stock of knowlege. Perhaps, experimenters have given their inquiries an unprosperous direction. Would it not be advisable to suspend, for a while, our physiological researches, and to employ the exquisite sensibility of the animal electrometer to correct and extend our ideas in the infant science of electricity? Some progress has been already made in this curious investigation; and we hope that the results will, in due time, be communicated to the public.

*Observations on the Muscles; and particularly on the Effects of their oblique Fibres.* By the same Author. — This experienced anatomist has, on many occasions, evinced uncommon solicitude to ascertain or claim his discoveries. In the article before us, he labours to expose the defects and omissions of preceding writers: — but the main object of the present discourse is to demonstrate that a pair of oblique antagonist muscles, with even a moderate contraction of their fibres, are capable of performing an ample lateral movement; because the perpendicular of a right angled triangle is much greater than the excess of the hypotenuse above the base. The remarks connected with this very simple proposition are extended to a tiresome length, and illustrated by a needless profusion of figures. Whether a truth so obvious was really overlooked by other authors, we will not

pretend to assert: but upward of an hundred years ago it did not escape the piercing eye of the celebrated yet neglected Dr. Mayo.

*Description of a Human Male Monster, illustrated by Tables, with Remarks.* By the Same.—The subject of this article was destitute of all the organs usually deemed essential in the animal œconomy.—After a copious description, Dr. Monro very keenly discusses the sentiments of some famous anatomists, and concludes with advancing the probable and current opinion, that the arteries and veins contribute, by their own proper action, to the circulation of the blood.

#### MISCELLANEOUS.

*A Description of an Improved Thermometer.* Communicated by Daniel Rutherford, M. D. F. R. S. Edin. &c.—The contrivance here described is due to John Rutherford, M. D. of Middle Balilish, and is intended to mark the *maximum* and *minimum* temperature during the absence of an observer. For that purpose, two thermometers are provided, the one to express the highest, and the other the lowest, point at which the fluid has stood. Both of them are placed in a horizontal position: but the former consists of mercury, which in expanding pushes forwards a small cone of ivory nearly fitting the bore; and the latter is made with spirit of wine, which in contracting draws behind it a similar, only inverted, bit of coloured glass or enamel. It is plain that the thermometers, requiring bores of considerable width, must be sluggish; though the material defect of sensibility is perhaps compensated by the simplicity of their construction. Experience will decide whether their performance be equally accurate with that of the more artificial and complex contrivances of Lord George Cavendish and Mr. Six.—A drawing is annexed.

Les. e.

#### LITERARY CLASS.

The Papers in this division are only three in number. The first is *Tableau de la Plain de Troye*, &c. By M. Chevalier: of a translation of which we gave an account in our xith vol. p. 96.

*An Essay upon the Utility of Defining Synonymous Terms in all Languages, with Illustrations by Examples from the Latin.* By John Hill, LL. D.—This gentleman considers synonymous words as those that exhibit one leading circumstance in which they all agree, and one or more accessory circumstances in which they differ. He thinks that we may, in a great measure, judge of the excellence of any language by the number of synonymous words that belong to it; since a multiplicity of them enables every author of taste to exhibit his thoughts with energy and lustre. In the classical writers, the strict distinctions among

among such words, he thinks, are not always regarded; the purest writers occasionally deviating from the standard which their general practice had established. Still, however, there is room for a critical and scientific discussion of the Latin synonymous terms. The examples here given are the words *Rogare, Petere, Postulare, Poscere, Flagitare*; which all agree in expressing a desire to obtain something not possessed, but differ in respect to the urgency with which this desire is announced. *Docere, Erudere, Instruere, Imbuere*, agree in denoting a charge produced on the mind by communication from others, but differ in respect either to the state of that mind to which the communication is made, or to the means employed in making it. About thirty other words are introduced, chiefly adjectives and substantives, of which specific differences are ascertained and pointed out. This memoir continued, and properly abridged, might form a very useful appendix to a Latin vocabulary.

*An Essay on the Ancient Hellenes.* By David Doig, LL. D. In this essay Dr. D. wanders among those obscure regions of Grecian antiquity, in which many learned authors have been lost. His system is, in his own words, 'that the Hellenes were the same people with the Selli, who instituted the oracle of Dodona;' for we are not to imagine, he observes,

'That one single old Egyptian priestess had the address and courage to erect that oracle. Whatever the modern Greeks' (including Herodotus in the number) 'may have dreamed on that subject, she must have had men as her coadjutors in that operation. These were the original Selli. These people were actually emigrants from Egypt and Phœnicia.'—'The fact then was,—the original inhabitants of the neighbourhood of Dodona were a colony of Egyptians and Phœnicians. Some part of the Egyptians belonged to the Sacerdotal tribe, and had been originally ministers of the Temple of No-Ammon, Thebes, or Diospolis. These probably consisted of both sexes, and these actually founded the oracle and built the temple of Jupiter Dodonæus, in imitation of that of the same deity in Egypt. Like the priests of Delphi of a later date, they employed a priestess to publish the oracles to those who consulted them. After some years, Dione, or the Moon, was admitted to a participation of the worship there established. Upon this occasion, three additional priestesses were appointed to minister to that divinity.

'From this deduction, it appears obvious that the Helli or Selli of Dodona were originally a colony from Egypt and Phœnicia; that the leaders of this colony were Egyptians, from Thebais of Egypt; that these brought in their train some of the priests of Jupiter at Thebes, or were perhaps themselves a swarm discharged from that seminary; that from them the region about Dodona was called Hellas, and the natives Hellenes; that from them were descended the Thes-



432 *Morgan's Facts addressed to the People of Great Britain.*

salian Hellenes, whose name was, in process of time, adopted by all the nations of Greece.' Q. E. D.

It is strange that it should not have occurred to Dr. D. that the Greeks, who were not an ignorant nation, must have known something of their own history. How long will it be before modern writers, ceasing to advance their conjectures instead of facts, return to the good sense of Livy, "*Fama rerum standum est?*"

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430.  
Gil. 3.

We have now gone through the whole of this large volume; and we hope that our readers will be able to appreciate its contents, individually and generally; though our boundaries may not have permitted us, in every instance, to give so enlarged a view of all the papers as might be desired.

ART. XVI. *Facts addressed to the serious Attention of the People of Great Britain*, respecting the Expence of the War, and the State of the National Debt. By William Morgan, F.R.S. 2d Edition, improved. 8vo. pp. 46. 1s. Debrett, &c. 1796.

NO sober politician will deny that, in every emergence to which a country can be exposed, the obtaining an exact idea of its actual condition, its powers, and its resources, must be fundamentally necessary to all the operations of political wisdom. Nor can any thing be a stronger proof of the spirit of faction, in contradistinction to a liberal and enlightened regard to the public welfare, than an unwillingness to admit of free inquiry into these objects, and an obstinate rejection of all arguments of fact which seem to militate against the pursuit of favourite schemes. If situations may be conceived, in which it is right to exert every nerve for securing certain points, with a blind disregard to all consequences, those situations can only be such as hazard the very existence of a community, or at least the possession of advantages essentially connected with the well-being of all civil society. Attempts have been made to prove that our condition, with that of the other civilized countries of Europe, in consequence of the French revolution, has been brought into such a state: but this opinion, which probably was never that of the nation at large, may now be fairly considered as abandoned by ministers themselves; who have in effect declared that the existence of a French republic is no bar against the renewal of the usual relations of peace and amity with that people. The present object of contention can, therefore, be no other than the terms of that bargain on which peace must finally be made; consequently, like all other bargains, its immediate or future conclusion may be brought to a prudential estimate

mate of loss and gain. No reasonable man will, then, call in question the patriotism of one who lays before the nation a statement of its affairs, with a view to the decision of the great point of expediency; even though the statement may set things in a very different light from that in which he would wish to regard them.

So much we have thought proper to say by way of prelude to the consideration of a performance, which has excited a strong sensation in the minds of the public, and, doubtless, has been read with as much dislike by the warm partisans of one system of political conduct, as approbation by those of the opposite system. It is to an examination of the effects which the war has produced on the *finances* of the country, that the author has confined himself: but so essential are they to the operations of war, and so deeply do they enter into the calculations of its expedience, that, according to the reader's convictions on this point, will probably be his determination of the whole question.

The comparative expence of this war and the American war is first stated in two tables, one of which gives the amount of the war establishment in *four years* of the American, and the other that of the *four budgets* from 1793 to December 1795, of the present contest. The sum total of the former is 36,702,705*l.* of the latter, 60,048,898*l.* It will naturally be remarked that the *least* expensive years of the American war have been taken; except, indeed, that the commencement is made with 1776, not 1775: but the comparison of this earlier period may seem fairer, than of that when without an ally we were contending with four different powers. The next tables give a statement of the debt incurred by the four campaigns of the American war, from 1776 to 1779 inclusive, and from the four of this war, supposing that of 1796 to be settled. The amount of the former is put at 47,572,870*l.*—that of the latter (the Emperor's loan included,) at 101,504,044*l.*; and it is asserted that, considering arrears, anticipations, and other expences incurred and not brought to account, the addition to the national debt, without reckoning the Emperor's loan as part of it, may be fairly stated at one hundred millions.

The second section relates to the loans made in the present war. By a comparison between the first four years of the American and of this war, it is shewn that the addition made to the debt by Mr. Pitt's loans, in proportion to the money received, exceeds considerably that made by Lord North's loans. The remainder of the section is employed in proving the impolicy of borrowing by three per cent. stock, rather than by four per cent.

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The amount of the national debt, and some strictures on Mr. Pitt's statement of the rents of the landed estates in the kingdom, are the subject of the next section. These are succeeded by a chapter on the progress which has been hitherto made in discharging the public debt; and by another on the management of the Sinking Fund. The matter of these sections has already, in great part, been given in the Postscript to Mr. M.'s Review of the Writings of Dr. Price (see M. R., vol. xviii. N. S. p. 434.)

From the last section, 'Miscellaneous Observations,' we shall make a quotation.

'From the first establishment of the consolidated fund in 1786, the expenditure has invariably exceeded the revenue; but more particularly since the commencement of the present war. The deficiencies in the six years preceding the war amounted to seven millions nearly, which were supplied by loans and extraordinary receipts\*. In the last three years, though additional taxes have been laid to the amount of four millions, these deficiencies have constantly increased, so as in the present year to fall very little short of two millions†. It is probable, therefore, that annual loans will become necessary in future to provide for the ordinary expences of a peace establishment; and these loans, by requiring new taxes, will produce further deficiencies, so that by borrowing each year not only to pay the deficiencies of the preceding year, but also the interest on the deficiencies in former years, the national debt will be increasing at compound interest in the same manner as it is reduced, but with this alarming difference, that the operations in the one case are ten times more powerful than in the other.

'If these are likely to be the effects of the public debt with the expenditure only of a *peace* establishment, or on the supposition that the war were immediately closed, what must be the consequences of obstinately persisting in a system of profusion, which, if long continued, would ruin any country, however unimpaired its strength and resources?

'That the deficiency in the revenue proceeds chiefly from the distressed and overburthened state of the nation is self-evident: but it must also be acknowledged, that it proceeds in some degree from the nature of the taxes which have lately been imposed. These, in order to render the war less obnoxious, have been laid in such a manner as to cause the least immediate pressure on the poorer part of the people. Now, as this class constitutes the great bulk of the nation (and if the present war continues, is likely to constitute a much greater) it is obvious that a tax which is not immediately paid by them can never be efficient. Such taxes as those for licences to wear hair powder, to kill game, &c. may do to fill up the column of ways and means in a Minister's budget, but their produce, compared with the serious mag-

\* See my Review of Dr. Price's Writings on the Finances of Great Britain, chap. iii.'

† See note B, Appendix.'

nitude of the public exigencies, must always be trifling and contemptible. Our difficulties are great, and are daily becoming greater. The only way to surmount them is, by meeting them fairly, and by being made sensible, by the strong measures which they really require, of the danger with which they threaten us. Instead of this manly conduct, the hopes of the nation are buoyed up by delusive representations of its wealth and prosperity \*. The public are taught to believe that a tax upon the most insignificant articles will prove to be an important branch of the revenue. Hence a multitude of these taxes are levied, a multitude of new officers become necessary to collect them; thus influence increases and the revenue fails, and the deficiencies being blended with the supplies of the next year, are not only overlooked, but by increasing the amount of those supplies, are perverted even into a proof of the flourishing state of the country: for the circumstance of being able to raise a large loan has constantly been adduced as an argument in favour of the greater ability of the nation to bear it. The competition of rapacious loan-mongers to share in the spoils of the country, supported by the fictitious credit of paper-money, may perhaps enable the Minister to triumph in the facility with which the public debts are accumulated, and the temporising expedient of ineffectual taxation may serve him as a proof of our inexhaustible resources to provide for those taxes. But a system founded upon delusion must end in disappointment and ruin. It was the boast of a French minister of finance, that the American war was carried on during his administration without imposing a new tax upon the French people, and it was this very circumstance which produced the revolution. He borrowed immense sums annually, and endeavoured to provide for them by the ineffectual means of economy; for in that

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\* There cannot be a more convincing proof of this than the exaggerated computations of the Chancellor of the Exchequer in regard to the probable future amount of the revenue, when he opens his yearly, or rather his *half yearly* budget to the House of Commons. The grounds upon which some of those computations are founded, are very curious. Thus, in February last, although the produce of the permanent taxes had gradually diminished for the three preceding years, he takes the *mean* of those taxes for four years as the probable amount of their produce in the following year; and in December last, notwithstanding the experience of the former half year had proved his suppositions to be wrong, and that the revenue was still diminishing, he again takes the *mean* of the three foregoing years as the probable amount of the taxes in the ensuing year. It is hardly necessary to observe, that the plain way would have been, to have deducted the average of their deficiencies in the three preceding years from their amount in the last year, and taken the *remainder* as the probable amount of their produce in the next year. But this method of computation, by lessening the present revenue, would have rendered it necessary to have increased the number of *new* taxes; and therefore another species of arithmetic was adopted, less accurate, indeed, in its principle, but much better suited to the purposes of a minister of state.

country

country taxation had then arrived at its limits \*. A system of economy under a government which existed by corruption necessarily failed. New loans became necessary to pay the interest of former loans. The mass of debt continued to accumulate, till at length it overwhelmed public credit and buried the government in its ruins. With such an awful warning before us, ought we not to pause? Our resources are not inexhaustible, nor is our credit unbounded. During the last forty years, the national debt has been increased almost 300 millions, and at this very moment it is increasing faster than ever. With two loans in one year, amounting to 36 millions sterling; with a loan also in the same year to our ally, the Emperor, of 4,600,000l. and with an addition to the navy debt of one million and a half; the whole supplies for the next campaign still remain unprovided!

We need not dwell on the importance of the objects presented in this pamphlet:—they involve the future prosperity, and perhaps the internal peace, of this country, and the durability of its constitution. Neither is it requisite for us to insist on the well-known abilities of Mr. Morgan, in subjects of calculation. That the facts, here laid before the public, have been *felt* to be important, sufficiently appears from the various remarks on them which we shall have occasion to notice †.

Ai.

ART. XVII. *A Letter to the Right Hon. William Pitt, &c. &c. on the Conduct of the Bank Directors: with Cursory Observations on Mr. Morgan's Pamphlet, respecting the Expence of the War, and the State of the National Debt.* 8vo. 1s. Stockdale. 1796.

THIS writer, having assumed as principles 'that peace is at present unattainable,' and 'that the true road to peace is by a vigorous prosecution of the war,' expresses much displeasure with the Bank Directors for having, by their resolution to limit their discounts, injured public credit, and in consequence cramped the exertions of government, which must be greatly influenced by it. He even (with a freedom which somewhat reminds us of the senator of Tiberius, and the member of parliament of Cromwell,) almost reproaches the great man

\* The taxes, exclusive of the expences of collection, amounted to 24,375,000l. and the number of inhabitants exceeded 27 millions. In Great Britain the taxes, supposing the war now terminated, ought to produce 22 millions at least, although the number of inhabitants, on the most extravagant calculation, does not amount to eight millions. Compared therefore with the inhabitants in each country, the taxes in Great Britain are three times greater than they were in France when their resources totally failed. How far we may be able still further to increase the proportion before we arrive at the same state, may perhaps be inferred from the produce of the revenue during the last three years, as well as from the difficulty of finding proper objects of taxation for the present year.

† An answer by Mr. Vanstuart is under perusal.

whom he addresses, with want of spirit on this occasion; and he very intelligibly hints that, if the Bank of England be not sufficiently accommodating to the wishes of government, other men may be found who will do the business more smoothly. At the same time, we find no proofs of his being acquainted with the real grounds of the conduct of the Directors on this occasion; nor do we suppose that much credit will be given to him for a more accurate knowledge of the state of the specie in this country, and of the demands of commerce, than that company possesses.

In the observations on Mr. Morgan's pamphlet, the points chiefly maintained are, the unfairness of taking the *first* rather than the *last* years of the American war, for a comparison of expenditure with that of the present—the delusion of placing before the public the *nominal capital* of the debt, instead of its *permanent interest*, which alone, this writer affirms, is the real object of consideration—and the error of reducing all the public loans to one common denomination, and valuing them at 5 per cent. In conformity with these ideas, he gives tables of the debts contracted at different periods, as correctives of those of Mr. Morgan. We cannot here enter into a particular discussion of the principles of these calculations: but we shall just observe that they do not affect the leading and alarming fact of the existence of a most enormous and rapidly increasing debt, the interest of which must be paid by burdens on the people, deducting from their comforts, and injurious to the national prosperity.

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ART. XVIII. *Proceedings of the Board of Longitude*, in Regard to the Recovery of the late Dr. Bradley's Observations; with some other Papers relative thereto. Folio. pp. 22. Not fold. June 6, 1795.

THE very extraordinary business to which these papers relate has not passed unnoticed by us, as will appear from consulting our 74th vol. p. 188. We then stated that the astronomical observations made by the late Dr. Bradley, at the Royal Observatory, had fallen into the hands of the University of Oxford; the members of which either had not leisure, or wanted inclination, to publish them; and that they were then locked up in the archives of that learned seminary, to the great loss of astronomers in general, and, in some measure, to the discredit of this nation,—notwithstanding the Board of Longitude had made frequent applications to have them published.

The pamphlet now before us is printed by order of the Commissioners of Longitude; who in conjunction with the Council of the Royal Society, have very laudably exerted themselves to procure

procure the publication of Dr. B.'s excellent Observations, but to no purpose. They now seem willing, therefore, to try what effect the notice of the public will have, in a case in which reason and argument have had none; and, as our ideas of the business are nearly the same with those apparently entertained by the Board of Longitude, we are not unwilling to employ a few pages in rendering the knowledge of it more general than the present sheets are likely to make it. We shall therefore lay before our readers as concise a narrative of the steps which have been taken by the Board, to procure the papers for the use of the public, as we can arrange. Before we do this, however, it will be proper to state that the Royal Observatory at Greenwich was founded for the express purpose of *determining the motions of the heavenly bodies in order to find out the longitude at sea*; the very object for which the Board of Longitude was also instituted; and that the President and Council of the Royal Society are constituted visitors of the Royal Observatory.

In 1742 Dr. Bradley, then Savilian Professor of Astronomy at Oxford, was appointed Astronomer Royal; which office he held till 1762; and during all that time his Observations were continued with extraordinary diligence, and with a skill and exactness greatly superior to those of any former observer. From these circumstances, as well as from the advantage of having had the Observatory provided with a new set of instruments, made by the best artists, his Observations are esteemed more valuable than all those which had been made at the Royal Observatory before his time; and they will, when published, form a new æra in the science of astronomy,—being, in fact, the first truly accurate observations.

After the death of Dr. Bradley, his executors thought it right to consider his Observations as private property, notwithstanding that they were made with instruments furnished in an Observatory built, and by an observer paid, at the public expence; and they took them away from the Observatory.

These circumstances coming to the knowledge of the Board of Longitude, who foresaw that the Observations would be wanted for the purpose of comparison with those which would be afterward made, they requested the Earl of Egmont, who was then first Lord Commissioner of the Admiralty, and, consequently, President of the Board of Longitude, to mention the business to one of the principal Secretaries of State, in order that the Observations might be recovered for the use of the public. In April 1766, Lord Egmont represented to the Board that he had spoken to one of the Secretaries of State, who appeared doubtful whether he had authority to demand the Observations or not; and he laid before the Board a case, stating the appointments

appointments of the several *Astronomers Royal*, with queries annexed, touching the Crown's right to *their* observations, the proper mode of demanding such as had been taken away, and the methods to be pursued in case of non-compliance. This case was ordered to be laid before Messrs. Yorke and De Grey, the Attorney and Solicitor General, for their opinions.

In January 1767 these opinions were laid before the Board, and were found to differ; the former maintaining the right of the public to the Observations, and the latter denying it. At the same time, Professor Hornsby representing to the Board that the Doctor's executors could not themselves give up the Observations with propriety, and that Miss Bradley wanted then not a month of being of age, when they would deliver them into her own hands, to do with them as she might think proper: the Board resolved to wait till that time, and desired Mr. Hornsby to apply to Miss Bradley for them as soon as she came of age. In the December following, Sir Edward Hawke, then first Lord Commissioner of the Admiralty, laid before the Board a note from Lord Shelburne, inclosing a copy of a letter from Miss Bradley, in which she informs his Lordship that she had given her father's Observations to her uncle, Mr. Samuel Peach; because, as she said, *no application had been made* for them by her guardians, nor by any person on behalf of his Majesty, the Board of Longitude, or the Royal Society; and that she had been informed that several very eminent Counsel concurred in opinion that they were her sole property. The Board came to no resolution then, but, on the 18th of June 1768, resolved that, previously to taking any farther steps in the matter, Mr. Dunning (then Solicitor General) should be consulted. Mr. D.'s opinion was not obtained till March 1769; when it was found to concur with that of Mr. Yorke. It had been previously sent, along with Mr. Yorke's opinion, to Professor Hornsby; who now laid before the Board letters which he had received from Miss Bradley and Mr. Peach; in which the latter absolutely refused to give up the Observations *without a very valuable consideration*. On this it was resolved that a statement of the case should be drawn up and sent to Lord Weymouth, then Secretary of State, to be laid before the King; at the same time submitting to his Majesty whether it might not be advisable for him to direct, by his sign manual, the restitution of those Observations; and, in case of non-compliance, to order the Attorney General to file an information against the parties withholding them;—and such case being drawn up, it was sent to Lord Weymouth.

In January 1770, a letter from Lord Weymouth represented that, in obedience to the King's command, he had referred the consideration



consideration of the Case to his Majesty's Advocate, Attorney, and Solicitor, General, with direction to them to point out the proper legal means for bringing his Majesty's right in the Observations to a decision; that they had given it as their opinion that it must be by an information in the name of his Majesty's Attorney General in the Court of Exchequer; and that he had received, and signified, his Majesty's pleasure to the Attorney General to proceed in that manner.

It was now resolved that a copy of Lord Weymouth's letter should be sent to Mr. John Peach, (son of Mr. S. P. who was dead,) and it was given to Professor Hornsby for that purpose. In March following, Mr. Hornsby presented a letter to the Board from Mr. Peach, in which he expressed the determination of the parties concerned not to give up the Observations, without a proper consideration for them. The Board therefore resolved that the suit should proceed.

In November 1772, a memorial from Mr. John Peach to the Earl of Sandwich, then first Lord of the Admiralty, was laid before the Board, desiring that he might be speedily released from a troublesome and expensive law-suit, and receive a reasonable compensation for the free surrender of the late Dr. Bradley's papers; and the question being put, "whether the Board should stop the proceedings at law, and treat with Mr. Peach to deliver the papers on receiving a valuable consideration?" it passed in the negative; and Mr. Hornsby was desired to communicate this resolution to Mr. Peach, who (the Board understood) was near at hand. Mr. Hornsby accordingly went to Mr. Peach, who answered that "he thought he had some property in the Observations, and therefore could not give them up without the certainty of a proper gratuity." The suit therefore proceeded.

In March 1776 the Earl of Sandwich represented to the Board that he understood it was intended to give the late Dr. Bradley's Observations to the University of Oxford, by which means it was supposed the Crown's right in them would be set aside; and Mr. Hornsby acquainting the Board that they had actually been given to the University by Lord North, Chancellor of that University, and who was also at that time Chancellor of the Exchequer, the court in which the suit was pending; it was resolved that a Committee, consisting of the Earl of Sandwich, the Speaker of the House of Commons, the President of the Royal Society, and the Astronomer Royal, should be appointed to wait on Lord North, to lay before him a state of the case, and to inform him of the proceedings which had been adopted in support of the right of the Crown. At the next Board, May 1776, the Committee reported that they had waited on Lord North,

North, who said that he would inquire into the matter, and let the Board have an answer. This answer, however, notwithstanding the Board persisted for a long time in their endeavours to obtain it, was never made, farther than that the Observations were given to the *University of Oxford*, on condition of their printing and publishing them. As the printing and publishing the Observations would answer the purpose of the Board, in some measure, though not wholly, since it was greatly to be wished that the original copy might remain at the Observatory in which they were made, and in which all the other Observations that have been made since the Observatory was established are deposited, the Board rested, in the hopes of seeing them soon before the public.

In June 1791, fifteen years after the Observations had been given to the University, on condition of their printing and publishing them, and nearly thirty years after the death of Dr. Bradley,—the Board, seeing no prospect of their being published, came to the following resolutions:

‘ That the Royal Observatory at Greenwich was originally founded, and has been ever since supported at the public expence, for the express purpose of finding out the longitude at sea, by the help of the Observations of the moon and fixed stars.

‘ That it is proper and becoming in this Board, instituted likewise to promote the discovery of the longitude, to exert that weight and interest which their office and situation may give them with Government, public bodies, or private persons, to forward the recovery and publication of the late Dr. Bradley’s Observations, which were made at the Royal Observatory while he was Astronomer Royal.

‘ That the Observations were removed from the Royal Observatory by his executors, after his decease, who thought proper to consider them as private property.

‘ That a suit was commenced in the Exchequer on behalf of the Crown at the desire of this Board, against the said executors, to recover the Observations as the property of the Crown, for the use of the public.

‘ That about the year 1776, whilst the said suit was pending, the executors made a present of the Observations to Lord North, now the Earl of Guildford, Chancellor of the University of Oxford, who accepted, and made a present of the same to the University, on the condition of their printing and publishing them, under which condition the University accepted them.

‘ That this Board, in consequence of the promise of the University to publish them, desisted at that time from soliciting Government to carry on the suit against the executors, and would have been glad to have seen the Observations published, but did not thereby mean to express any doubt of, or to give up the right of the Crown to the said Observations.

‘ That the Observations remain yet unpublished, and that astronomy suffers much from the want of those valuable materials for im-

REV. APRIL, 1796.

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proving

proving its theories; and that the public have reason to complain at being deprived of the use of Observations, which have been paid for with the public money, in salaries to the late Dr. Bradley and his assistants, in the purchase of expensive instruments, and in augmenting and supporting the building at the Royal Observatory.

That the valuable ends intended to be promoted by the erection of the Observatory, and by the Observations made there, are in a great measure defeated by the withholding the Observations in question both from the Crown and from the public, particularly in what respects the finding out the longitude, and the settling the proper motions of the fixed stars, a new and curious point, on which the improvement of astronomy depends.

That a copy of these Resolutions be sent to the Vice Chancellor of the University of Oxford, with a request that he would lay them before the University, in full confidence, that so eminent a seat of learning, which has been emphatically sited one of the Byes of England, will take such measures in this important matter, as shall redound to the benefit of science, and do particular honour to themselves in publishing the productions of one of the first practical astronomers, if not the first that ever existed, educated in their own bosom.

In December 1791, a letter was read to the Board from the Rev. Dr. Forster, Register to the Delegates of the Press in the University of Oxford, respecting Dr. Bradley's papers; but no notice was taken in it of the Resolutions of the Board which had been sent to the Vice Chancellor in the preceding June. The Secretary was therefore directed to inclose another copy of the Resolutions to the Vice Chancellor, together with a copy of several Resolutions, rather more strongly pointed than those made by the Board, which the Council of the Royal Society, as visitors of the Royal Observatory, had made at their visitation on the 29th of the preceding July, and which had been laid before the Board of Longitude, at their request, by the President; and at the same time to desire that both those papers might be laid before the University, in such manner as might appear to him most proper.

March 3, 1792, a letter from Dr. Forster acknowledged the receipt of the representations from the Board of Longitude, and Royal Society, and informed the Board that the Delegates were then actually proceeding with the work; that they had reason to hope a complete volume would be soon before the public; and that no delay should take place but what necessarily resulted from the nature of the work.

March 2, 1793, the Board took into consideration the time that had again elapsed since their application to the University of Oxford, and represented it to Professor Hornsby, under whose direction the Observations were to be published; and the Professor then engaged that the first volume should appear on or before that day in the year 1794; and he added that he thought

thought the public would be in possession of it long before that period.

March 1, 1794, inquiry being made of Dr. Hornsby, he declared that his want of health had prevented him from keeping his engagement with the Board, but that a progress had been made in printing the Observations; and he promised to publish the first volume before the meeting of the Board in the December following, or to relinquish the work.

On the 6th of December 1794, Dr. Hornsby acquainted the Board that the ill state of his health had not allowed him to fulfil his engagement. The Board thereupon resolved

‘ That a Committee, consisting of the first Lord Commissioner of the Admiralty, the President of the Royal Society, and the Astronomer Royal, do wait upon the Chancellor of the University of Oxford, to represent to him the great inconvenience which the public has suffered from the want of the Observations made by the late Dr. Bradley at the Royal Observatory, which passed into the hands of the University, from the late Chancellor, in the year 1776, on condition of their printing and publishing them.’

In consequence of the representations made by this Committee, a letter from the Duke of Portland, Chancellor of the University of Oxford, to Earl Spencer, first Lord of the Admiralty, on the 6th of June 1795 was laid before the Board, transmitting a paper from the Vice Chancellor and Delegates of the Press, which was as follows :

‘ The Vice Chancellor having laid before the Board [of Delegates] a letter from the Chancellor of the University, covering a Memorial from the Board of Longitude, and an extract from their minutes respecting the publication of Dr. Bradley’s Observations.—Ordered :

‘ That copies of the Proceedings of the Board on this subject in the years 1791 and 1792, and of the letters then sent to the President of the Royal Society and Secretary of the Board of Longitude, be sent to the Chancellor.

‘ That he be further informed that twenty-two sheets of the work have been printed since that time, notwithstanding the interruption it has again unfortunately met with from the state of Dr. Hornsby’s health.

‘ That for his Grace’s satisfaction, they have now again enquired into the progress and present state of the work; in answer to which, Dr. Hornsby has delivered in a Memorial\*, (a copy of which is now ordered to be sent to his Grace,) from which it appears, that the first volume is very nearly completed; and they are satisfied themselves, that Dr. Hornsby is not chargeable with any unnecessary delay, and that there is every reason to hope that the first volume will very soon be published without having recourse to the disagreeable expedient of taking the papers out of Dr. Hornsby’s hands; which, from a variety of consi-

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\* This Memorial does not appear, never having been sent to the Board of Longitude,

derations they are unwilling to adopt, and conceive it might eventually tend to the hindrance rather than the furtherance of the publication.

This paper was dated the 27th of February 1795; it is now April 1796; and, as far as appears, the Observations are as near being published as they were when they passed into the hands of the University, just TWENTY years ago.

Wa..s.

ART. XIX. *Part of a Letter from Robert Adair, Esq. to the Right Hon. C. J. Fox, occasioned by Mr. Burke's mention of Lord Keppel in a recent Publication.* 8vo. pp. 54. 1s. Debrett. 1796.

IN all political controversies, the sentiments of those who are either actors on the scenes themselves, or who are closely and confidentially connected with persons of that description, have something more than a mere literary interest. The publications of such persons are not only valuable for the arguments which they contain, but for the display and illustration of character. The opinion of conspicuous and extraordinary men, on the topics which are agitated in their time, is itself a curious and interesting part of history. We are led to these reflections by the pamphlet before us, the production of an eloquent and accomplished writer, who appears to be honoured by the intimate friendship of Mr. Fox, and whose work may therefore be expected to throw some light on the opinion which has been formed by that celebrated statesman of Mr. Burke's famous letter\*. That part of Mr. Adair's letter, which appears to have contained his sentiments on the literary or political merits of Mr. Burke's pamphlet, is not laid before the public; for what reason, we are at a loss to imagine, as both the nature of the subject and the abilities of the author must have rendered it highly and generally interesting. He has chosen to confine himself, in the part of his letter now before us, to the discharge of a pious duty to the memory of his noble relation Lord Keppel, instead of entering into a full discussion of the many important topics agitated by Mr. Burke. What he attempts he has executed with so much eloquence, moderation, and urbanity, that we cannot help sincerely regretting his having attempted so little. At a period in which the dulness of so many wretched scribblers is equalled by their petulance, and their feebleness almost surpassed by their scurrility, it is consolatory to us to meet with a writer who possesses the manners of a gentleman as well as the talents of a scholar.

After some preliminary remarks on Mr. Burke's treatment of the "dead Russels," Mr. Adair proceeds to speak of Lord Keppel, in the following passage:

\* See M. Rev. for March, p. 314.

‘ To you, Sir, I may safely say, that to recall in me the love of what is right, and the fear of what is wrong, I need no prophetic warnings in that venerated name. Never has his image been absent from me in any one action of my life. Whatever in that life may look like fidelity or constancy, (I am able to shew nothing more)—has been derived from the example of his public honour, and of his public sufferings; from the precepts of his “ plain, unsophisticated, natural understanding;” and through the protecting goodness of his heart, turning itself into a thousand amiable forms, and passing his virtue with a quick and almost playful change, from the enlarged benevolence of patriotism, to the details of the kindest charities of social commerce. It was under his roof, in compliance with his desire and my own eager wishes, that I was first made known to Mr. Burke. From that day, until the fatal moment in which, in debate on the Quebec Bill, he renounced all intercourse with you, I cultivated, industriously and assiduously, the society of this extraordinary man; and pressing as often upon his indulgence as the fear of incurring the censure of importunity would allow me, I strove to understand this great master; to possess myself, as well as I could, of his way of thinking; and gathered up, with diligence and care, the crumbs which fell from the rich table of his conversation.

‘ The revolution of France has drowned the whole world in tears. I have had my share. No matter now what has caused them. Never shall adversity put into the mouth of one whom you distinguish by your friendship, the whining, whimpering acknowledgment of a pang his courage should disdain to feel. But there are bounds to all things; and I give to the grey hairs, and to the sacred sorrows of Mr. Burke, what the riches and the ribbons of degenerate Whigs shall never, never extort from me.’

Mr. A. animadverts with great spirit on the harsh, unjust, and uncandid treatment which Mr. Fox experienced, on account of his approbation of the principle of a revolution which was to substitute a limited for a despotic monarchy in France; and on the gross and scandalous misrepresentations of his meaning, which were circulated with such industry throughout the kingdom. The language and conduct of Mr. Burke, whatever might be his *intention*, had certainly the *effect* of countenancing these calumnies; which, besides their temporary operation on the character and popularity of Mr. Fox, must ever be lamented and abhorred by Englishmen, as having contributed so largely to plunge Great Britain into measures of which she is now feeling, and must long continue to experience, the fatal consequences.—These remarks are followed by beautiful and characteristic delineations of Sir George Saville, the Marquis of Rockingham, Lord North, Mr. Byng, and Lord Keppel; whose characters our author contemplates with the melancholy but soothing idea that, if they had not been lost to their country *alienissimo reipublicæ tempore*, they might have prevented many of the calamities which have so heavily fallen on their friends

and on the public. Mr. Adair seems with reason to doubt whether Lord Keppel would have thrown himself into the arms of a Government which is supposed still to be influenced by the same secret leaders, and to be animated by the same ruling principles, with that administration which conspired against his life and honour.—Lord Keppel, at least, says Mr. A. ‘ would never have sought through accusation and clamour, and even disguised menace, to drive and bully Mr. Fox into a connexion with that or any other *sans culotterie*; or by every misrepresentation, by every appeal to the passions good and bad of a deluded people, have laboured to persuade mankind that Mr. Fox and his cause were identified and made one with that “ horrid medley of impiety and vice.”—’

We wish that our limits would permit us to extract another passage, in which Mr. A. deplors the miseries that have been the bitter fruit of the present war, and with a just and noble impartiality arraigns their guilty authors, whatever name or disguise they may assume, whether they be kings or metaphysicians, statesmen or democrats, whether they have found impunity in ‘ Cabinets or Directories ’ One short passage more we feel ourselves irresistibly impelled to copy, by the generosity of sentiment which it breathes: ‘ What has been your success (addressing himself to Mr. Fox) is neither for me nor for those generous friends who act with you in parliament to calculate or to mind; this be their care—who worship the divinity of fortune—*Disce, puer, virtutem ex me utrumque laborem, fortunam ex alijs.* Your life has long repeated to me this precept: He learns not little who learns nothing else.’ P. 52.—Happy would that commonwealth be, of which the citizens were guided and actuated by such sentiments, untinged by romantic theories, and undepraved by ferocious enthusiasm!

The style of Mr. Adair is perhaps too much formed on the model of Mr. Burke; not indeed in the spirit of a tame and servile copy, but with that sort of unconscious imitation, into which frequent perusal and affectionate admiration will often betray the most original, independent, and inventive minds. There are, perhaps, few writers of so high an order, whose style is so unsafe a model as that of Mr. Burke. Its excellencies are of the most difficult attainment; and their dazzling splendour will too often seduce other writers into an adoption of the defects which resemble them. Many of the liberties which he takes with language are admirable in him, because they appear natural to him: but in other men they could be scarcely tolerable, and in studied imitation would be altogether abominable. These reflections are suggested by the composition of Mr. Adair, but certainly must not be understood to be applied in a severe and extensive sense to so excellent a writer.

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MONTHLY

## MONTHLY CATALOGUE,

For APRIL, 1796.

## ANTIQUITIES.

Art. 20. *Miscellaneous Antiquities*, in Continuation of the *Bibliotheca Topographica Britannica*. No. III<sup>a</sup>. 4to. pp. 100. 10s. 6d. sewed. Nichols.

THIS Number contains a 'history of the manor and the manor-house of South Winfield,' *Derbyshire*, by Thomas Blore, of the Society of the Middle Temple, and F. S. A. The account is comprized in a letter to the Earl of Leicester, to some of whose ancestors (the Peverels) this portion of land, among others, was allotted by William the First.

The name *Win-field* naturally produces some inquiry. Several have supposed it to allude to a victory obtained on the spot, but it remains to be discovered that a battle was fought at this place anterior to its receiving the name: others have thought that it might receive the appellation from having been a vineyard, *campus vini*; but this is merely etymological conjecture or fancy. Again, as *Guin* in British signifies *water*, others have imagined that the Norman clerk, writing from the ear, might enter it *Win*, and thus the etymon is *Water-field*, agreeing with the frequent floods to which the inhabitants are witnesses: but the most probable derivation is from the *Genista Spinosa*, furze or gorse, which is still commonly known in Derbyshire by the word *win* or *wbin*, and of which some quantity now grows in those parts.—From the Peverels this manor passed through different families to that of Ralph de Crumbwell, or Lord Cromwell, which we notice on account of an extraordinary catastrophe attending Lord Lovell, a descendant of this family. At the battle of Bosworth this nobleman escaped by flight: but in the year 1487, fighting in behalf of Lambert Simnel, against Henry the VIIth, he was said to have behaved valiantly and died in the engagement. Others report that, flying from the field, he swam on horseback across the river Trent, and, being unable to ascend the opposite bank, was drowned: but a third report relates that he effected his escape, and for 'a long time afterwards lived in a cavern †, where at last he was starved to death, through the treachery or negligence of the person to whom he had entrusted the secret of his retirement, and on whose assistance he depended. This latter report, (adds Mr. Blore,) was some years ago strongly authenticated: for, on pulling down the house at Minster Lovell in Oxfordshire, formerly the residence of this Lord, in a vault was discovered the body of a man, richly apparelled, seated in a chair, with a table and a mass-book before him: the body was apparently entire, but, from the admission of air, it soon mouldered away.†'

From the Cromwells this manor passed to John second Earl of Shrewsbury, and continued, in part at least, for many years with the

\* For Nos. I. and II. vide M. Rev. New Series, vol. xiv. p. 205.

† Bacon's Works, printed by Millar 1753, vol. iii. p. 549.

‡ History of the House of Ivery, vol. i. p. 289.



family of Talbot. This introduces naturally enough some short accounts of successive earls in this line. In one part of this period, Winfield became occasionally the place of confinement for Mary Queen of Scots. The noble families of Herbert, Gray, and Howard, afterward possessed the manor; a circumstance which opens the way for a short biography of different peers. William Earl of Pembroke, in the reign of James I. receives the high character which is drawn by Clarendon; that of George Saville Marquis of Halifax is given, not much to his honour, from Bishop Burnet; and that of the Earl of Arundel, afterwards Earl of Norfolk, is taken also from Lord Clarendon's history. J

Winfield, as far as we understand the account, is at present enjoyed by families of the names of Leecroft and Haken.

The inaccuracies of antiquarian, or, as we should rather say, genealogical writers, are of little moment to the greater part of readers; Mr. Blore, however, in the conclusion of his letter, candidly apologizes for the instances in which he has differed from those of respectable name, (Dugdale and others,) or noticed their inattention, which he has merely done 'from a real regard to the truth of history, and an anxiety to support the purity of its sources.'

We can easily believe that this volume has not been produced without much attention and industry; and Mr. Blore has rendered it amusing and interesting, as far as such a subject will generally admit. In regard to his style, it is not, in general, exceptionable: In two instances, we have remarked a striking impropriety of expression; as when it is said (p. 74.) that Lord Arundel 'was, by a truly characteristic stroke of Elizabethan clemency, *pardoned his life*;'—and again, when we are told concerning Winfield Park, (p. 83.)—'it is uncertain whether there be any quantity of iron stone *remaining ungoten*.'

Besides two genealogical plates, we find five others, one of *seals* belonging to the families of Heriz and Cromwell; the remaining four are different views of the manor-house, well executed.

Hi.

## EDUCATION, &amp;c.

Art. 21. *Familiar Remarks on the different Modes of Education.* By John Lane, A. M. 8vo. pp. 30. 1s. Cadell jun. and Davies. 1795.

To attempt to discuss the momentous question of education; to estimate duly the respective advantages and disadvantages of public and private instruction; to weigh the worth of college discipline; and to suggest plans for improvement; comprehends too vast a range, as to render it impossible for such a small essay as the tract before us to contain even the general outline of the leading arguments. These remarks were written (it appears) at the request of an intimate friend, who had asked the author's advice concerning his son's education: but, even as a private letter, they are too superficial, and, as addressed to the public, they are too trite, to answer effectually the purpose for which they are intended. A. A.

Art. 22. *Thomæ Bennet, S. T. P. Breve Consilium de Studio Præcipuum Linguarum Orientalium; Hebrææ scilicet, Chaldaicæ, Syriacæ, Samaritanæ, et Arabicæ, instituendo et perficiendo: Iterum Editum, et Sacrarum Literarum studiosis (maxime vero Clericis Junioribus) ardentissime commendatum.* 8vo. 6d. Dilly. 1795.

45

It is not easy to assign a motive for this re-publication ; the prospect of gain is hardly admissible here. At the end of Bennet's grammar, third edition, published in 1731, we meet with this *Complium* :—but many eminent writers on this branch of literature having since arisen, it seems rather surprising that any person should judge it requisite to republish the present tract; or at least to have printed it without the *common appendage* of additions and improvements. The editor, however, recommends these pages *most ardently* to students in sacred literature, and especially to the *younger clergy*; by whom he may possibly mean those who are in a course of education for the clerical office; and he does well to invite the attention of these latter, since it is chiefly in academical or college libraries that those books, which are pointed out by Dr. Bennet, may be expected to appear. In the course of fifty years, however, the helps for Oriental learning have so considerably increased, as to render the revival of this little tract a matter of no great necessity.

Hi.

Art. 23. *The Gentleman and Lady's Key to polite Literature*; or *Compendious Dictionary of Fabulous History, &c. &c.* 5th Edition. 12mo. 2s. 6d. sewed. Robinsons. 1796.

The numerous additions and improvements induce us to notice this new edition ; and we can recommend it as a valuable compendium of ancient mythology. References to different authors are subjoined to many of the articles ; and we are persuaded that the work would derive much additional value by their being extended to the whole.

A.Ai.

Art. 24. *An Introduction to Reading*; or a Collection of Essays, Tales, Poems, Moral Sentences, &c. intended as an Introduction, or Companion to *The Speaker*. Compiled by the Publisher. Vol. II. 12mo. pp. 172. 1s. 6d. bound. Sael. 1796.

The generality of the pieces in this selection are taken from our approved modern writers, and the extracts for the most part do credit to the taste of the compiler.

Do

Art. 25. *First Elements of Astronomy and Natural Philosophy*; to which is added a concise System of Geography, &c. &c. 2d Edition. 12mo. pp. 258. 1s. 6d. bound. Sael. 1796.

The geographical part of this work is, perhaps, as good as could be comprized in such contracted limits : but the rest of the book abounds in long-exploded errors, and in philosophical terms which, the meaning of them not being explained, must oppose an insurmountable bar to the young pupil.

Do

Art. 26. *Grammatical Figures*, and a System of Rhetoric, illustrated by Examples of Classical Authority, for the Use of Senior Forms in Grammar Schools. 12mo. pp. 89. 1s. 6d. bound. Law. 1796.

This is a mere literal transcript of part of that excellent grammar which was composed by Mr. Owen, the learned translator of Juvenal, for the use of the free school at Warrington.

Do

## MEDICAL, &amp;c.

Art. 27. *Dialogues between a Pupil of the late John Hunter and Jost Foss*, including Passages in Darwin's *Zoonomia*. 8vo. pp. 102. 3s. sewed. Becket. 1795.

This

This is in one sense a good title; for, among *the trade*, that title is reckoned good which is an incentive to curiosity. The purchaser and the seller of a book, however, do not always agree in this particular, the former not being apt to reckon that a good title which misleads him as to the drift of the book. We mistake if the title of these dialogues have not induced some of their purchasers to suppose that a neutral wit had dressed up the personages in a whimsical garb, and brought them forwards to deliver a set of ludicrous speeches before the public. There is, however, no such thing. It is only Mr. Foot, who has thought proper to repeat his attack on Mr. Hunter, in another form. Hear what he himself says in his preface:

‘ I first thought of conveying my sentiments in this form of dialogue from reflecting that the subject of those dialogues now offered by me, had given cause to so many productions, in so many ways. That it had been discussed in essays, in criticisms, in miscellaneous journals, and in every other shape, but in this which I have now adopted.’

In the substance of Mr. F.’s objections there is little novelty; and we must say that the author has set up, in the character of opponent (if opponent he can be called), such a pupil as Mr. Hunter and the whole Hunterian school would disown:—a poor assenting idiot! who admires whenever Mr. F. attempts to be profound, is convinced whenever he argues, and bursts into a laugh whenever Mr. F. tries to tickle his imagination: as thus,

‘ *Pupil.* Ha, ha, ha, ha, ha! Ha, ha, ha, ha, ha! Ha, ha, ha, ha, ha!

‘ *Foot.* Laugh away, laugh on heartily either at him or me; I find when your preceptor is not the object you can indulge a little pleasantry; it is the way of the hawk to fly high, to soar above his prey in order to make his discoveries; he never descends until he has made up his mind to pounce upon the quarry.

‘ *Pupil.* Evœ, Evœ, Dr. Darwin! here is a premium offered to you by the London anatomists, if you point out the supposed short passage from the stomach to the bladder in a shorter space of time than the Hudson’s bay company can theirs!!!

‘ *Foot.* Sir, there is this difference between the Doctor and your preceptor: your preceptor did not believe the absurdities which he advanced, I am assured he did not, many of them; whereas the Doctor not only has persuaded himself to believe his own absurdities, but your preceptor’s also.

‘ *Pupil.* Has not Dr. Darwin also given a plan to be adopted for getting male or female children at will?

‘ *Foot.* He has, and I recollect many more plans and opinions which I do not think myself competent to decide upon; nor do I think that there is scarcely more than one man in this country who can.

‘ *Pupil.* And pray who is he?

‘ *Foot.* Dr. M\*\*\*\*.

‘ *Pupil.* Ha, ha, ha, ha, ha! Ha, ha, ha, ha, ha! You make me laugh from sympathy! You have thrown me into convulsions! I should have said spasms! I see, sir, you adopt the favourite adage,

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• The famous Bedlam doctor, is it not? *Rev.*

you make ridicule the test of truth. Now that I have breathed a little, I am anxious to know your opinion of the nature of that affection in the throat, which deprives a patient of the power of swallowing in consequence of hydrophobia.

Towards the end of his pamphlet, Mr. F. has furnished a document of considerable importance to the future biographers of Mr. Hunter, and not indifferent to the fame of Mr. Pott. We speak of the following letter, which came to Mr. F. by the penny-post:

"SIR,

'In page 31 of Mr. Hunter's Life by Mr. Home it says "he dissected out a tumour of the neck, which one of the best operating surgeons in this country had declared, rather too strongly, that no one but a fool or a madman would attempt, and the patient got *perfectly well*." The fact is, that Mr. Pott and many other eminent surgeons in London and on the Continent persuaded Mr. Pocock not to have the tumour removed, because it was frumous and connected with many other glands in the same state of disease; Mr. Hunter gave his decided opinion that it would cure him, on which Mr. Pott exclaimed in the words quoted.

'The result was that Mr. Pocock died in twelve months after the operation, with an enlarged spleen, diseased lungs, and other increased lymphatic glands, declaring the operation had hastened his death.'

'W. French.'

 Bed...

Art. 28. *A Practical System of Surgery.* By James Latta, Surgeon in Edinburgh. Illustrated with Cases on many of the Subjects, and with Copper Plates. 8vo. 3 Vols. 11, 12. Boards. Johnson, &c. 1794-5.

Though nothing can be farther from our wish than to abridge the free-rights of the press, and to set up a claim of prior possession, in favour of any current works, against the rivalry of new performances of the same kind, yet it is certainly proper for an *author* to consider what are the pretensions to public encouragement which he brings to such a competition. Of all kinds of publications, elementary or general treatises on an art or science, which have obtained the public esteem, have the best grounds to expect a continued preference, as long as they remain unsurpassed by newer works in copiousness and accuracy of matter, and in clearness of language and arrangement: because, no advantage arising from a multiplicity of publications of this kind, it is scarcely to be supposed that mere novelty will be thought a sufficient inducement to change the old and approved works for the new. We imagine that few things are at present less wanted than a new system of surgery; nor do we find that the writer before us has brought forwards any thing that can afford a reasonable expectation of peculiar fame from the execution of his undertaking. To have been, during seven years, house-surgeon in the infirmary at Edinburgh, is doubtless a good preparation towards the exercise of the profession as a master; and ten years' subsequent practice may well be supposed to have advanced the knowledge and skill acquired in that situation: but, if the author's habits of life, as he modestly acknowledges, have prevented him from paying sufficient attention to the art of literary composition, we fear that such deficiency will scarcely, in a design like this,

this, be compensated by any improvements derived from his own experience.

To proceed, however, to the work itself. The first volume treats of the following subjects, in the order in which we enumerate them; Blood-letting; the Opening of Abscesses; Sutures; the Ligature of Arteries; Aneurisms; Inflammation; Hernia; Hydrocele, and other Diseases of the Testicle; Diseases of the Penis; the Stone and Lithotomy. On all these topics, the doctrine and practice are generally conformable to the most approved opinions of other writers; and we meet with nothing peculiar to this author, except the cases which he has added by way of illustration. Few of these have any thing in them which does not occur in common practice; and many are related with a minuteness very disproportionate to the compass of the work. The cases of lithotomy do little credit to the dexterity of the Edinburgh surgeons in that operation.

The second volume contains principally the following subjects: On Suppression and Incontinence of Urine; on Fistula in Perineo and in Ano, and on Hemorrhoids; on Paracentesis and Bronchotomy; on Wounds and Contusions of the Head; on Diseases of the Eyes; on Diseases of the Nose, Mouth, and Ears; on Issues, Inoculation, Distorted Spine and Limbs; on Tumours Cancerous, Scrophulous, &c. Little of the author's own practice appears in this volume.

The third volume treats of Wounds in general and particular; of Tumors of various kinds; of Sprains and Contusions; of Fractures and Luxations; of Amputation, &c. A considerable number of cases are annexed, illustrating the author's practice in compound fractures and amputation, which appears to have been on the most improved plan, and very successful. In amputation, he follows Allanson's method, with its last improvements, particularly the excavation of the muscles by cutting in a slanting direction upwards. The cure of the stump in many cases was effected in a remarkably short time.

Scotticisms appear too frequently in these volumes.

*Ai.*

#### NOVELS.

Art. 29. *The Royal Captives: a Fragment of Secret History.* Copied from an old Manuscript by Ann Yearsley. Vols. III. and IV. 12mo. 6s. sewed. Robinsons. 1795.

Of the first two volumes of this work we have already given some account; and as the beauties and defects which characterized the former are conspicuous in the latter, to that article we refer our readers. We shall only add that all the volumes are interspersed with poetical effusions; of which we consider the following as a specimen honourable to the author, and a proof of the energy with which the occasionally thinks, feels, and writes:

\* Anarchy.

\* Furies! Why sleep amidst the carnage?—rise!

Bring up my wolves of war, my pointed spears.

Daggers yet reeking, banners filled with sighs,

And paint your cheeks with gore, and lave your locks in tears.

\* See the Monthly Review, January 1795.

\* On yon white bosom see that happy child !  
 Seize it, deface its infant charms ! and say,  
 Anarchy view'd its mangled limbs and smil'd !  
 Strike the young mother to the earth !—Away !  
 \* This is my æra ! O'er the dead I go !  
 From my hot nostrils minute murders fall !  
 Behind my burning car lurks feeble woe !  
 Fill'd with my dragon's ire my slaves for kingdoms call !  
 \* Hear them not, Father of the ensanguin'd race !—  
 World ! give my monsters way !—Death ! keep thy steady  
 chase !

Hole.

Art. 30. *Nature and Art*. By Mrs. Inchbald. 2 Vols. Crown 8vo. 7s. Boards. Robinsons. 1796.

This work will do much credit to the talents of the fair writer : the incidents are highly interesting ; the language, if not splendid and highly polished, is at least pure and easy ; the sentiments are just ; and the satire is keen and pointed without descending to personality. We might deviate from this general praise, in criticizing some improbabilities, some impossibilities, and some improprieties : but we must not dilate. The candid observations of a discerning friend, after having perused this work, might enable Mrs. I. to render it, and any subsequent production, more secure from the attacks of rigid criticism.

A. Ai.

Art. 31. *The Abbey of Clugny*. By Mrs. Meeke, Author of *Count St. Blancard* &c. 12mo. 3 Vols. 9s. sewed. Lane. 1795.

This work is certainly far superior to its predecessor mentioned in the title : but the inaccuracies of the printer are too numerous not to demand loud reprehension. Novel readers in general are not fastidious critics ; yet the publisher, or superintendant of the press, has no right to deform the pages of an author, and disgust the reader, by his negligence.

The story of this novel is told with ease and vivacity. Ghosts are in the fashion ; and, as we were entertained by the spectre which haunts this sacred retirement, we cannot blame the fair writer for following the mode. The effects indeed, produced by its appearance amid this sequestered society, male and female, are well imagined, and spiritedly related.

The manners are of course French ; which must reconcile us to some particulars respecting the extraordinary confinement that was permitted under the old government of that nation. Every Englishman, while such facts appear to him almost incredible, must congratulate the world in general that such evils are no longer felt in France,—and never will be felt in Great Britain !

Dr. C. B. y.

Art. 32. *Louis de Boncœur, a Domestic Tale*. By Catharine Laré. 12mo. 2 Vols. 7s. sewed. Ridgway. 1796.

This tale, as we are informed in the preface, is translated from the French, with alterations and additions. The characters and manners, being French, may appear extravagant to merely English readers : but even they will, on the whole, be considerably pleased with this per-

\* Rev. vol. xviii. N. S. p. 228.

formance ;

formance; for it is superior to our common novels, both in its composition and tendency. The translation also possesses considerable merit.

Art. 33. *Duval and Adelaide.* By Catharine Lara. 12mo. 3s. 6d. sewed. Ridgway.

This novel, like the former, is translated from the French; and, the observations on *Louis de Bonceur* will apply, with little variation, to the present piece: which is not, however, translated with the same care.

Art. 34. *Adela Northington.* 3 Vols. 12mo. 10s. 6d. sewed. Cawthorne. 1796.

We find little in this work on which the most candid criticism can dwell with pleasure; it is replete with incident, and yet fails to excite attention,—for the actions are improbable, the characters out of nature, and the events in general disgusting; while the tale of misery is repeated so often as at length to be read with indifference, or to excite emotions of a very painful nature. We should be inclined to animadvert severely on the frequent and unnecessary introduction of French words and phrases, were it not a mere loss of time, as the whole story is composed with the most striking inattention to orthography and grammar that we ever before witnessed: and, in the letter from *Venice* describing the amusements of the Carnival, when we read of *horse-races*, and of the multitude of *carriages* that crowded the streets, we could not but call to mind our old friend Geoffry Gambado, *grand Equerry* to his Serene Highness the Doge.

#### POLITICAL.

Art. 35. *A View of the relative State of Great Britain and France, at the Commencement of the Year 1796.* 8vo. pp. 90. 2s. 6d. Debrett.

In this statement, the author makes an ample apology for the present administration. The view which he exhibits of the state of France, of England, and of the other belligerent powers, is exactly that which the Minister must wish the nation to keep in sight; and the objects which he either throws into the back-ground, or leaves entirely out of the picture, are precisely those which the Minister must wish the nation to forget. In short, the writer perfectly echoes the speeches in which Ministers have of late endeavoured to justify their measures, and to reconcile the people to disappointments, losses, and burdens. The Minister himself is made the subject of high panegyric, and he is placed foremost in the list of English Ministers, without the exception even of his great father, the Earl of Chatham. On the present crisis, the writer expresses himself with caution perfectly ministerial.

Art. 36. *Pax in Bello; or, a few Reflexions on the Prospect of Peace, arising out of the present Circumstances of the War.* 8vo. pp. 88. 1s. 6d. Owen.

This pamphlet discusses the important question of the terms on which peace may be safely and honourably made with France. The writer's

writer's manifest design is, to dispose the public mind to a patient acquiescence in the continuance of the war, from a persuasion that no terms can be obtained from France, which will not hazard the future prosperity and independence of this country. The importance to Great Britain of not suffering Flanders and Holland to remain in the hands, or dependence, of the French nation, is forcibly urged both on political and commercial ground. The relative interests of England, France, and Holland, in the East and West Indies, are also examined with a view to the same result; and the writer's general conclusion is, that the policy of Europe must be to oblige France to return within her former limits.

These letters first appeared in the newspaper called the *True Briton*. **E.**

**Art. 37.** *An Answer to a Pamphlet published by Edward King, Esq. F.R.S. and F.A.S. in which he attempts to prove the public Utility of the National Debt; a Confutation of that pernicious Doctrine, and a true Statement of the real Cause of the present high Price of Provisions.* By the Rev. J. Acland. 8vo. 1s. 6d. Debratt, &c.

The complicated effects and interests of the national debt afford materials for innumerable paradoxes. By dwelling on the conveniences and the alleviations, by keeping the present distresses in the shade, and by estimating that the future prospects are to resemble the past, the system in support of which Mr. King has written has been introduced into the world. Notwithstanding the public credulity, however, it may be doubted whether such doctrine can obtain a sufficient degree of credit to require a serious refutation. The danger is too imminent and obvious not to break through the mist; and, accordingly, we do not find that the writings of Mr. King\*, or of any other of the advocates on this subject, have gone or promise to go through many editions. Mr. Acland, in this answer, has, in a small compass, exposed many of the evils that have been occasioned by, and that are to be apprehended from, the increase of the public debt; and he has loudly exclaimed against doctrines which, if generally credited, would secure to ministers an unlimited power of wasting the public means with impunity.

*Capt. B...y.*

**Art. 38.** *Considerations on the present State of England and France.* By Sir Richard Musgrave, Bart. Member of the Irish Parliament. 8vo. 1s. 6d. Stockdale. 1796.

The design of this publication is to set forth the justice and policy of the war in which we are engaged; and to shew how 'rash and impolitic it would be to think of making peace at this critical time, when we are on the point of attaining every object for which we entered into the war.' What these objects are, the author has not revealed.

This pamphlet was published in December last; and Sir Richard's prophecy then was:

'The two great armies of France on the Rhine are so completely routed and dispersed, that they never can assemble; she cannot raise more troops,

\* See M. Rev. Oct. 1793, p. 223.



as her subjects, disgusted with their tyrants, are on the tip-toe of rebellion; inasmuch, that her executive government is surrounded with an army, to protect them from the rage of the populace. It is more than probable, that in a few months she will be visited by such a famine as no nation ever experienced, as her agriculture has been neglected, and she has neither money nor manufactures to tempt other nations to supply her with corn.'

With respect to the military part of this conjecture, we all know how unfounded it has proved; and as to the agricultural part of it, the best information that we have obtained induces us to deem it equally fallacious; to say nothing of the *moral* feelings of a man who can coolly calculate the *political* consequences of a famine! Taken altogether, indeed, this pamphlet does not appear entitled to that attention which we bestowed on a former publication by Sir R. M. See Rev. N. S. vol. xvi. p. 429.

Capt. B. y. G. 1

Art. 39. *Remarks upon the Principles and Views of the London Corresponding Society.* 8vo. 1s. Debrett. 1795.

These remarks are intended to shew that the principles of equality are inapplicable to any possible system of regular government. They are written without asperity, and, we doubt not, with good intention. The word *equality*, however, is capable of such various constructions, that we decline entering into the argument; especially as we have already, on more than one occasion, given our opinion on the subject.

Capt. B. y.

Art. 40. *Friendly Remarks upon some Particulars of his Administration.* in a Letter to Mr. Pitt. By a near Observer. 8vo. 1s. Payne. 1796.

In this letter of advice to the minister, the points principally urged are, the necessity of being explicit in stating his views and the principles of his measures; and of not neglecting to give encouragement to men of letters, that the press, by such negligence, may not continue to be *principally employed to his detriment*. On the first head, the writer says, (speaking of the war,) 'a fair and manly definition of the limit of our interference was expected at your hands. Instead of unreserved and explicit declarations, the only method to counteract spreading jealousy, ambiguity seemed lurking in the expressions, and a desire not to be committed, rather than a wish to be understood.' Thus far, the advice offered seems well applied, but immediately afterward appears to have been unnecessary; the writer adding, 'of late, however, you have been reduced to give full satisfaction on this head.' How justly the writer reproaches Mr. Pitt for not employing the press in his service, we pretend not to decide.

The language of this letter is temperate, but we cannot allow the writer's claim that the observation which it contains are perfectly free from being tinged with the spirit of party. We, however, willingly subscribe to the justness of his sentiments respecting the liberty of the press.

Do

Art. 41. *Political Strictures on the present Ministry*, occasioned by reading "Friendly Remarks addressed to Mr. Pitt." In a Letter to a Friend. 8vo. 1s. V. Griffiths.

The author of this pamphlet, whose wishes are in favour of peace and

and parliamentary reform, accuses the writer of the *Friendly Remarks addressed to Mr. Pitt* with partiality and flattery. An assertion, that 'the war in which we are engaged was evidently forced upon us by imperious necessity, not less by the voice of the nation than by the attacks of the foreign enemy, assisted by faction, sedition, and treason at home,' coming from the pen of a writer who professes himself free and independent of all party, appears to him a pointed contradiction.

This author runs over a wide field of politics with great rapidity. Some parts of his strictures, however, appear to us to be written with more warmth than dispassionate readers will think necessary.

Capt. B...y.

Art. 42. *Strictures on a proposed Plan for adopting a Loan, with a View of instituting Reverfionary Annuities, or Government Dividends payable at a future Period.* By Thomas Tremlett. 12mo.

1s. Johnson. 1796.

These Strictures are recommendations of a plan proposed by the author, for enabling the administration of the present day to raise money, without being troubled with the disagreeable necessity of providing for the interest. Thus, for every twenty millions which it is proposed to borrow, no interest whatever is to be paid for the first fourteen years; for which forbearance, the holders of this deferred stock are thenceforwards to receive a dividend of ten *per cent.* *per annum*:—'For meeting which additional yearly incumbrance, (says the planner,) from and after that time, the legislature would only have to provide the needful.' Surely, in the art of borrowing faster than we can pay, we do not need instruction and encouragement; nor are we willing to acknowledge obligations to those who, in our career down hill, would unchain the wheels. Not unsaply does the writer say, 'it will hardly be expected of him, to enter into a speculative argument respecting the claim which one generation assumes of alleviating itself by throwing its burden forward to futurity.'

Do

Art. 43. *A Letter to the Right Hon. William Pitt, Chancellor of the Exchequer, on his Conduct with respect to the Loan concluded on the 25th of November last, and the suspicious Circumstances attending that Transaction, as reported to the House of Commons by the Committee appointed to enquire into the same.* 8vo. pp. 45. 1s. Debrett. 1796.

This is the home, earnest, and explicit attack of a writer who is master of his pen and of his subject. As the matter has since undergone a full discussion in the House of Commons, our readers will not expect us to state any particulars from this pamphlet; which appears to have been intended as preparatory to such discussion. The result of the inquiries made in that house is now well known.

Ai.

Art. 44. *An Essay toward forming a more complete Representation of the Commons of Great Britain.* By John Longley, Esq. of Rochester. 8vo. pp. 68. 1s. Johnson.

The author of this pamphlet, though an admirer of the Society of the Friends of the People, does not implicitly adopt their ideas of political reform. In common with them, he embraces Mr. Locke's notion concerning the nature and foundation of government, and

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makes delegation the source of all political power: but, with respect to representation, he thinks it sufficient for all the purposes of civil liberty, that the head of every family should be regarded as its natural representative, and have a vote in the election of members of parliament. The number of the legislative body he fixes at 600; the qualification of a representative, at 500*l. per annum*; his daily payment from the public during attendance at four guineas; and the duration of parliament at *two* years. For other subordinate regulations, we refer those who choose to amuse themselves with these speculations to the pamphlet, which is temperately and sensibly written. E.

Art. 45. *A Letter to his Majesty's Attorney General, soliciting Advice how to act with Safety under the two new Bills called the Treason and Sedition Bills.* By one of many astonished Royalists. 8vo. 6d. Southern, 1796.

The intention of this little pamphlet is to inquire of the attorney general, how far it is possible for a man to express his sentiments of abhorrence of war, and to wish for and promote the melioration of the human species, without being liable to the penalties of the treason and sedition bills. The gentle spirit of the author commands our esteem; at the same time that we cannot but express our apprehension that, by the generality of readers, he will be thought to abound "over much" with scriptural quotations and allusions. A.Ai.

Art. 46. *Three Letters to the Right Hon. Edmund Burke, on the State of Public Affairs, and particularly on the late outrageous Attack on his Pension.* By an Old Whig. 8vo. pp. 52. 1s. 6d. Robinsons.

A very able and manly pamphlet, in which the Rt. Hon. letter-writer is attacked with much cool good sense, and sarcastic humour. It contains two questions, which we think it highly interesting to the character of Mr. Burke that he should be able to answer satisfactorily. 'Have you never declared, when you were asked why this fund (that of the  $4\frac{1}{2}$  per cents.) was not included in your bill, that the reason was because this fund was otherwise appropriated and no pension could be legally granted upon it? Did you not applaud Lord Thurlow's conduct, when he refused to put the seal to the pension which was to have been granted to Lord Auckland, upon the ground that every such grant was illegal?'

The author presents the public with an account of the merits of Mr. Burke as balanced against his pension, drawn with some severity, but not without considerable poignancy and humour. He concludes with some judicious and pointed observations on the war, which Mr. Burke is expected to defend in his promised "Letters on a regicide peace;" which are said to have been delayed, and perhaps softened, if they are not to be suppressed, by the cautious policy of Mr. Burke's friends in administration. 'The people will no longer bear to be told (says this nervous writer) that Ministers engaged in war in order to prevent war—that a state of hostility is essential to the preservation of peace—that plots existed which could no where be found, and conspiracies without conspirators—that insurrection and riot are prevented by public calamity,—and that rebellion is the necessary consequence of general content and prosperity. These and other equally

equally wise and just maxims, with which you and our sapient ministers have so often amused yourselves and deluded others, will not now be endured. The people's blood must not be shed for the sake of an antithesis; nor the public treasure squandered in support of a paradox.' P. 51.

This short but excellent pamphlet is undoubtedly the best answer that Mr. Burke has yet received; for the letter of Mr. Adair (see p. 444 of this Rev.) does not profess to be an answer. It is remarkable for that sound good sense and masculine simplicity of style, which, in better days, distinguished the character and the literature of England. The author calls himself 'an Old Whig,' and he seems to have a just claim to that estimable appellation. His honour and good sense appear to have guarded him against the contagion of any of the whimsies of the day:—he is neither an alarmist nor a democratist: but, without turning to the right or to the left, proceeds straight forwards in the path of the British Constitution.

Mack<sup>h</sup>

Art. 47. *A Dissertation on the Poor Laws.* By a Well-wisher to Mankind (the Rev. Mr. Townsend, Author of Travels in Spain<sup>4</sup>). 8vo. pp. 59. 1s. 6d. Dilly.

1786 \*

There is perhaps no problem in the important and intricate science of political economy, more difficult than that which regards the employment and support of the poor; and there is certainly none more interesting, whether we consider it in the view of humanity as connected with the advantage of our suffering fellow-creatures,—or in that of policy as it materially affects our hopes of lightening the burdens, increasing the industry and wealth, and even preserving the quiet, of the country. A numerous, dissolute, and indigent populace, crowded into great cities, is the bane of civilized states, and too frequently proves the cause of their destruction. To provide for the helpless poor, and to compel the idle to labour, have been the general objects of all systems of poor laws:—but to have supported helplessness without encouraging idleness seems too generally to have surpassed the skill of human policy. The system of our poor-laws in England has, for more than a century, been the subject of free discussion and severe animadversion among enlightened men. It has proved a heavy burden to the great body of the community, and, we fear, a grievous oppression to the very poor whom it was devised to relieve. We cannot represent the evils flowing from it in stronger terms than those which were employed, nearly fifty years ago, by the celebrated Henry Fielding:

"So very useless," says he, "is this heavy tax, so wretched its disposition, that it is a question whether the poor or rich are actually more dissatisfied, or have indeed greater reason to be dissatisfied:—since the plunder of the one serves so little to the real advantage of the other: for while a million yearly is raised among the rich, many of the poor are starved; many more languish in want and misery; of the rest, numbers are found begging or pilfering in the streets to-day, and to-morrow are locked up in gaols or bridewells. If we were to make a progress through the outskirts of this metropolis, and look into

• See Rev. June 1791, vol. v. p. 121.

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\*—An old publication; reviewed a second time, by mistake. See Rev. Vol. 75. p. 303.

the habitations of the poor, we should there behold such pictures of human misery as must move the compassion of every heart that deserves the name of human. What indeed must be his composition who could see whole families in want of every necessary of life, oppressed with hunger, cold, nakedness, and filth, and with diseases the necessary consequences of all these? The *sufferings* indeed of the poor are less known than their *misdeeds*, and therefore we are less apt to pity them. They starve and freeze and rot among themselves, but they beg and steal and rot among their betters. There is not a parish in the liberty of Westminster which doth not raise thousands annually for the poor, and there is not a street in that liberty that doth not swarm all day with beggars and all night with thieves.\*

The evils which are thus described with so much energy, and unfortunately with so much truth, have undoubtedly since the time of Mr. Fielding been in a state of perpetual increase. The diffusion of knowledge on the subject of political œconomy has often made them the subject of discussion; and the calamitous scarcity which now afflicts this kingdom, in common with a great part of Europe, has called on the legislature to explore the various causes which affect the subsistence of the people. Among these the poor laws have naturally attracted their attention; and Mr. Townsend, the ingenious and benevolent writer of the tract before us, has thought it his duty to contribute his aid towards the important reforms in this branch of legislation, which the public now expects.

The great principle of his reasoning is, that all compulsory provision for the poor is pernicious, encouraging habits of idleness, and therefore tending to increase that very poverty which it professes to relieve. He proposes a gradual reduction of poor rates as preparatory to their abolition. The labour of the poor will then, in his opinion, be more effectually urged by the dread of want than by any positive regulations; and their distresses will be obviated by the contributions of benevolent individuals. If the following calculation be just, the superiority of private labour over that which is executed in *schools of industry* is very manifest. 'In their cottages they might live comfortably on the average of four pounds each; whereas, under the management of the public, they cost from five to ten or even twelve pounds each.' P. 70.

Two auxiliary measures are proposed by Mr. Townsend, which he thinks likely to produce the happiest effects. The first is the compulsory establishment of friendly societies throughout the kingdom, the members of which should contribute much more largely than the present members of these societies usually do. The other is a tax on horses, which, instead of being a burden on husbandry, would, in the opinion of Mr. T., be a salutary imposition on luxury and prejudice. 'If we allow three acres of pasture for each ox and cow, and consider that in calculating the quantity of land sufficient to maintain a team of horses, the necessary fallow must be carried to account, we shall not be at a loss for food when we have substituted two oxen to a family of five persons in the room of every horse.' P. 93.

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\* See Burn's Hist. Poor Laws, p. 197, 198.

Specious and indeed forcible as many of the arguments of Mr. Townsend are, we must confess that we should tremble at the idea of trusting the subsistence of the poor to the issue of an experiment, however plausible might be its principles, or inviting the prospect of success. Whatever is done in so great a matter must be done after mature deliberation, and by slow degrees.

Mack.

Art. 48. *For all Ranks of People, Political Instructions.* Part I. On the Bill of Rights, and the Liberty of the Press. Part II. On a Reform in Parliament, and its probable Consequences. Part III. On Popular Discontents, the Mob, and the Destruction of the English Constitution. 8vo. 1s. 6d. Murray. 1795.

This publication is extracted from the Politician's Creed; see the M. R. for February last, p. 211. The topics discussed in these extracts are of sufficient importance to recommend themselves, as the title expresses it, to *all ranks of people*: but, for the convenience of those who may wish to investigate the subjects *separately*, they are *separately sold*, at 6d. each. We give no review of them, on this occasion, as it may suffice to refer to our general recommendation of *The Politician's Creed at large*, in the Review above mentioned.

## THEOLOGY, &amp;c.

Art. 49. *The Manner in which the Protestant Dissenters perform Prayer in Public Worship represented and vindicated*; in a Letter to the Rev. Richard Mant, D.D. Rector of All Saints, Southampton; occasioned by his Sermon at the Consecration of the New Church in that Parish, 12th Nov. 1795. By William Kingsbury, A.M. 12mo. pp. 34. Chapman. 1795.

The ceremony of consecrating a new church, in a large and populous town, must naturally have attracted a very numerous congregation. Such, we are informed, was the case at Southampton on the consecration of the church of All Saints; and it seems that many of the Dissenters, with their pastor, constituted a part of the audience. The sermon was preached by the Rev. Dr. Mant; and it is easy to imagine that the beauty, propriety, and holiness of the liturgy of the established church would be the subject of praise, *on such an occasion*. This, we say, might have been pre-supposed: but the learned preacher, it seems, went much farther, and, perhaps not expecting such an audience, attacked the whole body of the Dissenters with great asperity; treating the manner in which they perform their devotions very contemptuously; terming extemporaneous prayer "*enthusiastical ranting*;" and using, in other respects, language not very becoming the dignity of some part of his audience\*, the solemnity of the day, the liberality of the scholar, or the meekness of the Christian divine. The letter before us, therefore, may be considered as a remonstrance from the Dissenters against the Rev. Doctor's conduct; and it is very ably and temperately written, as indeed might have been expected from Mr. Kingsbury's well-known character. To abridge his argu-

\* There were present the Bishop of Exeter, the Chancellor of the diocese, all the neighbouring Clergy, the Mayor and Corporation, and persons of all ranks from the town and vicinage.

ments were to injure them : they are animated and energetic : nor is there one harsh or unbecoming expression throughout his performance. The letter concludes as follows :

‘ It would be easy to make other animadversions on your sermon ; but as the *defence* of our own principles, and not an *attack* upon yours, was my original aim, I now take my leave ; with great respect for your character ; with my most cordial wishes for your health and prosperity ; and with my fervent prayer, in the language of your own church, that “ Almighty God, *who alone worketh great marvels*, may send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of his grace ; and, that they may truly please him, pour upon them the continual dew of his blessing.”

Perhaps the reader may make a fly application of the passage in the above quotation which we have printed in *Italic* : but we are persuaded that no such insinuation was in the mind of the worthy author of this letter.

Edw.<sup>th</sup>

Art. 50. *An Alarm to Britain; or, an Enquiry into the Causes of the rapid Progress of Infidelity, in the present Age.* By John Jamieson, D.D. F.A.S.S. Minister of the Gospel, Forfar. 18mo. pp. 211. Perth ; printed by Morrison, 1795.

It is a notorious fact that infidelity never mustered under its banner a more formidable body of adherents than at the present day : proud of its increasing numbers, it seems ready, like the giant brethren of old, to scale high heaven, pierce through the mysterious veil of the sanctuary, and dethrone those dreaded names to which the greater part of Europe has, for centuries past, paid their mingled homage of fear and adoration. The Christian party has hitherto laboured with unavailing diligence to arrest the progress of this mortal enemy ; every method has been tried that the situation of affairs would admit, and every attempt, as yet, has been frustrated. The *mysteries* of the Christian religion have been proclaimed with all the dignity and solemnity that was possible, backed by the spiritual thunders of everlasting perdition, and reinforced by the whole secular weight of formidable establishments : “ *sed omnis effusus labor* ;” and the cautious sceptical spirit of demonstration, that has rendered Bacon illustrious and has immortalized Newton, has been suffered to intrude into those regions which ought to have been kept sacred to faith alone.

The sectaries, indeed, have for the most part conducted their defence in a manner very different from that of the soldiers of the establishment. Well aware of the power of the foe, they have wisely abandoned most of the outworks, and confined their chief attention to the safety of the citadel, against which some very daring attacks have lately been directed : but even this prudent method of acting has unfortunately not been attended with the desired advantage, and not a few are even apprehensive that the garrison, dispirited and weakened by desertion, will not always be able to maintain the accustomed superiority *on equal ground*, but be forced at last to take refuge on the inaccessible cloudy precipices of the land of mystery.

Such being the alarming posture of affairs, it becomes the absolute duty of every friend to Christianity to stand forwards and “ fight the

god

good fight of faith." We however do not think that Dr. Jamieson's suggestions are equal to the extraordinary pressure of the occasion, for, though he makes many plausible objections to the conduct of the Arians and Socinians, and notices the apparent incongruity between their doctrines and the language of *Scripture*; yet we are of opinion that they are not more obnoxious in themselves to the charge of contradiction, than the high orthodox system for which the good Dr. seems so zealous an advocate. Indeed, it appears to us that the difficulty of reconciling the Arian or even the Socinian tenets with the expressions used by Christ, and his apostles, is not by any means equal to that of maintaining the infinite mercy and benevolence of the Deity, and at the same time believing that a large majority of the human race are irrecoverably doomed to endless misery.

A. Ai.

Art. 51. *Certain Doctrines teaching Duties and Devotions according to Godliness*; with a distinct Preface to each, asserting the Dignity of Reason assisted by the Divinity of Revelation. Published by Henry Swindell, of Borrowash in Derbyshire. 3 Vols. 8vo. pp. 662. Printed at Loughborough, 1794.

Scarcely any kind of prose composition is more difficult than that of forms of devotion. Of this fact the smallness of the number of good prayer-books, either for public or private use, is a sufficient proof; and the cause of this difficulty is obvious. The sentiments of devotion, though of the most sublime and important nature, are common, and lie within a narrow compass. It therefore requires great judgment and taste to exhibit them with that degree of simplicity which will bear frequent repetition, and at the same time in such impressive language, that every repetition may serve not to diminish but to increase the ardour of genuine piety.

The present performance, if it possess not all the merit of some former productions of this class, has one excellence which will recommend it to those who are most likely to attend to such a work; it is evidently the offspring of a mind strongly impressed with feelings of devotion, and very desirous of communicating those feelings to others. The introductory discourses are wholly of the moral and devotional kind. The prayers are numerous; and some of them long: they affect no novelty of thought, and, where doctrinal points are introduced, the established system of faith is followed: but they express a considerable variety of practical and devotional ideas and sentiments. The language is rather plain than elegant: the almost constant repetition of the conjunction *and* at the beginning of a sentence is singularly awkward; and the sentences are often encumbered with unnecessary words. Nevertheless, the meaning is clear and good: and the book, with all its defects, may be found useful to plain Christians who are chiefly attentive to the improvement of the heart.

E.

Art. 52. *The Institutions of Christianity briefly considered, as the great, gracious, and happy Appointments of the common Salvation*: and diverse Prayers, compiled for a Family, or a single Person, on general and special Occasions. To which is prefixed a Preface, asserting the Excellence of the Christian Religion, and the Expediency



diency of its Rites and Ordinances. . Published by Henry Swindell, of Borrowash in Derbyshire. 8vo. pp. 126. Burton upon Trent.

The character of this publication is so perfectly similar to that of the preceding article, that it is wholly unnecessary to add any thing farther concerning these performances, than merely to point them out to the notice of our readers as well intended helps to devotion, private, domestic, and public. Several other little tracts of the kind are published by the same pious author.

E.

Art. 53. *Reflections on the Evidences of Christianity.* By E. Cogan. 12mo. 1s. Dilly. 1796.

We have been too much pleased by the ingenuity displayed in this little tract, to object to it that it is not a complete defence of Christianity; since such, as appears from the preface, was not the author's intention.

A.Ai.

Art. 54. *The Moral Law considered as a Rule of Life to Believers:* designed as an Antidote to Antinomianism. By Samuel Burder. 12mo. pp. 79. 1s. sewed. Button. 1795.

What reason this writer has for the conjecture, or how far he is right in concluding that *antinomianism* prevails and gains ground among Christians, it is not in our power to determine. *Practically*, it is to be feared, it may prevail too much: but in theory, we presume, it is very far from being generally admitted. Calvinism, indeed, in its utmost extent, appears to have a very near alliance with the former; it is very difficult, if at all attainable, to draw a line of *real* distinction between them. Mr. Burder may probably be of a different opinion. He appears sensible and ingenious, expressing himself with propriety, and in his immediate line a man of reading and learning. For the Christian world in general, it is most requisite to urge and persuade them to yield a careful and diligent attention to that moral law, the law of God, of rectitude, and truth, the authority and obligation of which they do not hesitate to acknowledge. If there be others who disclaim such obligation, and hold themselves exempted from religious obedience, it is of great moment to convince them of their error, and to endeavour to stem its progress. Such is the intention of this pamphlet; which, however good its aim, will obtain a perusal chiefly from a particular and probably a small class of readers.

Hi.

Art. 55. *Defence of Infant Baptism its best Confutation:* being a Reply to Mr. Peter Edwards's candid Reasons for renouncing the Principles of Antipædobaptism, on his own Ground. By Joseph Kinghorn. 12mo. 6d. Button, 1795.

At a period in which there are such numerous calls for the exercise of talent in new tracks of inquiry, it is with regret that we see ingenious men fatiguing themselves with treading over again the beaten ground of theological polemics. Our readers would not be displeased with the proofs of ingenuity which we could collect from this pamphlet: but they would not thank us for detailing arguments on a dispute so thoroughly worn out as that of infant-baptism.

E.

Art. 56. *The Declaration of George Wiche,* on resigning the Office of an Hired-Preacher. 8vo. 6d. Johnson,

Hired

Hired preaching has long been an abomination to the sect of Christians called Quakers; and, on the principle that all preaching ought to be the effect of immediate inspiration, their dislike may be justified:—but, on any other ground, we can see no reason why this division of labour in society should not receive its reward as well as any other. Mr. Wiche appears to be a very honest man, and not deficient in ingenuity: but nothing that he has offered convinces us that he might not very conscientiously have continued to preach, and to receive his salary; and we think it a pity that any good man should “wrap up his talent in a napkin.”

E.

## NAVAL AFFAIRS.

Art. 57. *A Narrative of the Proceedings of His Majesty's Fleet, under the Command of Earl Howe, from the 2d of May to the 2d of June 1795.* 4to. pp. 130 and 3 Plates. 10s. 6d. Boards. Sold at Mr. De Poggi's Exhibition Room, No. 91, New Bond Street; and by Faden, &c. 1796.

This elegant volume contains the memoirs of a very short period and of only a particular branch of our history, but of a period in which occurred events of the most momentous consequence to this country, and most peculiarly gratifying to our national feelings: It must, therefore, be very acceptable to us of the present day, as well as essentially serviceable to the future historian, to have concentrated the *authentic* documents and particulars, even to *minutiae*, relative to the memorable naval victory obtained during that interval: but this volume, besides its larger scope of utility, is designed to answer a more confined and immediate purpose. It is intended, more peculiarly, to form a completely descriptive guide to the engravings from two large pictures, painted by Mr. Cleveley of the Royal Navy, representing the action of the 1st June 1794; and it is arranged by the ingenious Mr. de Poggi, for whom the paintings, with the engravings from them, were executed, and by whom they are exhibited to the public.

Mr. de Poggi, we understand, has derived his materials from the most indisputable authorities, viz. from the Admiralty, and from the personal information of naval officers of rank and station, who were present in the action; and he pledges himself that, in the plates, and in this compilement, the most scrupulous fidelity to all plans and other information has been observed.

The narrative commences with detailing the objects of Lord Howe on his leaving Spithead, with a list of his fleet, a *journal* of its operations, from May 2 to June 2, the French line of battle, an abstract of Lord Howe's orders, &c. after the action, his dispatches to the Admiralty, official returns of killed and wounded, &c. To these particulars is added, by permission of the Admiralty, a document which must ever be interesting to all those who had friends on board of our fleet at this grand epoch—a *list of all the commissioned and warrant officers of every ship*, including frigates and cutters.

An Appendix follows, containing various interesting particulars respecting the French fleet, from official papers, and the private information of French officers; together with an account of the events

events of the 1st of June, extracted from the journal of Jean Bon St. André, the French Commissioner on board of the Admiral's ship.

The question whether any ship, besides the *Vengeur*, sunk in the action, seems still undecided. We believe, however, from what we have heard, that no other was thus lost. The *Jacobi*, which was reported to have gone down, is mentioned by St. André as one of the ships remaining to them, and is particularly specified as having suffered very little in the action.

The Plates accompanying this volume are an elegant emblematic frontispiece, (Britannia and the Lion.) and two plans of the positions of the fleets. A very honourable subscription gives a sanction to the pictures, and to the intended engravings, which we believe they well merit.

G.2.

## AMERICAN AFFAIRS.

Art. 58. *Interesting State Papers, from President Washington, M. Fauchet, and M. Adet*, the late and present Ambassadors from the French Convention to the United States of America. Likewise Conferences with George Hammond, Esq. Minister Plenipotentiary from his Britannic Majesty, as laid by the President before the Legislature of the United States in their present Session; quoted by Edmund Randolph, late Secretary of State, and included in a Defence of his Resignation of that Office. 8vo. pp. 136. 3s. 6d. Printed at Philadelphia; and reprinted in London for Owen, &c. 1796.

This publication ought to have been entitled Mr. Randolph's apology for his conduct in resigning the office of secretary of state in America. A suspicion appears to have fallen on him, of improper communication with the French Ambassador, M. Fauchet. To obviate this suspicion, and at the same time to affix some blame on the conduct of Mr. Hammond, the British plenipotentiary previously to the late treaty, and even on the President himself, for leaning too much towards the British interest,—appears to have been the leading design with which these papers were originally published in Philadelphia. They consist of letters and conversations, which lay open, as far as suited Mr. Randolph's purpose, many transactions which passed in America during the late disputes concerning the treaty with Great Britain. The letters of President Washington afford new proofs of his superior talents for business; and no candid reader will infer from them, at least without a more perfect knowledge of American affairs than can be obtained from this limited publication, any thing to the disadvantage of that great man's public character. For the particulars of an affair, which is more interesting on the other side of the Atlantic than in this country, we must refer our readers to the papers themselves.

E.

## POETRY and DRAMATIC.

Art. 59. *The American Indian; or Virtues of Nature*, a Play, in Three Acts, with Notes. Founded on an Indian Tale. By James Bacon. 8vo. 2s. Harrison and Co. 1795.

This dramatic performance is founded on a poem entitled *Oxabi*, or the *Virtues of Nature*, written by Mrs. Morton of Boston, under the name of

of Philenia; of which we gave an account in the Review for September, 1793. Mr. Bacon has candidly acknowledged that the rejection of his piece, by the manager of Drury Lane Theatre, was sufficiently justified by his deficiency in that knowledge of the *jeu de théâtre* which is necessary for success on the stage. We are sorry to be obliged to express our opinion that it is likewise but little calculated to succeed in the closet; since the accurate imitation of Indian manners and sentiments, which constitutes much of the merit of the poem, is by no means adequately preserved in the play; and the agreeable versification of the former is unhappily exchanged for a half-poetical style of prose in the latter. Yet we must acknowledge that many gleams of genius are interspersed through the performance, which lead us to conceive advantageous expectations from the more mature exertions of the author.

Ai.

Art. 60. *The Roses; or, King Henry the Sixth: an Historical Tragedy.* Represented at Reading School, October 15, 16, and 17, 1795. Compiled principally from Shakespeare. 8vo. 1s. 6d. Elmsly, &c.

This play is indeed *compiled*, rather than written, but it is a reputable complement. Dr. Valpy is, we presume, to be considered as the author. He has selected the horrid civil wars of this country, under the hostile banners of the white and the red rose, for the subject of this tragedy; and Shakespeare is the copious fountain whence he has drawn the sanguinary stream. The prince of the English drama had, in the last four acts of the *Third Part of Hen. VI.* furnished the plan of this well-adapted piece. The characters, the sentiments, and the language, also, are those of Shakespeare. 'The play opens after the battle of Wakefield; and some events of inferior importance, which are productive of anachronism, are omitted.—The editor has not scrupled to take the liberty of introducing a few appropriate passages from the first and second parts of Hen. VI. and even from Richard II.—plays,' he observes, 'not in possession of the stage.' He has also introduced, with good success, from his proper fund of poetry and sentiment, a variety of 'religious and patriotic' passages, not merely inserted with a view of engaging the applause of audiences, whose candour gave a generous encouragement to an exercise intended only to instruct the performers in the principles of chaste action and correct speaking. They are, it is to be hoped, strictly characteristical; and the editor seized with pleasure the opportunity of instilling into the minds of his pupils sentiments calculated to inspire them with fervent devotion to their God, disinterested loyalty to their King, and active Love of their Country.' *Pref. Advert.*

This play is accompanied by a well-written prologue and epilogue; the latter by Mr. Pye, the present Laureat. In the former, by W. Benwell, M. A. the woes of France, in consequence of the late revolution in her government, are properly introduced, as a warning to other countries; in the epilogue are some apt and seasonable allusions to the

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\* By the term *patriotic*, Dr. V. does not here mean a party attachment, but, generally, as all parties should, the AMOR PATRIÆ, and a laudable zeal for our happy constitution of government.

inestimable

inextinguishable use, and the factious abuse, of that happy invention, the "Heaven taught" *Art of Printing*.

Art. 61. *Werter*; a Tragedy in Three Acts. As performed at the Theatres Royal Covent Garden, Bath, Bristol, and Dublin. By F. Reynolds, Esq. Author of the *Dramatist*, &c. &c. 8vo. 1s. 6d. Longman.

This dramatic poem is founded on a well-known novel of the celebrated Goethe. Some scenes, which are closely taken from the original narrative, have a degree of pathetic effect, but less than in their epic form. An attentive perusal of the more original portions of the play convinces us that the talents of Mr. Reynolds are better adapted to obtain the smiles of the Comic than the Tragic muse. In soliciting the former, he is well-known to be a successful suitor.

Art. 62. *The Monopolist*; or, the Installation of Sir John Barleycorn; a Poetic Tale. Addressed to Servant Maids. 4to. 1s. Cadell jun. and Davies. 1795.

A good companion for *John Gilpin*, in his next expedition to the Bell at Edmonton. The honest citizen needs not to be ashamed of the West-country justice, considered either as an exciter of merriment, or as a proper object of satire. With regard to the latter, the Monopolizer merits the preference; for, in a moral view, Gilpin does not deserve all the ridicule that has been thrown on him.—We mistake if the public are not obliged to the muse of Anstey for the present *Jeu d'esprit*.

Art. 63. *Things out of Place*; or, the Parson, the Bear, and the Butter. A Tale. Addressed to the Author of the *Mæviad*. 4to. 1s. 6d. Bell, Oxford-street.

Satirists must provoke to anger, and anger will have vent. The ridicule poured in such copious streams by the author of the *Baviad* and *Mæviad* on some modern poets has excited the indignation of this writer, who endeavours to place him in a ludicrous point of view. We cannot say that he has given Mr. — a *Rowland for his Oliver*: for this poet's anger is more conspicuous than his wit. He commences by telling the author of the *Mæviad* that he wishes 'to tan his hide,' and 'to pull him by the nose;' and, after these expressions, taken from the last edition of the Billingsgate dictionary, he proceeds to relate a story about a bear getting into a pantry and eating the butter and the tallow candles; the intended satire of which is so very obscure, that it seems to be quite 'out of place' in being given to the public.

Art. 64. *Speculation*, a Comedy, in Five Acts. As performed at the Theatre Royal Covent Garden. Written by Frederick Reynolds. 8vo. 2s. Longman. 1795.

Mr. R. continues to verify the general character which we have already given of his theatrical productions. Still regardless of established dramatic rules and proprieties, he proceeds in his comic career, and still pleases good-humoured audiences, whatever may be the clo-set-effect of his compositions. With respect to the present instance, in which (if we rightly recollect) he met with no unfavourable reception from the town, he merits the praise of having given the public a well-adapted satire on that species of gambling, swindling *speculators* and *projectors*.

Tay.

Moo-y.

*projectors*, with which the present age seems peculiarly to abound. On the whole, we do not despair of one day seeing a good play from the pen of this writer, although we have no great expectation of the speedy revival of what has been generally understood by "genteel comedy."

## MISCELLANEOUS.

Art. 65. *A Sequel to the Account of the Proceedings in the University of Cambridge*, against the Author of a Pamphlet entitled "Peace and Union;" containing the Application to the Court of King's Bench, a Review of similar Cases in the University, and Reflections on the Impolicy of Religious Persecution, and the Importance of Free Enquiry. By W. Frend, Citizen of Canterbury, Fellow of Jesus College, Camb. and M. A. 8vo. 2s. 6d. Robinsons. 1795.

Mr. Frend appeals from the decisions of University courts, and from that of the King's Bench, to the great tribunal of the public; confident, he says, 'of bringing his countrymen in the course of a few years to the fullest conviction, that the academical censures with which he has been loaded originated in the spirit of party and the grossest views of self interest.' He contends that 'his is the only cause of the same nature that was ever tried in a criminal court; that though many have been punished for offences against the statute *de conscientibus* by a meeting of the vice-chancellor and heads, not a single instance, previously to his own case, can be produced where it is clear, that such offences have been tried in a vice-chancellor's court.' Many cases are adduced in support of his position: but, as the position itself contains a nice distinction between the cognizance of the vice-chancellor *in camera*, and in his court, it will not be thoroughly understood except by University men. The cases here produced clearly prove that the vice chancellor, and the heads, have exercised a power over opinion, and have often proceeded to censure and punish those who propagated in the University such opinions as they deemed heterodox; and Mr. F. from his knowledge of the statute and precedents, could not surely have been surprized at the notice taken of his pamphlet. His case may have been peculiarly hard; yet the public will not, probably, attend to the shades of difference which he would point out, but will rather lament in general that our august seminaries of learning should be dishonoured by such proceedings. Our opinion has always been that every species of prosecution, for matters of faith, is a tacit acknowledgement of weakness and error on the part of the prosecutors; and that a false statement, and a weak argument, are more effectually demolished by opposing them with truth and sound reasoning, than by all the inquisition, fines, and disqualifications, which ingenuity can invent or power inflict.

After his enumeration of cases, Mr. F. subjoins a series of general reflections, in which he delivers his sentiments with great manliness and freedom on a variety of topics political and religious. Here he introduces a modest, spirited, and interesting account of himself; in which he enumerates the steps of his advancement in the University, the studies which led to his change of sentiments, and his motive in writing the obnoxious pamphlet "Peace and Union," &c. Notwithstanding

withstanding our disapprobation of some passages in that pamphlet, we are sorry that the publication of it should have been attended with such serious consequences to its author, as the loss of two-thirds of his income; and, as we wish to assist him in those exertions by which he purposes to repair his diminished revenue, we shall subjoin that part of the work in which, under the head of *address to students*, he states his future views of usefulness and emolument:

‘Many of you probably have been brought up with the expectation of an easy livelihood in the church, and of dreaming away your days in that indolence, which is its chief characteristick. Ye must renounce such hopes, and endeavour to be useful to society. Your talents must be employed in some active pursuit, and the means of your support will depend in great measure on your own exertions. This is now my fate: and to one, who does not wish to be a burden to society, the prospect is not wholly unpleasing. As my time has been hitherto employed in study, I cannot easily accommodate myself to the occupation of the merchant, the farmer, or the manufacturer: yet there are many other ways of being useful in society; and the division of labour is beneficial in subjects connected with literature. Some have excellent ideas, but are not accustomed to commit their thoughts to writing; they may wish to present the publick with an account of their voyages, their journeys, or of their reflections in any other mode of life, and to them, from my education, I might be capable of rendering assistance. The barrister is consulted on points of law; and on his superiour knowledge or superiour eloquence depends his mode of subsistence. Prevented by an absurd regulation from entering upon that, which appears to me the best part of his office, I shall not intrude upon the other: yet perhaps I might be of use to some, in drawing up a case without technical forms, on which the opinion of the profession might be asked, the chance of success conjectured, or the truth or falsehood of a claim be made so manifest to common sense, that an honest mind would not even wish to obtain his end by the intricacy and fraud of legal phraseology. In the drawing up of memorials, in lectures on elocution, in any other employment suited to a man of letters, I would willingly employ myself; and, with the intention of thus dedicating part of my time to the service of others, I look forward only to a proper independence, and the means of making my leisure hours more beneficial to myself and the public.’

Mr. F. is more keen than ever for reform in church and state, and among Dissenters, whose conduct he reprobates as highly inconsistent. The punishment inflicted on him has only stimulated his zeal and nerved his mind to greater fortitude and perseverance. Having renounced indolence, he is ready with cheerfulness to do his duty, to exert himself to be useful to the public, and to follow truth, in spite of difficulties and discouragements. Such a man must not only have a feast within himself, but find, dear as things are, *each day his daily bread*.

*Moo-y.*

Art. 66. *An Account of the Black Charaibs in the Island of St Vincent's; with the Charaib Treaty of 1773 and other original Documents. Compiled from the Papers of the late Sir William Young, Bart.*  
8vo. 2s. S:well. 1795.

This

This pamphlet is valuable for its almost official authenticity, curious on account of the people to whom it relates, and may perhaps furnish some corrections to Mr. Edwards in a new edition of the history of the West Indies.

The island of St. Vincent, at the time of its discovery, was peopled by Red Charaibs; apparently from the South American continent. In 1675, an African slave-ship was wrecked on the coast of Bequia, about two leagues from St. Vincent's; and most of the negroes got safely to the shore. The Charaibs, accustomed to fish thereabouts, and finding these negroes in distress for water, took them into their canoes, carried them to St. Vincent's, and made slaves of them: but afterward, apprehending danger from their multiplication; they came to a resolution of putting to death all the male children of the blacks. This occasioned an insurrection of the negroes, who massacred a great many Charaibs; and fled with their wives and children, and as many red women as they could compel to follow them, into a mountainous district on the north-east side; where (having been joined from time to time by refugee slaves from the neighbouring islands) their descendants still form a fierce and independent horde, known by the name of the Black Charaibs.

In 1763 the island of St. Vincent, on which the French had made some scattered settlements, was ceded to Great Britain: but it was soon found that the industry of missionaries, and the courtesy of the French, had made advantageous impressions on the Charaibs, who continued to resort to Martinique for the supply of their wants, and to keep up something like an alliance with the French governor. With the progress of the British plantations, it became an object to the planters to occupy lands which were in possession of the Charaibs. Some adventurers attempted to introduce a system of private purchase: but this was reprobated as incompatible with the just pretensions of government, which was insufficiently attentive to resist injustice in its officers.

Capt. Quinland, commanding an armed sloop, Aug. 24, 1769, fell in with 4 large canoes, loaded with kegs of ammunition, and with about 20 armed Charaibs in each, midway between St. Lucia and St. Vincent's. Captain Quinland made signal to bring them to. The four canoes rowing forward together, and himself having only nine men on board, he made signal for one only to approach at a time; but they all persisting to advance, he fired a shot, which they immediately returned with musquetry, and rowed on as with intent to board him. He fired again, and sunk one of the canoes. The Charaibs swam on with their cutlasses in their mouths; he continued firing, and successively sunk the four canoes. And of the nine who composed his crew, two being killed and one wounded, and having only six men to resist the numbers who came attempting with their cutlasses to scale the sides of his vessel, he made sail away; and in his affidavit of the transaction, states his belief, that the whole of the 80 Charaibs must have perished in the sea.

'This fatal event could not but excite new and strong animosities: the dark spirit of revenge stalked abroad, and was ready to aggravate hostilities, when occasion should offer'.

In



In this way, a spirit of incurable hostility has been gradually generated between the black natives and the English colonists, which has of late exploded in alarming violences; and such enormities have been committed by the Charaibs that, in this author's opinion, the sole alternative remains of the whites or the Charaibs being removed from the island.

This idea, as we are informed, has been adopted by Government; and orders are said to be given to remove these hostile and uncivilized people to the little island of Ratan in the Gulph of Honduras. How this will be effected we are yet to learn.

Tay.

Art. 67. *Varieties of Literature, from Foreign Literary Journals and Original MSS. now first published.* 8vo. 2 Vols. pp. 552 and 574. 19s. Boards. Dobrett. 1795.

This collection consists chiefly of the productions of foreign pens, and was made with the design of exhibiting to the English reader the state of literature on the Continent. If the present volumes meet with approbation, the editor proposes to continue the work occasionally. Each volume contains about forty articles, which are exceedingly miscellaneous. Those which most fixed our attention are, the modern Amazons; the popular poetry of the Ethnians; excursion to the realms below, by M. Wieland; the moral character of the last general of the Jesuits, Grimaldi; the anecdote of Boissy; the transmigration of souls, by Professor Tieck; and various extracts from the manuscript journal of a Traveller.

As the publication of this work proceeds, farther notice will be taken of it in our Review: it will probably afford much curious matter for extracts, when we may possibly have more room than at present for their insertion.

Gil-

Art. 68. *Miscellaneous Antiquities, (in Continuation of Bibliotheca Topographia Britannica,) No. IV. containing The History and Antiquities of Shenstone in the County of Stafford, illustrated. Together with the Pedigrees of all the Families and Gentry, both antient and modern, of that Parish.* By the late Rev. Henry Sanders, B. A. of Oriel College, Oxford, and thirteen Years Curate of Shenstone 4to. pp. 365. 12s. sewed. Nichols. 1794.

It is not at all our wish to depreciate studies which, however humble and contracted may be their sphere, certainly afford innocent amusement to numbers, who perhaps are little qualified to receive pleasure from more elevated pursuits. It is enough for us to apprise our readers, that they are to expect nothing from this work but a minute and dry, yet apparently accurate, detail of all the little family history of a parish, nowise distinguished by any circumstance, civil or physical, from the thousands of which this kingdom is composed.

Ai.

Art. 69. *Some Account of the Maranta or Indian Arrow Root: in which it is considered and recommended as a substitute for Starch prepared from Corn.* By Thomas Ryder. 8vo. 1s. Bell, Oxford-Street.

Of this little pamphlet we can only observe that it is well written. The subject is beyond our sphere of observation: but we agree with the

By the Rev.  
Wm. Tooke

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See p. 447.  
for No. III.

the author that this account of the *arrow root* of the West Indies sufficiently justifies him in recommending it to mercantile men, as an object of commercial speculation; to the West India planter as an article for domestic use; to the board of agriculture for investigation; and to the parliament as a production deserving encouragement from the legislature. Every proposal for lessening the consumption of wheat, in this time of scarcity, merits attention.

Edw...ds.

Art. 70. *Considerations on the Practicability and Advantages of a more speedy Communication between Great Britain and her Possessions in India: with the Outline of a Plan for the more ready Conveyance of Intelligence over Land by the Way of Suez: and an Appendix containing Instructions to Travellers to India, by different Routes, in Europe, as well as in Asia.* By John Taylor, Esq. Captain in the Company's Military Establishment at Bombay. 4to. pp. 31. 4s. sewed. Murray. 1795.

The object of this work is to recommend the establishment of a regular conveyance for letters over land to Hindoistan; and to prove that the route through Egypt is preferable to any other. Little more has here been done by Captain (now Lieut. Colonel) Taylor, than to re-state what was originally suggested by Colonel Capper in the interesting narrative of his journeys to and from India, both by Bussora and Suez: but it appears at a season which, probably, is singularly favourable to the realization of the intelligent author's project.

Tay.

Art. 71. *New Hoyle, or the General Repository of Games; containing Rules and Instructions for playing Whist, Cribbage, Piquet, Golf, Drafts, Faro, Hazard, Crickett, Billiards, Chess, Tennis, Casino, &c. &c. with their Laws, as established at Brookes's, White's, D'Aubigny's, &c. &c.* From the Manuscript of the late Charles Pigott, Esq. 12mo. 2s. 6d. sewed. Ridgway.

We apprehend that we shall not be expected to do more than announce this publication. Our tribunal is not that before which these instructions must be confirmed, or rejected. We believe, however, that the late Mr. Pigott was well known, in the earlier part of his life, as a frequenter of these fashionable scenes of dissipation, which he afterward so severely satirized in the persons of those who countenanced and appeared in them. He therefore, probably, was qualified to write on the subject;—he who had largely paid for his experience, and dearly bought his cynicism.

G.2.

Art. 72. *A new System of Stenography, or Short-hand, by which Persons of all Capacities may make themselves perfect Masters of that useful and elegant Art, in a much shorter Time than by any other Treatise ever published.* Particularly recommended to Gentlemen bringing up for the Bar, the Senate, or the Church. By Thomas Rees, 2d Edition. 8vo. 2s. Jordan. 1795.

The author of this new *method*, or, if he will, *system* of short-hand, rests its claim to attention chiefly on the shortness of the time necessary to learn it. Expedition is, to be sure, very desirable: but it is possible to make more haste than good speed; and this, we apprehend, will be found to be the case with any one who shall suppose

REV. APRIL, 1796.

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himself

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himself *perfect master* of a good short hand, after having learned this author's alphabet and table of contractions, with the very few rules accompanying them. If the alphabet of this system were the shortest possible—which it certainly is not—the application and use of it must be deficient, without general rules of abbreviation, and distinct characters for common beginnings and endings of words. To deal honestly between Mr. R. and our readers, Dr. Byrom's or Mr. Palmer's books of short-hand will, in our opinion, be found more perfect guides in this art, than the present concise system.

E.

Art. 73. *Letter to Citizen Alquier*, one of the Representatives of the French Nation; from Samuel Petrie, Esq. 8vo. 1s. Cadell jun. and Davies. 1795.

Mr. Petrie happened to be in Amsterdam when the Republican army took possession of Holland, and he applied to Citizen Alquier for a passport to Hamburgh, which was refused. Irritated at what appears to him very ungentlemanlike treatment, he has published this pamphlet; the first part of which is an attack on the conduct of Alquier, the second an invective against the French republic.

A.Ai.

SERMONS on the GENERAL FAST, *March 9, 1796.*

Art. 74. Preached at — (Place not named,) by an Herefordshire Curate. 8vo. 6d. Hereford printed, and sold by Martin and Bain, London.

It may not be for us to inquire into the reasons that determined this Herefordshire curate to conceal his name, with that of the place in which his discourse was delivered. As a *preacher of peace*, it is to be hoped that he was not, in a Christian country, fearful of unpleasant consequences from his taking the Christian side of the question!—but, whether *afraid* or not, he has no need to be *ashamed* of his composition. It is a very proper and becoming comment on Isaiah, i. 15, 16, 17.

Art. 75. *What is required of us in our National Capacity, in order to secure ourselves against the Attacks and Devices of Satan?* Preached at Yeovil, Somerset. By George Beaver, B. D. Rector of Trent, in the County of Somerset, and West Stafford, *cum* Frome Billet, Dorset. 4to. 1s. Rivingtons, &c.

Adapted to the apprehensions of those who form the general mass of a country congregation; piously exhorting them (according to the text) to "Put on the whole armour of God;" that they "may be able to stand against the wiles of the Devil." Eph. vi. 2. In brief, to manifest their obedience to God, their loyalty to the King, and the due performance of their duty, not only to their country, but even to themselves,—by putting away their evil deeds, and by their laudable exertions in the common defence of our religion, liberties, and laws.

Art. 76. Preached in Bethel Chapel, St. Pancras, by the Rev. Henry Mead, Minister of the said Chapel, and Lecturer of St. John's Wapping. 8vo. 6d. Gardner, &c.

A very

A very orthodox discourse, well suited to the taste of those who delight to hear a great deal about the wickedness of the antient Jews, as introductory (on these occasions) to the sinfulness of later times, not forgetting the present—*always the worst!*—Of the abominations of the latter, we have a catalogue, **black** indeed! The common people are marked out as immoral and debauched; the nobility and gentry are distinguished for their luxury and excess, their gambling and dissipation; and the clergy are reprobated as ‘*drones who are suffered to live on the honey in the hive, without labouring*’—loaded with *pre-ferments*, and leaving their flocks to the care of half-starved curates, whom they *liberally reward* with a stipend which will serve *just* to keep *body and soul* together; but hardly sufficient to afford them a *decent garment* to appear in on Sundays.—Here is, surely, work enough for repentance:—which the good plain-spoken preacher earnestly recommends, with a degree of warmth and zeal suitable to the nature of the service, and the solemnity of the occasion.

Art. 77. *A wonderful Sermon*; or, *Truth undisguised*. To be preached on the Fast Day. By Ebenezer Verax. With suitable Hymns, a Proclamation, and Petition to his Majesty. 8vo. 6d. Eaton. 1796.

A burlesque on fast-days and fast-sermons. We are sorry to see wit thus employed, both in prose and verse; and still more sorry to hear so many otherwise sober people applauding such performances.

SINGLE SERMONS.

Art. 78. *The Duty of Perseverance in Well-doing*: preached in St. Thomas's, Southwark, Jan. 1, 1796, for the Benefit of the Charity School in Gravel-lane. By John Disney, D.D. F.S.A. 8vo. 6d. Johnson.

The general topic of perseverance in well-doing admits of little novelty, at least in the hands of a writer who has too much good-sense, and a taste too correct, to search for it either in subtle refinements, or in fanciful conceits. The general observations in this discourse are judicious and useful; and their application to the particular occasion is pertinent and interesting.

E.

Art. 79. *Religious Execrations*; a Lent Sermon, by an Orthodox British Protestant. 8vo. 1s. Johnson. 1796.

The object of this discourse is to shew the peculiarly mischievous tendency of those violent deeds which have been accompanied, or at least excused, by real or pretended devotion. Neither in the language nor in the sentiments do we see any thing very striking to recommend this production.

A.Ai.

Art. 80. *The Sin of Wastefulness*: preached at the Parish Church of St. Vedast Foster, Jan. 17, 1796, after reading the Letter of the Archbishop of Canterbury, &c. recommending a Reduction in the Consumption of Wheat. By Wm. Agutter, A.M. 12mo. 6d. Rivington.

Kk 2

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We hope that this sensible and well-intended discourse may produce all the good effects that its author can wish. The apprehension of famine is so alarming a reflection, that we hope all parties, forgetting their mutual differences, will unite in endeavouring to repel this most formidable of all enemies.

A. A.

Art. 81. *The gracious Errand of Christ; or the Christian Religion unspeakably beneficial to Men; wisely adapted, and ultimately designed, to be an universal Blessing to the World: delivered at an Association of Ministers held at Coggeshall, in Essex, September 9, 1794; and published, with some Additions, at their Request. By Richard Fry, Teacher of Languages, &c. at Billericay. 8vo. 6d. Knott.*

This sermon is entitled to respectful notice as a sensible and not inelegant representation of the general evidence, the peculiar characters, and the beneficial tendency of the Christian religion. The author enlarges on the scripture prophecies which yet remain unaccomplished, and entertains a sanguine expectation that the period is not far distant, at which Christian truth will be divested of all its errors, and will triumph over injustice and tyranny.

E.

Art. 82. *Attention to the Voice of Providence, especially in some late Events, recommended and enforced: preached at Coddington, Nottinghamshire, October 26th, 1795. By the Rev. Edward Henry Hoare. 8vo. 6d. Chapman.*

On the general doctrine of divine Providence, which has been so frequently and ably discussed, novelty of argument is not to be expected: nor can we discover, in this discourse, any originality in the manner of exhibiting old truths. The writer draws his proofs chiefly from scripture, and seems more disposed to rest his faith in Providence on miraculous interpositions, than on the established order of Nature. He is, perhaps, also, more inclined, than sound philosophy or revelation will warrant, to draw conclusions from particular occurrences concerning the retributive designs of Providence. Such conclusions must always be uncertain; and they imply a kind of presumption which is reproved by the Christian monition: "Think ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay."

E.

Art. 83. *The Right to Life: preached before the University of Cambridge, Nov. 29, 1795. By Richard Ramsden, M. A. 8vo. 1s. Rivingtons.*

It is a common complaint, that sermons are only tedious repetitions of trite ideas on worn-out topics. This charge cannot be brought against the discourse now before us. The subject, indeed, is not new; and the text is one of those Ten Commandments which are read every Sunday in our churches: but it is, we believe, a novel doctrine that man has no other right to life than that which he derives from the prohibition, "Thou shalt not kill." Our readers may be curious to know what the preacher has to offer in support of so singular a position: let him speak for himself.

' The right to life is founded on something without, or independent of, ourselves. It is no necessary, essential appendage of our feelings and sympathies. It is not attempted or mixed up in our composition : it is no part of the organization, mechanism, or texture of the body.

' The right to life stands solely on the commandment of God. For, what is there without ourselves, that is to hallow the space, we fill, but the law of the author of our substance ; what is there, in which our will is not consulted, or concerned, which is independent of us, that is to draw around us a circle, beyond which injury and molestation shall not pass, except the will of the almighty artificer of our frame ?

' Let us not say, human laws and institutions. For, what are these, but the imitation and tally of the divine wisdom ; what are these, but the delegation of the divine authority ? Holding any other sentiment, we should be unworthy of a place in a heathen community. The old philosophers of Greece would banish us from the schools ; her poets, from the festival, and theatre ; her statesmen from the senate ; her populace from the forum. We might perhaps, find a seat in the assemblies of modern infidels.

' The commandment of God alone, is the primary, proper inclosure, the true, original mould of our life and being. This, and this only, makes the right to life sacred. Conceding to human law it's secondary, imitative authority, it's subsidiary vengeance, it is still the commandment of God alone, on which, as on the horns of the altar, the helpless hang, and can then look back on their murderer. It is the inner shrine, at the door of which the assassin halts, lest a fiery judgment break forth to consume. It is this, which is the manacle of melancholy, when menacing suicide, and when deaf to every other dissuave, or controul ; which qualms the silent, lurking purpose of discontent, when misjudging it's present, and reckless of it's future destiny.'

This is strongly conceived, and elegantly expressed : but let us be allowed to ask whether, on the supposition that no positive law is communicated, it be possible to conceive that murder would not appear to the sufferer an act of injustice, or that it would not be felt to be a crime by the perpetrator ? We can only account for the extravagance of the arguments used in this discourse, by supposing that the writer, in the zeal of his patriotism, has determined at one effort to pluck up by the roots the whole doctrine of the *rights of man* ; by proving that, without special revelation, no man has a right even to his own life.

E.

## CORRESPONDENCE.

We are constantly obliged to be on our guard, to prevent our Review from degenerating into a miscellany of epistolary communications. The connection of the following polite letter, however, with the article to which it refers, seems to give it a claim to insertion. We are at present of opinion, that no line of distinction can be drawn between  
*petechia*

*petechiæ sine febre* and sea scurvy. We imagine them to be different forms of the same disease. An attention to the effect of lemon juice, &c. in the former will lead to the determination of this point.

Bed.

GENTLEMEN,

IN your Review for December 1795, you notice a case of petechiæ unaccompanied with fever, as related by Dr. Garnett in the Memoirs of the London Medical Society, and you make this observation: "We should much wish to know what the best remedy in sea scurvy (as juice of lemons) would effect in such a case."

Last May, I was consulted by a man aged 30, who had constantly followed the occupation of a farmer. He was affected with pain in the lower extremities, which had on them a number of large livid blotches; his body was covered with an eruption, resembling the petechial spots which sometimes appear in fever; sleep and appetite were impaired, no thirst, tongue rather foul, pulse natural in point of frequency, but weak, *alvus adstrictus*, frequent hæmorrhages from the nose and gums, (the latter somewhat spongy and offensive to the smell,) and he was reduced to great weakness.

The above complaint, which the patient could not attribute to any cause, had been of some weeks' standing. He had used some medicines, but of what kind is not known.

To relieve this disease, I directed the use of bark with the acid. vitriol. ten. port wine, a vegetable diet, oranges and lemons to be taken *ad libitum*. From a penurious disposition, he could not be prevailed on either to use wine, or take the bark; with much difficulty, I persuaded him to make liberal use of the juice of lemons and oranges;—in a few days after taking the juice of those fruits, a considerable alteration took place for the better; in the space of a fortnight his health was perfectly established, and he has continued in good health and spirits ever since.

I have no doubt that the cure of this disease may be attributed to the free use of the lemons and oranges: but whether the disease may be considered as a case of petechiæ, or rather a disease partaking more of the nature of the sea scurvy, may admit of some doubt.

I have the honor to be, Gentlemen,

Boston, Lincolnshire,  
March 20, 1796.

Your obedient servant,  
W. CRANE, M.D.

To the MONTHLY REVIEWERS.

GENTLEMEN,

IT being equally in the power of innocence or guilt to assume a contemptuous silence when accused, it becomes necessary to the establishment of my innocence, that I should reply to Mr. D'Israeli's charge against a book intitled "A Dictionary of Literary Conversation." He says "it is a mere republication of some articles of his work, with a very few additional ones." It is true, there are some few articles on the same subjects, and evidently drawn from the same sources; but they are so differently applied and illustrated as to render them totally dissimilar.

This a comparison of the two works will prove. In order further to depreciate my work, Mr. D'Israeli remarks, "It is one thing to collect materials from the vast body of literature to form literary speculations, and it is another to transcribe from one writer, and appropriate to ourselves

\* See p. 360 of the last Review.

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the merit of the labour," &c. In this I perfectly coincide with Mr. D'Israeli, though my *practical* knowledge of the difference, is not so great as his. My work is avowedly a compilation, I have not pretended to

"Disguise the thing I am  
By seeming otherwise."

I am, Gentlemen,

Your very humble servant,

The Editor of "A Dictionary of  
Literary Conversation \*,"

In answer to the letter signed *Anceps*, we have to say that with respect to Mr. Wakefield's conjecture (*fomenta* for *fomenta*, see Rev. Feb. p. 181.) we have not changed our opinion; we still deem it "a happy one." Our reasons for so thinking we did not give, because we supposed them to be obvious. The very objection of *Anceps*, if founded on fact, is alone a sufficient reason for adopting Mr. Wakefield's reading. If *fomentations* were considered, in the days of Horace, as proper to *exasperate* the gout, instead of mollifying it, his whole train of reasoning would, in our apprehension, be absurd: for what need was there to tell us that a dangerous and tormenting application could be of no service to the diseased person? No, it was evidently his intention to tell us that the very best applications could not entirely allay the pain; any more than the sweet sounds of music could soothe the pained ear; or the greatest store of riches give happiness to one who was tormented with the desire of increasing; or with the fear of losing them.—The only way of reconciling the present reading is by supposing that *fomenta* does not, in Horace, mean *fomentations* in the modern medical sense, but any sort of gentle cherishing; were that even by flocks of wool, or *fleecy bosomy*.—It is observable that Valart, in his edition of Horace, from above 70 *codices*, seems to have found, or conjectured, a various lection in this very place: as he had placed an asterisk before *fomenta*,—his usual mark of reference to a various reading: although he has omitted to remark on it in his notes.

With respect to the readings *pacantur* and *placantur*, we confess that we are rather inclined to prefer the former; although we do not think the latter objectionable for the reason assigned by *Anceps*.

Ged...s.

The author of the Protestant Dissenters' Catechism has communicated to us, in pretty strong terms, his dissatisfaction with our late Review (Feb. Art. 58.) of Dr. Smith's answer to his work. He is offended at being charged with inconsistency, in saying that Oliver Cromwell's principles were favourable to liberty, and at the same time producing a strong proof to the contrary in the fact of his refusing a legal toleration to the Episcopalians. In our judgment, the inconsistency is evident, and is not at all relieved by the author's addition of

\* We must desire to dismiss this subject, with the above letter.

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the term "unjustly" to his account of the refusal. We never suspected this writer of persecuting principles. We, however, consider the inconsistency as a venial oversight, of no weight against the general merit of the work. When this catechism first appeared, we allowed the author a very considerable portion of praise: see Rev. vol. xlix. p. 599. and we have no wish to retract any thing that we have said. We repeat that the work is written with attention, precision, and perspicuity; with great knowledge of the subject; and with a happy union of zeal and candour. Why should the catechist be displeased at the commendation which we have bestowed on his respondent? We thought it deserved. He does not think so. Let the public decide. Let him reply with superior ability, ingenuity, and candour, and we shall be happy in paying him the merited tribute of applause. As individuals we may have our partialities, like other men: but, as a corps of reviewers, we endeavour to be of no sect, and to distribute the decisions of criticism with an equal hand; and if it should sometimes happen that we err on the side of candour, the error is surely from its nature entitled to indulgence.

E.

The Author of *Essays on Agriculture* has 'done wrong' only in being in too great a hurry for his dinner. We hope that his appetite, however, will not quit him in a pet, though his particular dish is not yet cooked. As soon as there is room at the fire, and on the table, it shall be prepared and served up.

'A Querist' reminds us that a small tract, published in December last, 'has not yet been announced in the Monthly Review.' It is to be observed in reply that, among the "multitudinous" overflowings of the press, a few unimportant productions occasionally appear, which we are induced to exclude from our pages, for reasons which it may not be requisite nor proper for us to state to the public.

C. D. is informed that an account of the Leipzig edition of *Aristophanes* will appear in our APPENDIX, which will be published *with the next Review*.

The 'Congratulatory Remarks on the Paucity of Printed Fast Sermons,' by a Correspondent who signs "ANTI-STATE PIETY," are under consideration; as are some other *private* letters, written with a view to *public* notice:—some of which, as they may possibly be intended to *take us by surprise*, seem to require our *second* thoughts.

The packet from Dublin was received after the article in this N<sup>o</sup>, referring to it, was printed. We shall, however, look farther into the 'corrections and improvements.'

In answer to the letter signed *Country Critical Observers*, we can only recommend a perusal of the excellent old fable of *The Old Man, his Son, and the Ass*.

P. 452. l. 5. for 'Sutures', r. *Sutures*.

472. l. 23. for 'Tiedman', r. *Tiedeman*.

# APPENDIX

TO THE

## NINETEENTH VOLUME

OF THE

## MONTHLY REVIEW

### ENLARGED.

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#### FOREIGN LITERATURE.

ART. I. C. M. WIELAND's *Sämmtliche Werke*: i. e. The Works of C. M. WIELAND, complete. Vol. V. to X.\* 8vo. Leipzig. 1795.

**W**IELAND is distinguished for ductility of imagination. His fancy, endowed with intuitive ubiquity, is alike at home in every place and every age, and knows how to invest the costume, and to think within the range of idea appropriate to its peculiar situation. Like the Dervis-friend of Fadlallah, he seems able to shoot his soul into the body of man or woman, libertine or sage, of ancient or modern, of Persian, Greek, or Goth; and, by a voluntary metempsychosis, to animate each with characteristic expression. Yet still it is *his* soul which pierces through every disguise; it is, with him the effect of art and skill to substitute himself for another: an observing eye discovers that the alteration is assumed. It is by means of his varied knowledge of every thing relating to the manners, superstitions, and history of different nations, that he contrives to personate all with so classical a propriety. It is Larive in Orestes, Larive in Orofman, always accurate, always admirable,—but still Larive. His characters are less the creation of a plastic genius than the mouldings of an accomplished artist: he does not animate his figures, like Prometheus, by putting fire within, but, like Pygmalion, by external touches of the chisel. Nor are his personages so varied as at first sight they appear. He imitates general, not individual, nature: with him every character

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\* Vide Appendix to our xviii<sup>th</sup> vol. p. 522.

is a species; and it is with a very limited number of these, that he has undertaken the variegated list of his dramatizations. Like the manager of a band of players, his Archytas of to-day is the Danishmend of to-morrow: Hippias appears again in the Calender, and even in Jupiter; and Danae recurs with prostituted frequency in Devedashi, in Thebes, and elsewhere.

*The Golden Mirror* occupies the sixth and seventh volumes of the collection. The scene of this novel lies in the harem of a Persian sultan, Shah-Gebal, whose vizir is required to amuse his tedious leisure by reading aloud the history of Shestiam. This supposititious chronicle forms a kind of philosophy of history, a generalized view of national event, an abstract or selection of those features which are common to the progress of all countries, but which are here predicated of one. It gives an account of the manner in which a people is likely to pass from savagism to civilization, and from refinement back to corruption and barbarism; from ignorance to superstition, and from superstition back to unbelief. Morals, frugality, religion, law, are described as the *cabesive*—libertinism, profusion, infidelity, licentiousness, as the *dissolving*—principles of society; and as succeeding each other with an habitual and possibly an irresistible alternation. The lecture is frequently interrupted by the conversations of the sultan, of the sultaneß Nurmahal, and of the other hearers, and by many amusive court incidents. A vein of severe satire, insinuated with oblique caution and dexterous urbanity, animates the narrative. Shah-Gebal is the very idea of a prince as he is likely to be, and is a masterly though not wholly original personification of the despotic character: for which, and indeed for the whole form of the novel, the younger *Credillon* has been consulted. Xasan is the prince as he should be. The fourth chapter will be the most convenient fragment to detach: We translate freely, but faithfully.

‘ The following evening, by the Sultan’s order, Danishmend thus continued his narration.

‘ The story of the Emir and of the fair slave was not long a secret, and this prince had the honour of being the first man of his description, who had appeared in these regions. The inhabitants of the house, male and female, could not recover from their astonishment. They had no conception how any one could be in his condition. Poor fellow! they all exclaimed, with a tone of compassion but little suited to console his regret. Indeed the Emir had seldom been less satisfied with his own reflections. The comparison which he was compelled to make between himself, an old man of two and thirty, and the silver-haired youth of eighty, who was his host, might well mortify him. He bit his lips, smote his forehead, and cursed, in bitterness of heart, his harem, his physician, his cooks, and the young madcaps who had encouraged him by their example and their principles so hastily to

He pondered his life. Exhausted with impotent fury, and harassed with a swarm of teasing thoughts, which made the very consciousness of existence a torment, he at length fell into a slumber; and, on his awaking, he felt much inclined to mistake for a dream the interval between his last two sleeps. At least he endeavoured to overcome the recollection of the less pleasant portion of his adventures; and, in the hope that new impressions might be conducive to this end, he opened a window commanding a prospect of the gardens stretching round the eastern side of the house. A pure air, freshened with a thousand vivifying odours, soon dispelled the gloomy mist which hung about his brow. He felt himself strengthened. This feeling kindled a new spark of hope in his bosom, and with hope returns the love of life. While he was contemplating these gardens, and, in spite of his habitual bad taste for the splendid and the artificial, could not avoid thinking them beautiful with all their useful simplicity and apparent wildness, he perceived the old man, who, half buried in shrubs, was employing himself in little garden-labours, of which the Emir had never deigned to acquire an idea. The desire of having explained whatever he saw that was strange and astonishing, in this house, induced him to walk down in order to talk with his aged host. After having thanked him for his affable reception, he began to express some wonder that a person of his years should be so upright, so active, so cheerful, and so capable of taking a share in the pleasures of life. "If thy silver hair and thine ice-gray beard did not point to extreme age," added he, "I should have taken thee for a man of forty. I beg thee to explain to me this enigma; what secret dost thou possess which can work such miracles?"

"I can give thee my secret in three words," replied the old man smiling: "*Toil, Pleasure, and Repose*, all in a moderate degree, in equal portions, and intermingled at the suggestion of nature, work this miracle, as thou callest it, in the simplest manner imaginable. A weariness not unpleasant is the hint which nature gives us to interrupt our labour by amusement; and a like suggestion warns us to rest from both. Toil keeps alive our taste for the pleasures of nature, and our ability to enjoy them; and only he, who for her pure and blameless delights has lost all relish, is condemned to seek in artificial gratifications a satisfaction which they cannot bestow. Learn of me, stranger, how happy we are made by obedience to Nature. She rewards us for it with the enjoyment of her best gifts. My whole life has been a long and almost unbroken series of agreeable moments; for a labour within reach of our strength, and accompanied by no embittering circumstance, is attended with a sort of gentle delight, of which the beneficial influence overspreads our whole frame: but, in order to be happy, through Nature's means, the greatest of her benefits and the instrument of all the rest, the Sensibility, must be preserved incorrupt. In order rightly to feel, it is needful rightly to think."

The old man saw by the looks of his guest that he was scarcely understood. "Thou wilt comprehend me better," continued he, "if I tell thee the history of our little colony: for in every other dwelling, so which chance might have led thee among these vallies, thou

thou wouldst have found all things nearly as with me!" The Emir expressed his willingness to listen: but, as he seemed to have a kind of wearied appearance, the humane old man proposed to him to sit down on a sofa, which stood in a summer-house or garden-hall, surrounded by lemon-trees; although he would himself have preferred to walk beneath the palms.

The Emir willingly accepted this offer; and, while a lovely young slave was serving them with the best Moka coffee, the cheerful antient thus began his narration:

"Tradition informs us that our forefathers were of Greek extraction, and by an accident, the particulars of which are uninteresting, were driven some centuries ago to take shelter among these mountains. They colonized these agreeable vallies, which Nature seems to have fashioned for the very purpose of concealing a small number of happy beings from the envy, and the contagious manners, of the rest of mortals. Here they dwelled contentedly, circumscribed within the narrow circle of natural wants, and in appearance so scantily provided, that the contiguous Beduins scarcely appeared to notice their existence. Time by degrees extinguished the traces of their origin; their language melted into the Arabic; their religion degenerated into a number of superstitious observances, of which they could give no rational account; and of the arts (to have excelled in which has given to the Greek nations an imprescriptible rank above all others) they retained only the love of music, and a certain innate inclination for the beautiful and for social gratifications, which furnished the wise lawgiver of their posterity with the ground-work on which he has known how to erect a little state of happy men. Anxious to eternize among themselves beauty of form, they made it a rule to admit into their colony only the loveliest of the daughters of Yemen; and this custom, which our lawgiver thought worthy of being consecrated into an inviolable duty, is no doubt the cause why, in all our vallies, thou wilt not have seen any one of this or of the other sex, who would not pass, out of our district, for a remarkably handsome person.

"In the time of my grandfather, the excellent man to whom we are indebted for our present constitution, the second and true founder of our nation, came by a chain of accidents into this region. We know nothing of his origin, nor of the events of his life prior to the time of his coming among us. He then appeared to be fifty years old, was tall, of a majestic figure, and of so attractive a behaviour, that in a short time he won every heart. He had brought with him as much gold as proved that he had no other motive for living with us than because he felt happy in our society. The mildness and pleasantries of his manners, the unaffected wisdom of his discourses, the knowledge which he had of a thousand useful and agreeable things, united with an eloquence which stole irresistibly into the soul, gave him by degrees a more unlimited authority among us than a monarch is wont to have over those who are born his subjects. He found our little nation capable of being happy; "and men, (said he to himself,) who for centuries have been contented without superfluities, deserve to be so. I will make them happy." He concealed his project for a long

long time; because he justly thought that he must make the first impression by his example. He settled therefore among us; lived at home as thou hast seen us live, and brought us acquainted with a number of conveniences and amusements which could not but excite desire. Scarcely had he gained this step, when he set about his great plan. A friend, who had accompanied him, and who was skilled in a high degree in all the fine arts, assisted in accelerating the execution. Many of our young men, after having obtained from the two friends the necessary preparation; laboured under their direction with astonishing enthusiasm. Wild tracts were cultivated. Artificial meadows and gardens, blooming with fruitful trees, supplanted arid deserts of thistle and heath. Rocks were shaded with newly-planted vines. In the middle of a small elevation, which overlooks the most beautiful of our valleys, ascended a round temple open on all sides, which was encircled at some distance by a grove of myrtle, covering the whole hill. Within the columns of the temple nothing was to be seen but an estrade, a few steps higher than the floor; and on this were placed three statues of white marble, which could not be contemplated without emotions of love and delight. This last work was a riddle to our whole people, and Psammis (such was the name of the extraordinary stranger) delayed giving them an explanation of it, until he perceived that the affectionate but reverential awe which they had conceived for him was no longer able to repress their inquisitive curiosity.

“ At length, on the morning of a fine day, which was since been the holiest of our festivals, he conducted a number of our people, whom he had selected as the most adapted to his purpose, to the summit of the hill; and, having seated himself among them beside the myrtles, he gave them to understand that he had come to them with no other view than to make them and their posterity happy; that he expected no other reward than the pleasure of attaining his end; and that he required no other condition from them than a vow to preserve inviolate the laws which he was about to give to them. It would take too long a time to relate what he said to convince his hearers, and what he did to accomplish his enterprise, and to give to it all the stability which a project founded on nature may derive from wise institution. A sample of his morality, which forms the first part of his legislation, will be sufficient to give thee some idea of his scope.

“ Each of us receives, at entering on his fourteenth year, when he takes a vow in the temple of the *Kharitai*\* to live agreeably to nature, some tablets of ebony on which this morality is written in golden letters. We always carry them about us, and consider them as holy things, as a talisman with which our happiness is associated. Whoever should undertake to introduce other principles would be considered as the corrupter of our morals, as the enemy of our welfare, and would be banished from our precincts. Hear, if thou art inclined, a fragment which I will read from these tablets.

“ The Being of Beings, (thus Psammis begins the introduction to his laws,) who is invisible to our eyes, incomprehensible to our un-

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\* *Huldgöttinnen*, the benevolent Goddesses, the Graces, the Charities, the Kindnesses,—how may it be rendered? *Rev.*

derstandings, and who has made us acquainted with his existence only by his benefits, hath no need of us ; and requireth no other acknowledgement from us, than that we suffer ourselves to be made happy.

“ Nature, however, whom he hath appointed to be the universal foster-mother, inspires with our first sensations those instincts, on the temper and concord of which our happiness depends. Her voice now addresses you through the lips of Plamnis ; his laws are no other than her laws.

“ She wills that you rejoice in your existence. Joy is the ultimate wish of every feeling being : it is to man what sunshine is to the plant. By a smile is announced the first evolution of humanity in the suckling, by its absence the approach of the dissolution of our being. Reciprocal love and benevolence are the purest springs of joy ; innocence of heart, and manners are the purest channels through which they flow.

“ These beneficent emanations of the divinity are what you have seen represented by the images, to which your common temple has been consecrated. Consider them as emblems of love, of innocence, and of joy. As often as the spring returns, as often as the harvest has been ended, and on every other holiday, assemble in the myrtle-grove—strow the temple with roses—and crown these graceful statues with wreaths of fresh flowers ;—renew before them the inviolable law to live faithful to nature—embrace each other amid these powers—and let the young conclude the festival under the delighted eyes of the old with dances and with songs. Let the shepherds, when her heart begins to awake from the long dream of childhood, steal alone into the myrtle-grove, and offer to love the first sigh which heave her swelling bosom ; Let the mother with the smiling babe in her arms often wander hither, and lull him by her songs into sweet slumber at the feet of the benevolent goddesses.

“ Hear me, ye children of nature : by this and by no other name shall your people henceforth be called :

“ Nature has framed all your senses, has framed every fibre of the wondrous web of your being, has framed your brain and your heart for instruments of pleasure. Could she more audibly declare for what purpose she created you ?

“ Had it been possible to fashion you capable only of pleasure, and incapable of pain, it would have been done. As far as was possible, she has shut every avenue to pain. As long as ye follow her dictates, it will seldom interrupt your enjoyments : when it intervenes, it will sharpen your sensibility to every fresh pleasure, and thus become a benefit. It will be to life as the shadows fleeting over a sunshiny landscape, as the dissimiles in a symphony, as the salt in your food.

“ All good resolves itself into pleasure ; all evil into pain : but the highest pain is the consciousness of having made one's self unhappy, (here the Emir heaved a deep sigh,) and the highest pleasure is a calm retrospect over a well-spent, remorseless life.

“ Never, children of nature, never be torn among you the monster, who finds a joy in seeing others suffer, or who is unable to rejoice in their felicity ! So unnatural an abortion cannot originate, where innocence and love unite to shed the spirit of delight on all that breathes. Rejoice, my children, in your existence, in your humanity.

nity. Enjoy as much as possible every moment of your lives; but never forget that, without moderation, even the most natural desires become a source of pain; that, by excess, the purest pleasures become poisons, which wear out the capability of future gratification. Temperance and voluntary abstinence are the surest preservatives against inanition and exhaustion. Moderation is wisdom, and to the wise alone it is granted to empty unto the last drop the full cup of unmingled bliss, which nature offers to every mortal. The sage often declines a present pleasure; not because he is a foe to joy, not because he weakly trembles at some imaginary demon who is angry when man is glad, but in order by his continence to lay by for the future a larger hoard of more perfect enjoyment.

“Hear, O ye children of nature, hear her unalterable law. Without labour there is no health either of soul or body; without health, no happiness. Nature has therefore refused to you the means of preserving and sweetening existence, unless you win them from her bosom by moderate toil. Nothing but labour proportioned to your strength will obtain for you the essential condition of all enjoyment, health.

“A sick or a sickly man is in every respect an unfortunate creature. All the energies of his being suffer from it; their natural proportion and counterpoise are disturbed, their vigor is enfeebled, their bent is altered. His senses convey to him false impressions of objects; the light of his understanding is obscured; and his judgment of the value of things bears to that of a sound man the same relation, as the fallow glimmer of a dying sepulchral lamp to the radiance of the sun.

“From the instant at which—and O! that from that time the sun were to you extinct!—from the instant at which intemperance or artificial gratifications shall have sown in your veins the seeds of lurking and painful diseases, will the laws of Pegasus have lost their power to render you happy. Then, wretched, cast them into the flames: then will the goddesses of pleasure be changed for you intouries: then return hastily into a world, in which uncorrected ye may with your existence at an end, and in which ye will at least enjoy the sad comfort of beholding on all sides partners of your misery!

“Never pursue, my children, a higher degree of knowledge than I have vouchsafed you. Ye know enough when ye have learned to be happy.

“Accustom your eyes to the beautiful in nature; and from her variously fair forms, her rich combinations, her charming colouring, store your fancy with ideas of beauty. Take pains, on all the works of your hands and of your intellect, to impress the seal of nature, simplicity, and ornament untrained. Let every thing that surrounds you in your dwellings recall to you her beauties, remind you that you are her children.

“All the other works of nature appear but as the sports and exercises by which she was preparing herself for the formation of her masterpiece, Man. In him alone she seems to have united every excellence possible on this side of heaven. On him alone she seems to have laboured with the love and glow of an enraptured artist. Yet has she calmly left it in our power to finish or to mar the sketch. Why did



she so? I know not. From what she has done, however, we must infer what we are to do. Every harmonious movement of our bodies, every soft sensation of joy, of love, of tender sympathy, embellishes. Every irregular or over-violent movement, every impetuous passion, every envious and malevolent emotion, distorts our features, envenoms our looks, and degrades the lovely form of a man to a visible resemblance with that of some disagreeable brute. As long as goodness of heart and cheerfulness of soul shall inspire your actions, ye will remain the fairest of mankind.

"Next to the eye, the ear is the most perfect of senses. Accustom it to a delicate expressive melody, which breathe the finer feelings, which thrill the heart with sweet vibrations, or lull the slumbering soul into soft dreams. Joy, love, innocence, attune man to harmony with himself, with all good men, and with all nature. As long as they dwell within, the habitual tone of your voice, all your language, will be music.

"Plammis has unfolded to you new sources of agreeable sensations: through his means, the repose is voluptuous which you enjoy when wearied with your daily labour: through his means, agreeable fruits transplanted into this foreign soil delight your palate: through his means, wine inspires you to higher hilarity, to open-hearted converse, and to sportive wit, without which its best relish is wanting to the social feast. In love, which ye know but in the low shape of a natural want, he taught you to find the soul of life, the source of the fairest enthusiasm, and of the purest voluptuousness of the heart.

"O my children, what pleasure, what agreeable sensation, could I wish to withhold from you? Not any one, certainly not any one—that nature intended for you: in this, unlike those who would annihilate the man, in order to vain and ridiculous attempt!—to evolve a god from his ruins. I recommend to you moderation; but for no other reason than because it is indispensable towards defending you from pain, and preserving you capable of enjoyment. Not, out of indulgence towards the frailness of nature, I allow—no, out of obedience to her laws, I command—you to gratify your senses. I abolish the deceptive distinction between the useful and agreeable. Know that nothing deserves the name of a pleasure which is to be purchased with the suffering of another, or with posterior repentance; and that the useful is only useful because it preserves from disappointment, or is a fountain of satisfaction. I abolish the absurd opposition between different kinds of pleasure, and establish an eternal compatibility between them, by revealing to you the natural share which the heart takes in every sensual, and the senses in every internal pleasure. I have multiplied, refined, ennobled your joys—what can I do more?

"One thing, and the most important of all!

"Learn, my children, the easy art of extending your happiness into infinity, the sole secret for approaching as nearly as may be to the felicity of the gods, and,—if so bold a thought may be allowed,—for imitating the bliss of the author of nature.

"Extend your benevolence over all nature—love whatever partakes with you of her most universal gift, existence.

"Love every one in whom ye behold the honoured traces of humanity, even where they seem in ruin.

"Rejoice

“Rejoice with all who rejoice: wipe the tears of remorse from the cheeks of punished folly; and kiss from the eyes of innocence the tears of sympathy.

“Multiply your existence by accustoming yourselves to love, in every man, the image of your common nature; and, in every good man, another self.

“Taste, as often as ye can, the godlike pleasure of rendering others happier;—And thou unfortunate, whose bosom heaves not with fellow-feeling at the mere thought of this, fly, fly for ever from the dwellings of the children of nature!”

The history of *Danishmend* is exactly comprehended in the eighth volume. It narrates the conduct of this excellent vizir during his disgrace with Shah-Gebal; and it represents him as choosing his residence under a fictitious name among the simple mountaineers of a remotely eastern province, and as endearing himself to their gratitude by his wisdom and his example. During his sojournment, some Hindoo priests, or Calenders, and Devadassi, a dancing girl, introduce themselves among the innocent tribe. The vices and corruptions of a seductive civilization now break in. The worth of *Danishmend* becomes odious; and he is expelled by the corrupted people. At length they discover their error; and, after having tasted of the tree of the knowledge of evil, they agree to revert to their pristine rectitude. They send an embassy to *Danishmend*; who, in the mean time, has been reconciled with Shah-Gebal, and he returns to them as governor of the province.

*Musarion* is a didactic poem of three books, in an epic form. Fanius, an Athenian spendthrift, is come to reside on a small farm by the sea shore, the only remnant of his patrimony. He begins to persuade himself that he despises the splendid pleasures which he is no longer able to purchase, and that he sincerely is the Stoic which he professes to be. His guests are, Theophrastus a Platonist, and Cleanthes a Cynic; two disputatious philosophers, who at length fairly attempt to decide by weight of fist the preference between their systems. Musarion, an accomplished courtesan whom Fanius had pursued in vain during his prosperity, arrives. The Stoic flies from her converse, and refuses to shelter her under his roof; she banters him about his system; and she quarters herself in the house. It is supper-time. A female slave of Musarion has brought an elegant desert of preserves and delicate wines. Musarion defends the Epicurean system, in opposition to the three philosophers, with exquisite courtesy. By and by, the Cynic is carried drunk into the stable: the Platonist is overcome by a very sensual passion for the female slave; and the Stoic falls in love anew, and consents that the generous Musarion should embellish his farm with her residence.

residence and her fortune. Of all the poems of WILKINS this is the most exquisitely finished;—there is not a line of which the construction, the melody, the imagery, has not undergone the severest investigation, and been re-touched with an ever-sharpened chisel. It retains withal an inexpressible ease and grace. The playful and delicate wit with which the whole narrative is conducted, the accurate view which it exhibits of the spirit of Athenian philosophy, and the dexterity with which the unfrained incidents are made to come in aid of the theoretical propositions, give to the whole an interest and an excellence not attained, we believe, in any other didactic poem of equal compass.

Other poems, on subjects of Grecian philosophy, and a legend entitled *Sixtus and Clara*, complete the ninth volume. The tenth opens with *The Graces*, a narrative originally intended to be in rhyme, but with which the author was imperfectly satisfied:—he has therefore retained in verse the fragments which pleased him, and has connected them with intervals of prose. It also contains four comic tales, *Diana and Endymion*, the *Judgment of Paris*, *Aurora and Cephalus*, and *Combabus*; and it is terminated by *Shah Lolo*, an Eastern tale.

We shall resume this publication as other volumes reach us.

Tay.

ART. II. CAROLI MORGENSTERN *de Platonis Republicâ Commentationes tres*; i. e. Three Commentaries concerning the Republic of Plato. By CHARLES MORGENSTERN. 8vo. pp. 314. Halle. 1794.

AT a period in which the obstinate retention of custom in governments appears peculiarly froward, and in which the gambling zeal of subjects for innovation is eminently forward, it is peculiarly the duty of learned men to turn their attention towards elucidating those standard works, which at similar seasons of intellectual turbulence have been given to the world by distinguished philosophers, as beacons to warn or to direct the course of popular movement. To this class of writings belongs the Republic of Plato. The instructions of Socrates had evidently formed a party in the state of Athens, favourable to the reform or metamorphose of its civil and religious institutions: but the views of this sect were disappointed by the arbitrary execution of its guide. Some of his more distinguished pupils absented themselves, under various pretexts, for a time, from the city; and, after their return, they endeavoured to avenge the resistance of their projects, by exalting the character of their leader and embellishing the shape of their schemes. Such, probably, were the circumstances in which Plato composed his book, which was published apparently about the close of the

46th

96th Olympiad; since the *Eumoniaeum* of Aristophanes, performed in the 97th, evidently glances at this work, and holds up its more prominent eccentricities to public laughter.

The first of the *Commentaries* before us discusses the scope and aim of the republic of Plato, and labours to shew that the author had not so much in view to embody his idea of a perfect Commonwealth, as to enforce a peculiar theory of moral conduct under the name of Justice, in which he places the highest perfection and sovereign good of man.

The second, with much clearness and compression, sketches the outline of Plato's moral system, and its grounds of proof.

The third analyzes his plan of constitution, and the spirit of his legislation, so as to soften down the offensiveness of what has been termed paradoxical and absurd. The author is struck with the strong resemblance of mind and manner between Plato and Rousseau, and pursues at length, and in a most interesting detail, the detection of this coincidence.

The volume concludes by announcing a more extensive work in continuation of the same subject, consisting of an abridged translation, with copious notes, of the Greek original. We are persuaded that every reader of these *Commentaries* will look forwards to its appearance with impatient interest, as likely to combine the lessons of the scholar and the philosopher.

Tay.

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ART. III. *Essais sur la Peinture, &c. i. e. Essays on Painting.* By DIDEROT. 8vo. pp. 420. Paris, 1795. De Boffe, London. 5s. sewed.

THE influence of DIDEROT has been less known than felt in the world of letters. He was, however, one of the few original minds of France, and a most clear-sighted apostle of the irreligious sect. He consecrated more than twenty years of his life to planning, compiling, and superintending the first edition of the *Encyclopædia*. His judgment distributed the vast labour; and his versatile industry completed articles in any department which his co-operators hesitated to undertake. A fictitious signature concealed the multiplicity of his contributions, when he suspected the soundness or started at the consequences of his instructions. The imperfect collection of his works, which appeared in 1782 in 6 vols. 8vo. injured his reputation, by preserving some insignificant translations, and a filthy novel which he had disavowed. The *Code de la Nature*, contained in this edition, decides his place among the most determined levellers. His *Père de Famille* is perhaps the best drama of the French stage. His critical writings are of great value, and display acuteness of judgment and freedom from prejudice.

judice. He was passionately fond of Richardson; and he often dares to proclaim his contempt for the artificial manner of the French.

These *Essays on Painting*, now first given to the public, are not at all inferior to those on *Dramatic Poetry*. They are written, if possible, with more liveliness, and with bolder appeals to common sense against the conventional rules of the academy, and the technical jargon of connoisseurship.

A few extracts will suffice.

"I will endeavour to unravel, in one or two instances, the hidden thread which guides a good artist in the delicate choice of his accessories. Almost all painters of ruins exhibit, along with their deserted edifices, fallen columns and towers in rubbish, a violent wind blowing, a traveller carrying his knapsack and passing on, a woman fatigued with the weight of a child wrapped with rags and passing on, and men cloaked up to the nose riding by. What suggests these accessories? Affinity of ideas. Every thing passes away, man and the dwellings of man. Change the sort of edifice in ruin: instead of the tower put a mausoleum—the affinity of ideas will now suggest to the artist different accessories. The weary traveller will have laid down his bundle, and be resting with his dog on the steps of the tomb. The woman will be seen sitting down to soothe her child. The men will have turned their horses loose to graze, will be stretched on the grass in quiet converse, or asleep, or reading the inscription on the monument. Why? because ruins are a place of peril, but tombs a kind of asylum; because life is a journey, but a tomb the habitation of repose; and man willingly sits down where the ashes of man are at rest. It would be a solecism for the traveller to be trotting past the tomb, and sleeping among the ruins. If the tomb admit, in its neighbourhood, moving beings, it must be the bird hovering aloft at a great height, or perhaps labourers whose occupation withdraws their attention from the termination of life, and are carelessly singing at a distance. I might go on with the illustration. Painters of history and landscape in like manner vary, contrast, and diversify, their accessories, so as to favour the leading impression of the scene.

"I sometimes ask myself why the open and insulated temples of the ancients are so beautiful, and produce so much effect. Is it because they decorated the four fronts without destroying their simplicity; or because their being accessible on every side is an image of security? Even kings that their palace-gates: their august character cannot defend them against the wickedness of men! Is it because, placed on a lonely site, surrounded with the brown horror of an old forest, the gloom of superstitious ideas more easily overcame the soul with its peculiar emotion? The divinity speaks not amid the tumult of cities, but loves silence and solitude. To those temples, too, the homage of man was carried in a more hidden and in a freer manner. No set days collected an unwilling assemblage; or, if they did, on those days the concourse of crowds destroyed their august impression. The communion with silence and with solitude was broken."

• I think

‘ I think that the pictures, with which our temples are decorated, being made only to engrave on the memory the exploits of the heroes of religion, and thus to increase the veneration of the people for them, it is by no means indifferent whether the artist be good or bad. In my opinion, a church painter is a species of preacher, clearer, more striking, more intelligible, to the common sort, than the rector or his curate. These talk to ears too often deaf; a picture speaks to the eye, like the aspect of Nature, our great instructor in all things. I go farther; I consider iconoclasts and despisers of processions, images, statues, and all the parade of external worship, as an executive power in concert with the philosopher who would overthrow superstition; with this difference, that the soldiers do her more harm than their General. Suppress the outward and visible signs, and the rest will soon be reduced to a metaphysical jargon of as many forms as there are heads. Suppose, for a moment, that all men were to become blind: in ten years, they would dispute and fight about the colour of the most familiar objects. In like manner, in religion, suppress all address to the senses, and they will pull one another to pieces about the most unimportant articles of faith. These absurd rigorists in religion do not know the effect of pompous ceremonies on the multitude. They have never seen our adoration of the cross, our Good Friday, the enthusiasm of the multitude on the anniversary procession of the sacrament (Fête-Dieu). Even I at times catch their enthusiasm. I cannot behold that slowly moving train of priests in sacerdotal habits, those young *acolytes* in white surplices with a broad azure belt strowed flowers before the consecrated elements, the throng which precedes and follows in religious silence, men bowing their very foreheads to the earth:—I cannot hear the grave pathetic song chaunted by the priests, and then chorused by infinite voices of men, women, and young girls;—without my very bowels yearning and my eyes filling with tears. I knew a protestant painter, who told me that he had never seen the Pope officiate in St. Peter’s, amid his cardinals and prelacy, without turning catholic:—he resumed his religion at the door. They say, however, that these images, and these ceremonies, lead to idolatry. What then? It is diverting to see mythologists (*marchands de mensonges*) afraid of having a fable too much in their golden legend. My friend, if we prefer truth to the fine arts, let us pray for the iconoclasts.’

These Essays merit translation. Our royal academy-exhibition would rapidly improve, beneath the lash of so rational a critic as the French painters found in the year 1765. To translate this volume well, however, requires a writer conversant with art. Neither ought it to be concealed that the work contains some passages scarcely legible in a Christian country, particularly in page 58. In such exceptionable places, how is a translator to proceed? Is he to veil, to disfigure, to suppress; or is he to give the passages faithfully, in all their naked profaneness, accompanied with a note in behalf of universal toleration, and the liberty of the press?

‘*Hay.*

ART.

ART. IV. *Mémoires pour servir à l'Histoire de la Guerre de la Vendée, &c.* par LOUIS-MARIE TURREAU, ex Général en Chef de l'Armée de l'Ouest. 8vo. pp. 250. 5s. sewed. De Boffe, London, 1796.

ART. V. *Memoirs for the History of the War of la Vendée.* Translated from the French of LOUIS-MARIE TURREAU, &c. 8vo. pp. 200. 4s. sewed. Debrett, &c.<sup>a</sup>

THESE memoirs will probably be well received in England. They apparently aggrandize the danger and extent of the rebellious movements of the inhabitants of Vendée, in order to enhance the merit of this Republican General, and to apologize for the feverities employed in suppressing this insurrection; and these exaggerations will form a welcome defence for those persons here, who projected and undertook the useless invasions of France which were to have encouraged whole provinces to declare for the Catholic and Royal Army.

The insurgents are thus described, p. 30.

\* The *Brigands*, favoured by accidents of nature, have their peculiar tactics, which are perfectly adapted to their local circumstances. Aware of the superiority derived from their mode of attack, they never suffer themselves to be surprised. They fight only where they like and when they like. Their dexterity in the use of fire arms is so great that no known nation, howsoever skilled in the manoeuvres of war, turns a gun to such account as the smuggler of Lorou and the poacher of Bocage. Their attack is a terrible irruption, sudden and almost always unexpected, because it is difficult in Vendée to reconnoitre well, to obtain intelligence, and consequently to be on guard. Their order of battle assumes the form of a crescent. Their wings, pointed arrow-wise, consist of their best gunners, who never fire without aiming, and who seldom miss a mark within reach. You are crushed beneath converging fires before you have time to get ready; and this with a levelling havoc, of which artillery is scarcely capable. They await no word of command to fire: they have never learned to fire in battalions, in ranks, in platoons: yet their fire is equally profuse and unremitted, and far more destructive than ours. If you withstand their onset, they will rarely contest the victory; but small is your gain; their retreat is so rapid, that it is difficult to overtake them, as the country no where permits the use of cavalry. They disperse and escape through by-ways, hedges, bushes, lanes, and woods, of which they know every outlet and inlet. If obliged to yield to their attack, your retreat is as difficult as theirs is easy. They spy you, cross on you, every where. They pursue with an alacrity, an order, a fury, inconceivable. They run to attack and to victory as they do in retreat: but they can charge their guns marching and running; and this incessant mobility does not disappoint their fire of its briskness and sharpness. This war has a character so singular,

\* This translation is 'printed for M. Peltier:' but we know not whether he be the translator.

that

that it must be tried to be understood; and a general officer, laurelled in ten campaigns on the frontier, would still arrive a novice in Vendée.

Having, in the first part, given a topographical description of the revolted district, the author proceeds in the second to collect such historical notices of the different *phases* of the rebellion, as relate to the events which preceded his arrival. The third part narrates the arrival of commissioners from the Convention at the head-quarters of the national army, and describes the plan of operations concerted between them and the republican Generals *Caulain and Turveau*, criticizes this plan, and narrates its event. The fourth and last part embraces a period of conflict, in which the chief responsibility had devolved on the latter General; whose conduct at this period appears to have obtained only that hesitating approbation which, to persons so impatient of inglorious obscurity as the French, is itself a severe punishment.

An Appendix is annexed concerning the army of *Stoffet*, extracted from another account of this war published by *Goussaud Lechaux*. We look forwards with interest to some narrative of the remaining incidents until the complete reduction of those persevering partizans, and the execution of their chiefs.

Tay.

ART. VI. *Tableau de l'Europe, jusqu'au commencement de 1796; et Pensées sur ce qui peut procurer promptement une Paix solide. Sui-vi d'un Appendix, sur plusieurs Questions importantes. Par M. DE CALONNE, Ministre d'Etat.* 8vo. pp. 280. 5s. sewed. De Boffe, London. March 1796.

ART. VII. *The Political State of Europe, at the Beginning of 1796, &c. &c. By MONT. DE CALONNE. Translated from the French MS. by D. ST. QUENTIN, A.M.* 8vo. pp. 280. 5s. sewed. Dobson.

THREE considerations were originally published piecemeal in the *Courier de l'Europe*, a political journal under the direction of the author's brother. An anonymous edition of the collective fragments made its appearance at the beginning of the year, of which we suppress all account, since it must be considered as a publication withdrawn. They are now re-printed with variations and improvements, and subscribed with the eminent name of the author. A translation made under his inspection introduces the work to the English public.

It has two principal objects. The first is to shew that the re-establishment of order, (i.e. monarchy) in France, is *no longer* to be expected from the mere force of arms, and can only be effected by a general impulse and unanimous resolution of the



the whole nation ; to intimate a conviction that the nation is very well disposed to receive this impulse ; and to evince that, in the present moment, the only certain means of turning the tide of popular prejudices in favour of monarchy would be to declare in a solemn manner, *and to adhere to the declaration*, that monarchy should be erected on a constitutional basis, regulated and tempered by laws that should have a sufficient safe-guard to render them fixed and immovable.

The second object is to shew that the doctrine, which still is the basis of the pretended French Constitution, having subverted the foundations of all society, the existence of that government is a danger which threatens all other states in an *increasing degree*, and in the inverse ratio of their geographical distance from Paris (poor London ! ) ; that to recognize and make peace with this republic will insure the universal triumph of liberty, atheism, equality, confiscation, regicideism, and the rights of man ; that patience and pamphlets will soon overturn it ; and that a *good peace* is only practicable with the future French monarchy.

This entertaining speculation will be read with interest by men of all parties, as well on account of the known ability and character of the author, as on the subject on which he treats. The arguments advanced in support of his first object are more palpable than those which defend the second. He is certainly a man of great ingenuity, and occasionally displays the ambidexterity of a trained literary fencer. He is able to contemplate things in different points of view, to prolongue a line of event towards its several possible terminations, and to detect, with great appearance of probability, the inclination of its course. Such a mind seems fitter for an observer than a partizan : but, when it does from personal motives decidedly take a side, it should sacrifice the vanity of displaying the comprehension of its views, to the higher interest of enforcing the line of conduct which it recommends by the appropriate arguments. In the present form, this pamphlet answers itself. It often becomes matter of perfect astonishment to the reader to find that, from premises thus stated, inferences should be drawn that are the very reverse of those which a person, whose mind is not pre-occupied, would naturally deduce. Professedly, the work recommends a continuance of the war until a counter-revolution ; yet the friend of peace will observe in it, with satisfaction, long details of circumstances which forbid all hope of struggling with advantage. The like is so apparent on the topic of finance, that M. d'Ivernois has epigrammatically suggested to the author that " he has at no time discontinued to deserve well of the Republic."

From

From the collateral matter, we shall select some observations on the necessity of public worship :

• True policy requires, that particular attention should be paid to exterior worship, and that the government should see it countenanced and respected. Men in general require sensible images ; they must have symbols and visible rites to bind them to their spiritual duties. The sentiments of adoration, of gratitude and submission, which they owe to the Eternal, would not make on their minds a lively and durable impression, if they were not excited and mutually communicated by external signs.

• The necessity of a religion, therefore, includes the necessity of a worship. The most savage nations have one. To tolerate a difference of worship is not repugnant to the wisdom of a constitution, nor to the happiness of a state ; there are several examples of it : but to adopt none, to favor none in particular, to look upon every kind and form with the same indifference, is an absurdity and want of political sagacity, of which it was reserved for the authors of the new French constitution to give so glaring an instance. They have declared that the expence of any worship whatever could not be the object of a public contribution : consequently there can be no temples, for where is the individual who would build them at his private expence ? They have added, that no worship is to be paid by the Republic, consequently no clergy, for on what could they subsist ?

• Does not this indifference to public worship, expressed in a manner which denotes a contempt for the object itself, this decree which condemns to indigence the ministers of the altars, in order to make them fall into contempt, this singular affectation of omitting every mention of religion in the chapter on the *duties of man*, manifest an open intention to abolish every principle of religion ? But if it were not evident that this was their intention, it would be at least the excess of political ignorance not to admit, nor to defray, a national worship.

• I understand by national worship, that of the religion generally practised and revered by the nation. This worship should be protected by government, and provided with every requisite ; it is in this sense that it should be rendered predominant, without being exclusive. It would be against the holiness of religion to suppose it intolerant ; it would be perverting its celestial origin to think that it required compulsion in order to establish its spiritual empire : but let those who govern a nation do every thing in their power, without command and constraint, to rally every homage around the same worship ; let them favor it by all preferences compatible with the right every one has to justice ; let them excite others to submit themselves to it ; not by their authority, but by their example. Such expedients will be both wise and just.

• The multiplicity of religions, when government gives no preference to one more than to another, when it treats them all indistinctly, and abandons them to their reciprocal rivalries, must naturally produce a continual source of endless dissensions and animosities ; whilst, on the contrary, a public worship, whose uniformity should be fixed, not by the law, but in consequence of the general wish of

the whole state, is a sacred bond of society, which unites the citizens at the foot of the altar; excites them to fraternity by the performance of the same duties, and contributes more than any other worldly expedients, to enforce public order and civilization, by every means which the identity of sentiments, and the harmony in religious practices may produce in co-operating to the general welfare.

' A wise and well organized government will not suffer any of these precious advantages to be lost; it will know how to bend the will of all towards a sound morality, without restraining the liberty of conscience; and without proscribing any other religion, to procure a just pre-eminence to the *national* established worship. To this religion it will erect temples, spacious enough not to require too great a multiplicity; it will not display any ostentatious luxury; but it will have them of a noble architecture, of pure decorations, of a majestic simplicity, that may inspire the idea of the Supreme Being \*. It will, likewise, contribute to the pomp and splendor of religious ceremonies, which, without the show of an useless magnificence, and free from every species of superstition, should be truly imposing and magnificent.' *From the translation.*

' We agree with the author in hoping that the ultimate consequences of the French revolution

' Will be pleasing to all the friends of concord and humanity. Whereas the contrary visions hold out no relief to our wearied imagination but at the end of a chain of innumerable evils; they afford no other prospect to our affrighted view but heaps of ruins, the serpents of discord, the daggers of avenging furies; nothing, but spectres of famine, unextinguishable flames of war, the shocks of contending parties, worked up to an excess of madness, and all the monstrous effects of blind despair.

' *Monstrum horrendum, immane, ingens, cui lumen ademptum.*

' Too long, and much too long, have these horrible phantoms harrowed up our souls. Let us turn to a prospect less disgusting; let us hope that it will still brighten and repay us for all the horrors of the past. Why not cherish the pleasing idea that France, having at length emerged from the abyss in which she has plunged herself, may be able to effect an advantageous reform, give new springs of encouragement to every class of her citizens, and plant fresh seeds of a general amelioration? Why not admit the cheering supposition, that

' \* I am far from presuming to place the heathen temples above the Catholic churches, nor even to compare them, with respect to their different destinations: but are we then allowed to judge from what remains of the temples of Greece and ancient Rome, and to maintain that they were better constructed and more convenient for their object than the greatest part of modern churches? I except the incomparable Basilic of St. Peter at Rome, St. Paul in London, St. Geneva and Notre-Dame at Paris, St. Amand in Flanders, and some others of the same kind. But how many others are there not, the childish decorations of which are more adapted to remove than to recall the idea of the Divinity?'

when

When every species of calamity is at length exhausted, every kind of restoration may become practicable? If the scourge of the Revolution has destroyed every existing good, has it not likewise destroyed every obstacle to perfection? By levelling the edifice to the ground, has it not afforded the means of rebuilding it on a more regular plan? And however destructive its effects may have been to the morals of the nation, may not the energy and firmness it has given the French character, too much softened before by luxury, be attended with the most beneficial consequences? Man would be too wretched, if no good was to arise from so many calamities, which afflict the globe he inhabits.

It has been observed by naturalists that in America, where the most terrible hurricanes prevail, *the more impetuous and violent they are, the more abundant are the crops of every kind which succeed, and that they hasten the re-productions of the earth; as if these terrible agitations were necessary to increase her fecundity, thus following the order of nature, which provides for generation by means of destruction.*

May the God of MERCY, who guides the moral as well as the physical world, grant that those happy effects, which often follow phenomena that seemed to portend a total annihilation of nature itself, may likewise result from those political phenomena with which it has pleased him, in his wrath, to afflict a great Nation! Let us not oppose his mysterious designs, always wise, always beneficent, by our limited conceptions, our lawless desires and eternal animosities!

Tay.

ART. VIII. *Paris, pendant l'année 1795 et l'année 1796.* i. s. Paris, during the Years 1795 and 1796. By M. PELTIER. Vols. II. III. IV. V. Nos. ix. (Aug. 1, 1795-) to xlii. (March 12, 1796) 8vp. 1s. 6d. each. De Boffe, London.

As the first volume of this weekly publication was noticed at length, p. 592 et seq. of our 17th volume, it will be the less necessary to dilate on the four new volumes which have reached us. They do not decline in interest and variety, as usually happens in similar perennial publications. A regular survey is totally impossible. We must fly from flower to flower.

In No. xi. occurs an analysis of the celebrated M. Meunier's Adolphus, or Elementary Principles of Politics. This work is a dialogue between a young zealot of the modern doctrines, and an old man, who, before the revolution, foresaw the consequences which they were to produce. In this character, the author seems to personify himself; and he persists in maintaining that the *sovereignty of the people*, *political equality*, and the definition of law by the words *general will*, are phrases subversive of all social order, although authorized by *Rousseau*, and by the constitution-mongers of France. He still thinks a re-

\* Valmont de Bomare, in his Dictionary of Natural History, vol. 4. word, *Hurricane*.

publican government impracticable in that country:—never, says he, will you consolidate a thing unseen on earth, a republic of twenty-four millions of men. One of the chapters which merits most attention is superscribed “on Democratic Despotism.” The republics of Greece, Rome, and Carthage, says M. Mounier,—although they made many efforts to keep under the popular spirit, although they excluded a majority of the inhabitants from the rights of citizenship, although their constitutions have been condemned by our new philosophers as in reality aristocratic,—perished by excess of democracy, which at length burst all bounds. This was the cause of the imprudence which ruined Carthage, overset the majority of Greek cities, filled them with turbulent factions during the Peloponnesian war, and destroyed every means of repelling a foreign yoke. What ought, moreover, to render democracies odious to the friends of liberty, is the danger of their terminating in the tyranny of one. The favourite of the multitude, when he has ascended to supreme power, is often their worst oppressor. Even at Lacedemon, where hereditary royalty served as a counterpoise to the excessive power of the popular magistrates, the ephori formed a succession of tyrants. All the other usurpers of sovereignty in the Greek cities made use of the power of the multitude to enslave them. Julius Cæsar marched towards Rome in defence of the rights of the tribunes of the people, as Robespierre slaughtered the French in the name of liberty.

In No. xiv is examined an elegant work of M. Marnetia, intitled *Qu'est ce que la Constitution de 1795? What is the Constitution of 1795?* whence it may be inferred that the friends of liberty, the most hostile to popular influence, are falling in with the present form of government in France, and are disposed to expect from it the sedate energy and the firm calmness which can command without butchery, and repair without ruin.

In No. xviii, (3d October 1795,) the anecdote occurs that the Parisians, on the performance of Grebillon's *Rhadamiste and Zenobie*, encored twenty-two times (is this credible?) the following lines:

“ *L'Armenie, occupée à pleurer sa misère,  
Ne demande qu'un roi qui lui serve de père :  
Nos peuples désolés n'ont besoin que de paix,  
Et sous vos loix, Seigneurs, nous ne l'aurions jamais.*”

In No. xxi, the dialogue between a royalist and a monarchist (who are very opposite characters, it seems, in the present state of affairs,) throws much light on the spirit of Parisian opinion.

No. xxv announces the publication, by subscription, in one volume 8vo. of a *Pasigraphy*, or scheme of universal language, intelligible

intelligible without translation in every country, and consisting of 12 characters only, by M. de Memieu; of which we have already given some particulars in our Review for March last, p. 357.

No. xxxiv and xxxv contain biographical anecdotes of the Count de Buffon, extracted from a manuscript journey to Montbart in 1785 by *Herault de Sechelles*. The work was in the press when *Robespierre* sent the author to the scaffold. We shall select some of the passages:

‘ I beheld a fine figure, noble and placid. Notwithstanding he is 78 years old, one would not attribute to him above 60 years; and although he had spent sixteen sleepless nights, in consequence of being afflicted with the stone, he looked as fresh as a child, and as calm as if in health. His bust, by *Houdou*, appears to me very like; although the effect of the black eyes and brows is lost.

‘ His white hair was accurately dressed: this is one of his whims, and he owns it. He has it papered at night, and curled with irons sometimes twice in a day, in the morning and before supper. He had five small curls on each side. His bed-gown was a yellow and white stripe, flowered with blue.

‘ His voice is strong for his age, and very pleasant: in general, when he speaks, his looks are fixed on nothing, but roll unguardedly about. His favourite words are *tout ça* and *pardieu*, which recur perpetually. His vanity is undisguised and prominent: here are a few instances.

‘ I told him I read much in his works. “What are you reading?” said he. I answered, the *Vues sur la Nature*. “There are passages of the highest eloquence in them:” replied he instantly.

‘ His son has erected a monument to the father in the gardens of Montbart. It is a simple column near a lofty tower, and is inscribed

*Excelsæ turri humilis columna*

*Parenti suo filius BUFFON, 1785.*

‘ The father burst into tears on seeing this monument, and said to the young man, “Son, this will do you honour.”

‘ The son shewed me about the grounds. We came to the closet in which this great man laboured; it is in a pavilion called the tower of Saint Louis, and it is up stairs. The entrance is by a green folding door. The simplicity of the laboratory astonishes. The ceiling is vaulted, the walls are green, the floor is in squares; it contains an ordinary wooden desk, and an arm chair: but not a book nor a paper. This nakedness has its effect. The imagination clothes it with the splendid pages of Buffon. There is another sanctuary in which he was wont to compose;—“The Cradle of Natural History,” as Prince Henry called it, when he went thither. It was there that *Rousseau* prostrated himself and kissed the threshold. I mentioned this circumstance to Buffon. Yes, said he, *Rousseau* bowed down to me. This cabinet is wainscoted, furnished with screens, a sofa, and with drawings of birds and beasts. The chairs are covered with black leather, and the desk is near the chimney, and of walnut-tree. A treatise on the loadstone, on which he was then employed, lay on it.

His example and his discourses convince me that he, who passionately desires glory, is sure in the end to obtain it. The wish must not be a momentary but an every day emotion. Buffon said to me on this subject a very striking thing—one of those speeches which may be the cause of a great man hereafter: "Genius is only a greater aptitude to *patience*." Observe, that patience must be applied to every thing: patience in finding out one's line, patience in resisting the motives that divert, and patience in bearing what would discourage a common man.

I will mention some facts of Buffon. He would sometimes return from the suppers of Paris at two in the morning, when he was young. A boy was ordered to call him at five, however late he returned; and, in case of his lingering in bed, to drag him out on the floor. He used to work till six at night. "I had at that time (said he) a mistress of whom I was very fond: but I would never allow myself to go to her till six, even at the risk of finding her gone out."

He thus distributes his day. At five o'clock he rises, dresses, powders, dictates letters, and regulates his household matters. At six he goes to the fore-said study, which is a furlong distant from the house, at the extremity of the garden. There are gates to open and terraces to climb by the way. When not engaged in writing, he paces up and down the surrounding avenues. No one may intrude on this retreat. He often reads over what he has written, and then lays it by for a time. "It is important," said he to me, "never to be in a hurry: review your compositions often, and every time with a fresh eye, and you will always find that they can be mended." When he has made many corrections in a manuscript, he employs an amanuensis to transcribe it, and then he corrects again. He told M. de S—— that the *Etudes de la Nature* were written over eighteen times. He is very orderly and exact. "I born (said he to me) every thing which I do not intend to use: not a paper will be found at my death."

I resume the account of his day. At nine, breakfast is brought to him in the study. It consists of two glasses of wine and a bit of bread. He writes for about two hours after breakfast and then returns to the house. He does not love to hurry over his dinner; during which he gives vent to all the gaieties and trifles which suggest themselves while at table. He loves to talk smuttily; and the effect of his jokes and laughter are heightened by the natural seriousness of his age and calmness of his character; but he is often too coarse as to compel the ladies to withdraw. He talks of himself with pleasure, and like a critic. He said to me, "I learn every day to write; in my latter works there is infinitely more perfection than in my former. I often have my works read to me, and this mostly puts me upon some improvement. There are, however, passages which I cannot improve." In this openness there is a something interesting, original, antique, attractive.

Speaking of *Rousseau*, he said, "I loved him much until I read his Confessions, and then I ceased to esteem him. I cannot fancy the spirit of the man; an unusual process happened to me with respect to him: after his death I lost my reverence for him."

This

• This great man is very much of a gossip, and, for at least an hour in the day, will make his hair-dresser and valets tell all the scandal of the village. He knows every minute event that surrounds him.

• His confidence is almost wholly engrossed by a Mademoiselle *Blesseau*: a woman now forty years old, well-made, who has been pretty, and has lived with him about twenty years. She is very attentive to him, manages in the house, and is hated by the servants. Madame de *Buffon*, who has long been dead, could not endure this woman. She adored her husband, and is said to have been very jealous of him.

• Mademoiselle de *Blesseau* is not the only one who manages *Buffon*. Father *Ignatius Prouzet*, a capuchin friar born at Dijon, divides her empire. He is, it seems, a convenient Confessor. Thirty years ago, the author of the *Epoques de la Nature* sent for him at Easter, and confessed to him in the very laboratory in which he had put together his materialism, in which *Rousseau* prostrated himself at the threshold. *Ignatius* told me that M. de *Buffon*, when about to submit to this ceremony, hesitated awhile—"the effect of human weakness"—added he—and insisted on his valet de chambre's confessing himself first. This will surprize at Paris. Yes: *Buffon*, when at Montbart, receives the annual communion in his seignorial chapel, goes every Sunday to high mass, and distributes a louis weekly among different descriptions of pious beggars. M. de *Buffon* tells me that he makes a point of respecting religion; that there must be a religion for the multitude; that in little places every one is observed; and that we should avoid giving offence. "I am persuaded, (said he to me,) that in your speeches you take care to let nothing escape you that should be remarked, or excite alarm on this head. I have ever had that attention in my writings, and have published them separately, that ordinary men may not catch at the connection of ideas. I have always named the Creator; but it is only putting, mentally, in its place, the energy of nature, which results from the two great laws of attraction and impulse. When the Sorbonne plagued me, I gave all the satisfactions which they solicited: 'twas a form which I despised, but men are silly enough to be so satisfied. For the same reason, when I fell dangerously ill, I shall not hesitate to send for the sacraments. This is due to the public religion. Those who act otherwise are madmen. The arietation of *Voltaire*, of *Diderot*, of *Helvetius*, often wounded themselves. The latter was my friend: he spent more than four years at Montbart on different occasions. I recommended more reserve to him. Had he attended to me, he would have been better off."

• In fact, this spirit of accommodation answered to M. de *Buffon*. His works demonstrate materialism; yet they were printed at the royal press.

• "My early volumes appeared, (said he,) at the same time with the *Spirit of Laws*. We were teased by the Sorbonne, both *Montesquieu* and I, and assailed by the critics. The president was quite furious: "What shall you answer?" said he to me. "Nothing at all, president," replied I. He could not understand such coldbloodedness.

• I was reading to *Buffon* one evening some verses of *Thomas* on the immortality of the soul. "*Pardieu*, (said he,) religion would be a



noble present, if all that were true." He criticised these lines severely: he is inexorable as to style, and does not love poetry. "Never write verses, (said he,) I could have made them as well as others: but I soon abandoned a course in which reason marches in fetters: she has chains enough already, without looking about for new ones."

'Buffon willingly quits his grounds, and walks about the village with his son among the peasantry. At these times he always appears in a laced coat. He is a stickler about dress, and scolds his son for wearing a frock-coat. I was aware of this, and had taken care to arrive in an embroidered waistcoat and laced cloaths. My precaution succeeded wonderfully: he shewed me repeatedly to his son. "There's a GENTLEMAN for you!" He loves to be called *Monsieur le Comte*.

'After having risen from dinner, he pays little attention either to his family or his guests. He sleeps for an hour in his room; then takes a walk alone; after which he will perhaps come in and converse, or sit at his desk and look over papers that are brought for his opinion. He has lived thus these fifty years. To some one who expressed astonishment at his great reputation, he replied, "Have not I passed fifty years at my desk?" At nine he goes to bed.

'He is at present afflicted with the stone, which suspends his employments. While I was at his house he had acute pains, shut himself up in his chamber, would scarcely see his son, and not his sister. He admitted me repeatedly. His hair was always dressed; and he retained his fine calm look. He complained mildly of his ill health, and bore his pangs with a smile. He opened his whole soul to me: made me read to him the treatise on the loadstone, and, as he listened, would reform the phrases. Sometimes he would send for a volume of his works, and request me to read aloud the finer efforts of style; such as the soliloquy of the first man, the description of an Arabian desert in the article *camel*, and a still finer piece of painting (in his opinion) in the article *Kamichi*. Sometimes he would explain to me his system of the formation of the universe, the genesis of beings, the internal moulds, &c. Sometimes he would recite whole pages of his compositions; for he knows them almost all by heart. He listens gladly to objections, discusses them, and surrenders to them when his judgment is convinced.

'Of natural history and of style he loves to talk, especially of the latter. No one better understands the theory of style, unless it be *Beccaria*, who did not possess the practice. "The style is the man, (said he:) our poets have no style; they are coerced by the rules of metre which makes slaves of them." How do you like Thomas? I asked.

"Pretty well, (said he,) but he is stiff and bloated." And *Roussseau*? "His style is better: but he has all the faults of bad education, interjection, exclamation, interrogation for ever." Favour me with your leading ideas on style. "They are recorded in my Discourse at the Academy:—however, two things form style, invention and expression. Invention depends on *patience*: contemplate your subject long: it will gradually unroll and unfold—till a sort of electric spark convulses for a moment the brain, and spreads down to the very heart a glow of irritation. Then are come the luxuries of genius, the true hours for production and composition—hours so delightful, that I have

I have spent twelve and fourteen successively at my writing-desk, and still been in a state of pleasure. It is for this gratification, yet more than for glory, that I have toiled. Glory comes if it can, and mostly does come. This pleasure is greater if you consult no books: I have never consulted authors, till I had nothing left to say of my own."

"I asked him what is the best method of forming one's self. He answered, "Read only the capital works, read them repeatedly, and read those in every department of taste and science; for the framers of such works are, as Cicero says, kin-souls, and the views of one may always be applied with advantage in some very different branch by another. Be not afraid of the task. Capital works are scarce. I know but five great geniuses—*Newton*, *Bacon*, *Leibnitz*, *Montesquieu*, and *myself*. *Newton*, (continued he,) may have discovered an important principle, but he spent his life in frivolous calculations, and was no master of style." He thought higher of *Leibnitz* than of *Bacon*. He spoke of *Montesquieu's* genius, but thought his style too studied, and wanting evolution. "This, however, (said he,) was a natural consequence of his frame of body. I knew him well; he was almost blind, and very impatient. If he had not clipt his ideas into short sentences, he would have lost his period before the amanuensis had taken it down."

"He spoke to me of the passion for study, and of the happiness which it bestows. He told me that he had voluntarily secluded himself from society; that at one time he courted the company of learned men, expecting to acquire much from their conversation, but he had discovered that little of value could be so gleaned, and that, in order to pick up a phrase, an evening was ill squandered: that labour was become a want to him, and he hoped to consecrate to it much of the three or four years of life which probably remained to him; that he feared not death—that the hope of an immortal renown was the most powerful of death-bed consolations.

"He shewed me a letter from Prince Henry of Prussia, and another from the Empress of Russia, with his answers. Over this lofty correspondence between power and genius, where the latter retained its innate ascendancy, I felt my soul swell. Glory seemed to assume as it were a substantial form, and to bend down at its feet what the world has most exalted.

"In a few days, I left this good\* and great man; repeating, as I withdrew, two lines of the *Oedipus* of *Voltaire*:

*L'amitié d'un grand homme est un bienfait des dieux,  
Je faisais mon devoir & mon sort dans ses yeux.*

In No. xxxvi commences an account of the festival ordained by the constituted authorities, in commemoration of the decapitation of Louis XVI. One anecdote is sufficiently ridiculous: The patriot *Real*, after having informed the public that the sectaries of Great Britain are accustomed to celebrate the death of Charles the First by dining together on calves' head, advises

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\* How low are the ideas of moral excellence in the minds of Atheistical philosophers!

the French to copy this example on the 21st January, but to choose for their national dish the head of a hog!

No. xi contains a well-written dissertation 'on political robbery and assassination; or, on confiscation and proscription,' which is attributed, somewhat improbably, to the Abbé Raynal. It is the production of a thinker of the school of Mandeville, but has otherwise great merit, and sets in a strong light the impolicy of these measures.

No. xlii completes the 5th volume: some others have reached us, which may, on a future occasion, be examined. The proper object of the work is to detail the political state of France, by reprinting the principal debates and state-papers, with the comments of the more eminent journalists; and the author's point of view seems to have been somewhat less hostile to the rulers of France, since the structure of the present constitution. We naturally attend chiefly to the literary articles.

Tay.

ART. IX. *Appel à l'Impartiale Postérité, &c.* i. e. *An Appeal to Impartial Posterity.* By Citizeness ROLAND, Wife of the Minister of the Home Department. Or, a Collection of Pieces written by her during her Confinement in the Prisons of the Abbey and St. Pélagie. Published for the Benefit of her only Daughter, deprived of the Fortune of her Parents, whose Property is still in Sequestration. Part IV. Translated from the French. 8vo. pp. 194. 3s. 6d. sewed. Johnson, London. 1795.

IN our reviews of the first three parts of this work, we dilated so much on the style, talents, and character of the celebrated and unfortunate appellant, whose history and opinions are recorded in it by herself, that we must compress into a small compass our observations on the fourth and last part now before us.

MADAME ROLAND began to compose literary works at an early age, but she did not then write for the public; her productions she kept locked up in her closet. Her ideas of becoming an author are thus expressed:

'I had already begun to make some collections; I augment and entitle them, 'The Works of Leisure Hours, and different Reflections.' I had no other object than by these means to fix my opinions, and to possess a register of my sentiments, which I could some day compare with each other, in such a manner that their gradations or their changes might serve to myself at once as a lesson and a record. I have a pretty large packet of the works of a young maiden piled up in the dusty corner of my library, or perhaps in a garret. Never did I feel the slightest temptation to become one day an author: I perceived at a very early period, that a woman who acquires this title loses far more than she has gained. The men do not love, and her own sex criticise her: if her works are bad, they ridicule her; and they are in the right: if they

they are good, they bereave her of the reputation annexed to them: if they are forced to acknowledge that she has discovered merit, they sift her character, her morals, her conduct, and her talents, in such a manner that they balance the reputation of her genius by the publicity which they give to her errors.'

Her self-complaisance, however,—we will not say *vanity*,—increased with her years; and the following passage will shew that she did not wish it to be unknown, after her death, that some parts at least of the literary works ascribed to her husband, and which had procured for him the applause of learned bodies, were in fact composed by her:

' Ah, my God! what an injury did those do me who took it upon them to withdraw the veil under which I loved to remain concealed! During twelve years of my life I have laboured along with my husband in the same manner as I ate with him, because the one was as natural to me as the other. If one part of his works happened to be quoted, in which were discovered more graces of style than another; or if a flattering reception was given to an academic trifle, he was pleased to transmit to the learned societies, of which he was a member, I participated in his satisfaction, without remarking the more particularly on that account whether it was I who had composed it: and he often ended by persuading himself that he had been in a better vein than usual when he wrote such and such a passage. During his administration, if it was necessary to express great or striking truths, I employed the whole bent of my mind; and it was but natural that its efforts should be preferable to those of a secretary. I loved my country; I was an enthusiast in the cause of liberty; I was unacquainted with any interest or any passions that could enter into competition with these; and my language ought to be pure and pathetic, as it was that of the heart and of truth.

' I was so much penetrated with the importance of the subject that I never thought of myself. Once only I was amused with the singularity of the relative situations. This occurred while employed in writing to the pope, to claim the French artists imprisoned at Rome. A letter to the pope, in the name of the Executive Council of France, sketched secretly by the hand of a woman, in the austere cabinet, which Marat was pleased to term a *boudoir*\*, appeared to me to be such a pleasant thing, that I laughed heartily after I had finished it.'

That she had no mean opinion of her powers for criticism appears from the following words; which shew also that she was acquainted with and could do justice to authors who were not of French birth, nor of the religion of France:

' I had often heard the logic of Bourdaloue much vaunted; I dared in some measure to differ from his admirers, and actually drew up a criticism on one of his most esteemed discourses; but I never shewed it to any one. I love to render an account to myself of my

' \* A private apartment decked out with all the refinements of Asiatic luxury, and consecrated to voluptuousness.—*Transf.*'

own

own opinions, but I do not choose to submit them to the eye of another person. Maffillon, less lofty than Bourdaloue, and far more affecting, obtained my esteem. I was not then acquainted with the Protestant orators, among whom Blair, more especially, has cultivated with equal simplicity and elegance that species of composition, whose existence I readily conceived, and which I could have wished to have seen adopted.'

It appears that in 1784 she visited England in company with her husband; and that she became acquainted with many interesting personages in this country, and kept up a correspondence with them. In a familiar letter to a friend, she pays the following compliment to our fair countrywomen:

'Ah! truly, I should be happy to see you in England; you would be quite in love with all the women there; I was so, although a female, myself; they do not in the least resemble ours, and generally possess that curve in the face so much esteemed by Lavater.'

'I am not at all astonished that a man of sensibility, who is acquainted with the English, should have a desire to visit Pennsylvania. Believe me, every individual who does not feel an esteem for them, and a tender attachment mingled with admiration towards their women, is either a coward, a madman, or an ignorant fool who speaks without judgment.'

In politics Madame R. was violent; her zeal hurried her beyond the limits of morality and humanity: patriotism in her mind justified the means employed in establishing liberty, though those means, considered in themselves, might by others be deemed not only criminal but murderous. For instance, she says in a letter to a friend at Paris, after the meeting of the States General—

'I have not received the letter from you which Lanthenas announced. You do not tell me a word of news, and yet Paris must abound with it. You are all mightily busied about a municipality, and allow those to escape who will conspire new horrors against you.'

'You are mere children; your enthusiasm is nothing more than a lighted wisp of straw; and, if the National Assembly puts not two illustrious heads on their trial, or if some generous Decius does not smite them, you will all go to the Devil.'

'If this letter should not reach you, let the cowards who read it blush on learning it comes from a woman; and tremble at knowing she is capable of making a hundred enthusiasts, who will make millions more in their turn.'

Of the kind of government established in France on the ruins of monarchy, by those who triumphed over her favourite Brissotine party, she speaks in moving terms. Of the effects of that government on the city of Lyons, she thus expresses herself:

'During two of the winter months we resided at Lyons, which I know well, and of which I could say much. A city superb on account of its situation and its buildings, flourishing in consequence of its manufactures

manufactures and commerce, interesting by its antiquities and its collections, brilliant from its riches, of which the emperor Joseph was jealous, and which announce it a magnificent capital; at present a vast tomb, in which are buried the victims of a government a hundred times more atrocious than the very despotism on the ruins of which it is elevated.'

Of the French legislators of her day, and of the effects of their system, she thus ably delivers her opinions:

' Our legislators of the present day endeavour to form a general good whence is to spring the happiness of individuals; I am much afraid that this is putting the cart before the horse. It would be more conformable to nature, and perhaps to reason, to study well what constitutes domestic happiness, to ensure it to individuals in such a manner that the common felicity shall be composed of that of each citizen, and that all shall be interested in preserving the order of things, which has procured them this. However charming the written principles of a constitution may be, if I behold a portion of those who have adopted it in grief and tears, I must believe that it is no other than a political monster; if those who do not weep, rejoice in the sufferings of the rest, I shall say that it is atrocious, and that its authors are either weak or wicked men.

' In a marriage where the parties are mismatched, the virtue of one of them may maintain order and peace, but the want of happiness will be experienced sooner or later, and produce inconveniences more or less hurtful. The scaffolding of these unions resembles the system of our politicians; the bases are rotten, and the whole will some day give way, in spite of the art employed in its construction.'

In one of her familiar letters to a very intimate male friend, she shews that she could live in friendship with a professed Atheist:—' As to me,' she says, page 153, at the close of her letter, ' I will not commend you to the care of any one, for I believe you as much ridicule our *God*, either alone, or preceded with an *A*, as the *God-damne* of our neighbours.'

If the following passage in the same letter be a correct translation, (we have not seen the original of this Part,) it is pretty evident that she herself was little better than an Atheist: ' I belong to the man whom you know, laugh at the Devil, and scarce believe in God.' If the original meant—I belong to the man who, you know, laughs at the Devil and scarcely believes in God,—the charge of infidelity would then be thrown on the shoulders of her husband. Some of the enemies of that husband have charged him with being a mere time-server, and have insisted that his display of attachment to republican principles since the revolution was a political farce; he himself having a few years before shewn so little dislike to hereditary distinctions, that he earnestly solicited the honour of being ennobled by the king. The defence which she makes for him on this subject is thus

520 *Madame Roland's Appeal to Impartial Posterity.*

stated. Whether it be weak or strong, we will leave our readers to determine :

• Roland has been reproached with soliciting letters of nobility : Behold the truth. His family possessed its privileges during several ages, in consequence of employments, which however did not render it hereditary ; and the opulence which supported all the attributes, coats of arms, chapel, livery, fief, &c. This opulence disappeared ; it was succeeded by a genteel mediocrity, and Roland had the prospect of ending his days in a domain, the sole one remaining in his family, and which still appertains to his elder brother ; he thought that he possessed a right, in consequence of his labours, to ensure to his descendants an advantage which his ancestors had enjoyed, and which he would have disdained to purchase.

• In consequence of this, he presented his claims in order to obtain letters recognising his nobility, or ennobling him. This was at the commencement of 1784 ; I do not know the man who at that epoch, and in his situation, would have deemed it derogatory to his wisdom to have done as much. I repaired to Paris ; I soon saw that the new superintendents of commerce, jealous of his seniority in a branch of the administration he was better acquainted with than themselves, and opposing him in opinions relative to the liberty of commerce, which he defended with vigour, while they gave him the requisite attestations respecting his labours, which indeed they could not refuse, did not display that eagerness, which ensures success ; I accordingly considered it as an idea that ought to be allowed to go to sleep, and I did not push my endeavours any further. It was then that, learning the changes of which I have made mention in the curious article of *Lozowski*, I demanded and obtained the removal of Roland to Lyons, which brought him nearer to his family ; where I knew that he would at length be desirous to retire. Patriots of the day, who stood in need of the revolution to become something, adduce your labours, and dare to compare them.'

The private memoirs of Madame ROLAND end in page 66 ; the rest of the work, making up 128 pages, consists of detached notes and familiar letters. *Bosc*, the editor, speaking of her epistolary style, rates it above that of *Madame de Sevigné* : for our part, we are not able to discover in these letters a full justification of such a preference. Some of them, indeed, are admirably well written : but others are below mediocrity.. Of the former description, we give the following as highly creditable to the good sense and sound judgment of this lady :

' *Amiens, July 29.*

• It is sufficient if you lay down your arms ; I do not demand that they should be delivered up to me : I wish not to receive the law, but I also do not pretend to impose it on any person.

• You are not deceived in respect to the pretensions of your sex : I say more, its right ; but exceedingly in the manner of defending them. You have not exposed them in the least with regard to me.

•

who do not wish to attack any of them : you have forgot the *mode*, and that is all. What are the deference, the regard of your sex in respect to mine, but the discretion of powerful magnanimity exercised in behalf of the feeble, which it honours and protects at the same time ? When you speak as masters, you instantly make us think that we could resist, and do more perhaps than yourselves, however strong you may be. (The invulnerable Achilles was not so every where.) Do you offer your homage ? It is Alexander treating as queens his prisoners, who were not ignorant of their dependence. In respect to this sole object, perhaps our civilization has not placed us in contradiction to nature ; the laws leave us under an almost perpetual guardianship, and custom offers us all the little honours of society ; we are not any thing on the score of action, we are every thing by courtesy.

Do not imagine any longer then, that I deceive myself relative to what we can require, or what it belongs to you to pretend to. I think I shall not speak more favourably than any woman, but as much as any man, respecting the superiority of your sex in all respects. You possess strength in the first place, and every thing that appertains to or results from it, courage, perseverance, great views, and great talents ; it belongs to you to make laws in politics, as well as discoveries in the sciences ; govern the world, change the surface of the globe, be proud, terrible, skilful, and learned ; you are all these without us, and you ought to govern us in every thing. But were it not for us, you would neither be virtuous, nor loving, nor amiable, nor happy ; preserve then the glory and authority in all points ; we have not, we wish not to have any empire but that of manners, and no throne, but what is to be erected in your own hearts. I shall never claim any thing beyond this ; it often makes me angry, to behold women disputing some privileges with you that fit so badly upon them ; not even the title of author, but seems to me ridiculous when aspired to by the fair sex. Whatever may be their powers in some respects, it is never before the public that they ought to exhibit their knowledge or talents.

To constitute the happiness of one only, and acquire the esteem of many by all the charms of friendship and decorum : I cannot conceive a lot more happy than this. No more regret, no more war, let us live in peace. Recollect only, that in order to preserve your superiority over women, you must avoid making it evident in their eyes. The skirmishing I have had with you, to amuse us in the fulness of confidence, would be carried on against you in another manner by adroit coquetry, and you would not then come off so easy. Protect always, that you may never be obliged to submit but of your own accord ; this is the great secret. But how good am I to tell you this and other things, which you know better than myself. You wished to make me chatter ; very well, we are now even ; adieu.

Of the translation we are sorry that we cannot speak in favourable terms ; in almost every page, something occurs to remind us, (even without having seen the original) that it is not an original work that we are reading. Our translators succeed in general tolerably well in giving the spirit of French history-  
rians



rians or orators : but the true meaning of various expressions used in familiar conversation in France they often mar, or but very imperfectly convey. The translator seldom hits the multifarious meaning of the French word *sage*. Page 2, he says 'Naturally wise and good, virtue did not seem to cost her any effort.' The word *sage* in the original, "*Naturellement sage et bonne*," does not mean wise, but prudent, discreet, &c. *L'homme sage* or *le sage* means the wise man : but *la sage femme* does not mean the wise woman, but the *midwife*. The French word *devot* or *devote* is not always to be translated *devout*. The translator says, page 12, 'and assuredly there are fathers of the church, and others whom one may peruse without being *devout*;' he should have said without being a *devotee*. *Armateur* he calls a *captain* of a ship; the word means a ship's husband or owner. Page 107 he says—'This same dear Eudora has recovered the vigour of her health at the expence of *two medicines*.' The whole construction of the sentence is awkward, but the last two words of it do not at all express the meaning of the original; the translator should have said *two doses of physic*. Page 161 the word *gentil* is miserably translated *genteel*. In general, the construction of the phrases is completely French, though the words are English; and this arises from a servile adherence to the original, and a neglect of the good rule laid down by Horace :

*Nec verbum verbo curabis reddere fidus  
Interpres.*

The translator is not very correct even in his English: page 164, speaking of a man who was reduced to the situation of a teacher, after having once possessed a fortune of 30,000 livres a year, he says, 'the principal of which he has either *ate* [eaten] or lost.'

This work is published for the benefit of Madame ROLAND's only daughter, who is deprived of the fortune of her parents, their property, we are told, being still under sequestration; the editor's design is truly benevolent, and we sincerely wish it all possible success: the poor orphan child cannot possibly have offended any party.

Sh....n.

ART. X. *Philosophisch-kritische Vergleichung und Würdigung von vierzehn ältern und neuern Sprachen Europas; &c. i. e. A Philosophical and Critical Estimate and Comparison of 14 antient and modern European Languages*; being the Essay which obtained the Prize from the Berlin Academy of Sciences. By D. JENISCH. 8vo. pp. 503. Berlin. 1796.

“To sketch the idea of a perfect language, to try by this pre-conception the various antient and modern dialects of Europe, and to shew which of these languages approaches nearest

nearest to such idea ;"—this was the prize-question of the academy, of which the solution is here undertaken.

The author begins by observing that language, being the instrument of intercourse between mind and mind, answers its purpose when it excites the feelings and ideas intended by the employer.

1. As the feelings and ideas of a cultivated mind are extremely manifold, as intellectual excellence is in a great degree estimated by their variety, it follows that *richness*, i. e. abundance of terms not synonymous, must be one of the first excellencies of language.

2. As the expression of the feelings and ideas by words ought to correspond with the vivacity with which they originate in the employer's mind, it follows that *energy* is a great excellence in language. Here it must be observed that, in every nation, there must be trains of words associated with every degree of emotion,—from that of Cymon, "whistling as he went for want of thought," to that of Medea, slaughtering her own children ; and consequently, that all pretended difference of energy must be reducible under one of the following heads :

3. As ideas move rapidly, that which does not keep pace with them is felt as unpleasantly checking their progress. To employ much force in little time, not little force in much time, is delightful to the mind ; consequently, *brevity*, which compresses many words and ideas into a small space, is a principal excellence.

4. The mind likes to pursue its operations with a certain indolent facility, and to attain information with as little exertion as is compatible with the acquirement. *Clearness*, therefore, or *precision*,—under which head may be reckoned adaptability to define and discriminate contiguous shades of idea,—is a leading excellence.

5. Lastly, the ear being the organ through which speech is to pass into the mind, it is important that sounds should act agreeably on it. *Euphony*, then, is also to be greatly desired.

Hence the language, which unites in the highest degree these five properties, will be the most useful instrument of intercourse between mind and mind ; that is, the most perfect language. Here again be it remarked, that to be easily learned and retained is an useful quality in language : so that the tongue in which a substantive—*chance*—(suppose) should have for its antithetic word *misfortune*, for its allied adjective *accidental*, for the adverb *luckily*, for the verb *to happen*, would be originally five times more difficult to learn and to retain than another, in which the same radical word should be inflected five different ways, and which should express these ideas by *fortune*, *misfor-*

*tune, fortuitous, fortunately, to fortune, &c.*; analogies, however extensive, adding, when once the inflexive syllables are learned, no fresh burden to the memory. To have a regular mechanism, then,—to have complete *organization*,—is a great and perhaps the greatest excellence of language.

The author then proceeds to compare with his five preconceptions the Greek, Latin, Italian, Spanish, Portuguese, French, English, German, Dutch, Danish, Swedish, Polish, Lithuanian, and Russian. These he arranges in four classes, 1. the *antient tongues*, comprehending the Latin and Greek; 2. the *Latin daughter-tongues*, comprehending the Italian, Spanish, Portuguese, and French; 3. the *Teutonic tongues*, comprehending the English, German, Dutch, Danish, and Swedish; and 4. the *Slavonian tongues*, comprehending the Polish, Lithuanian, and Russian.

It results from the investigation that the English language, in the greatest number of pre-requisites, excels other modern languages; and especially in richness, brevity, and precision: but it is inferior to those of the first and second class in euphony, from the scarcity of long vowels and liquid letters, and from the too numerous sibilations. The Greek is on the whole preferred to all others.

In the progress of the inquiry, many curious comparisons occur; for instance, of Tasso's

“ *Teneri sdegni e placide e tranquille  
Repulse e cari vezzi e liete paci  
Sorrisi parolette e dolci stillo  
Di pianto e sospir tronchi e molli baci,*” &c.

with the Dutch translation

*Geweinsde weigeringen, verachtelike liefkoscryen, liefflyke verwyttingen,  
minneprikkelen met glimlachjens en tranen vermengd, gebrake zuchten,  
door harde blikken uitgeworpen, &c.*

The French language is shewn to have degenerated about the time of Louis XIV. The dialect of *Ronsard* and the elder poets is preferred to that of *Voltaire*: they used compound words freely, as *Sommeil charme-souci, Vent chasse-nue, Abeille suce-fleur, &c.* The late revolution has enriched the language of France not only with the tribe of political phrases, but by the admission of all the antithetic words. They had before *placers*; they have now *méplacer* also; they had before *abondance*, they have now *inabondance* also, &c. Fixity is a fault in language; for ceremoniousness is not true polish. The elasticity, which most easily adapts itself accurately to a great variety of forms, is more to be desired. What Persian poet could be translated into the French of the Augustan age of France? To innovate greatly in language is often the work of a single popular

popular writer. The *Messias* of *Klopstock* appeared very harsh when first printed, on account of the multitude of novel combinations and licences of language; now that they are become familiar, the work is quoted for its elegance. Translators are mostly the first to detect, and grammarians should teach us to remedy, the deficiencies of a language. Why should it not be an object of ambition in Europe, with each of the literary nations, to render its own language as perfect as it can be rendered? Hitherto, nations have been supposed to attain but *one* classical epocha in literature: but recent facts must convince us that, with the progress and diffusion of culture, every polished nation will survive *several* classical epochas of language and literature.

This work displays a most extensive acquaintance with the finest writers of Europe; scarcely any of whom, in any language, escape the author's attention. As a critic, he is too good-natured, and appears to assign a classical rank to many very inferior artists. He is more remarkable for information than genius; although he has produced an epic poem entitled *Beruffas*.

Tay.

ART. XI. *Coup d'œil sur les Assignats*, i. e. A View of the Assignats, and of the Condition of the Finances of France, to the 1st January 1796. By M. D'IVERNOIS. 4to. pp. 57. 3s. Elmsley. London.

OF the first two chapters of this work an account was given in our xviiiith volume, p. 144. The additions accompanying this new impression consist of a third chapter in reply to *M. de Calonne's Thoughts*\*, which continues the history of the French finances to the 1st January 1796, and of an Appendix relative to the progressive diminution of specie, of the capital value of fixed property, and of all the sources of income in France. The whole work does much honor to the ingenuity of this intelligent writer; to whose observations we are not the less disposed to attend, because it was said of him in the House of Commons that he wrote under the protection of his majesty's ministers. Let him speak for himself:

\* P. 27. I know but one way of arriving at the value of a landed estate: it is, to obtain the knowledge of its neat income. Although the French government, in order to exaggerate the value of its domains, attempts to veil the amount of their rent-rol, the indiscreet confessions of *Johannot* will assist in the estimation. *The yearly revenue of the unsold estates* (said he) *is about 300 millions*. Here three important observations occur. The first is, that, since the 22d December 1794.

\* See p. 495 of this Appendix.

when this remark was made, not only all confiscation has ceased, but all the property confiscated under the reign of *Robespierre* has been restored, with the single exception of the estates granted to the family of *Dubarré*. The second is, that *Lecouteulx* acknowledged, on the 14th of April following, that these restitutions had reduced the pledge to 140 millions. The third is, that, since this period, a great part of these residual 140 millions has been alienated.

Now, as buyers have had an unlimited choice of the domains, it cannot be doubted that they have picked out the best; and we have a right to suppose that the refuse estates, still at the disposal of the nation, are mostly situated in the insurgent departments, or are ravaged by warfare, or are in the number of those estates of which *Cambon* said that they were perishing in the hands of the public, the fraudulent purchasers having abandoned them after having sold by retail the trees and the materials. These things considered, I doubt if the whole of the unrestored and unsold estates would produce one half of *Lecouteulx's* estimate: but let us even admit that a rent-roll of 140 millions remained, eight months ago, at the disposal of the republic.

Three more data must be considered. 1. About a million of creditors had privileged mortgages on the seized property. 2. The Convention recognized, 1st January 1795, this privileged debt. 3. After the indemnities voted to the Federalists, *Johannot* asserted that this debt, which he called a credit on the emigrants, did not exceed 1500 millions:—a tacit confession that it surpasses the value of the unrestored property at ten years' purchase.

The reader now anticipates my reflection. If the neat income of the unsold property does not exceed 140 millions, and if there be due on this property 1500 millions, the nation, which has made the seizure under the condition of paying off the mortgagees, will not be able to apply to its own use a single crown of the amount of sale, unless it sells them for still more than ten years' purchase. Now how is this possible, when we know that many estates have been offered for one, two, and three years of the original rental? Suppose them, however, sold at ten years' purchase on an average; what would this fortunate, this hope-surpassing auction do, but pay off the privileged creditors? And what becomes of the colossal treasure which the state expected from its prey? The quicksilver eludes its grasp, and leaves only the disgrace of pillage and the pangs of disappointment. Scarcely has it seized by violence, and at its own peril, on the vast inheritance, than it discovers only a legacy of debt and a bequest of expenditure. Scarcely is it rid, by crimes, of every collateral heir, than it finds nine tenths of its visionary possessions annihilated in its coffers; and to complete all, this spoiler-sovereign has no clue whereby to escape out of the labyrinth into which it has been flung. Shall the sales be stayed to give time for a rise of price? The objection is, that the expence of management absorbs all the profit of keeping, and that its vigilance by commanding repair cannot avert decay. Shall it invade the rights of the privileged creditors, and pay them off cheatingly in assignats? This would reduce to beggary a million of families, to whose relief visibly or invisibly it must hasten:—for the experience of Paris has shewn that, after having paid off the  
annuitants

annuitants in paper, it has become more costly to relieve them and the classes subsisting by their expenditure, than it would have been to pay them honourably. Whithersoever it looks, rocks frown and precipices threaten.

'O lesson for ever memorable! how perfidious is the system of confiscation for the rulers who adopt it, how disastrous for the intriguers who aspire to profit by it! They think to rob their adversaries, and they strip themselves. Holders of assignats! you thought to pocket with impunity the catalogue of plunder: what is there now in your portfolios? The registers of your indigence, and the affidavits of that rapacious credulity which rendered you accomplices of thefts of which the produce was spent beforehand, and led you to sully your hands with the blood of innocence.'

M. D'IVERNOIS, having shewn that confiscation does not in a financial point of view answer the purpose of the confiscating sovereign, proceeds to maintain that the French republic is on the brink of ruin and dissolution. He supposes that, whenever its period of bankruptcy shall arrive, the catastrophe of its power will arrive with it. This inference appears to us unsupportable. If a quantity of paper-money pass through all the successive *grades* of depreciation, and lose a little of its value in the hand of each successive holder—if at length it becomes so cheap as to be used like the paper-money of N. America to hang rooms withal—why should a political crisis be expected in any one stage of the progression, rather than in any other,—in the last rather than in the first? The evils of bankruptcy cannot be very formidable, where the whole public debt is hourly shifting hands; where each loses a little to-day and a little to-morrow, but no one much at once, except the jobbers. Let us suppose, while this process is going on, that, in some one period of great depression, the state should decree a redemption at the market-price, viz. that it should proclaim itself bankrupt, or deficient in the very degree which public opinion supposes:—can it be doubted that, after such a measure, it would find a new and an easier credit, a credit proportioned to its remaining command of the wealth and labor of the people? Their resources,—soil, and toil,—remain; and the command of them must, to a very great degree, remain with the French government, whether it have to levy in kind and by requisition the public tribute, or in cash and paper exchangeable for military service. If the French government be so constituted as necessarily to involve the support of a majority of wills, (as it is phrased,) that is of voluntary agents, this government must continue the strongest power in the country, and be able to move the public force. By means of money? Perhaps not. Some conquering nations existed before the invention of money. Their armies were recruited by requisition, and each soldier

was compelled to bring his own bread. The fathers met and made Agrarian laws; the sons fought for the farms which they were to receive. Nothing seems to forbid the gradual relapse of the French into the manners of such primæval republics, which waged wars for thirty years together. They cannot then be tired from without;—and the price of labour having risen throughout France, the multitudinous classes are probably contented with what is doing; so that a fulcrum is wanting to the lever of revolution, from within.

Peace, we love to repeat it, is the proper sphere of a nation which excels by its industry, and which wants open markets and rich neighbours: the risk of persevering in the contest with France exceeds the probable gain. Besides, it is become a most important interest of Great Britain to terminate the farther emission of assignats in France. The effect of this profuse foreign paper-coinage on our own properties has, for some time past, been observed, and begins to grow serious. These notes have created a vast artificial capital in France; “reversing the Latonian gift to Delos,” they have rendered circulable an immense amount of fixed and landed property. This superfluous capital has ever since been seeking to lend itself in foreign countries, been exporting itself in the form of specie and commodities, been bidding in the British and American funds for employment, been forcing itself in bills of exchange on every negotiating broker, been offering itself in every shape at every market;—and the result has been to raise the price of specie every where. The same quantity of gold will now buy more of the money of exchange, more of the pound, florin, or peso, than formerly. The prodigious augmentation of symbolic money seems to have reduced the relative value of all symbolic money;—and this rise of specie is going on. The guinea does not bear the relation which it did to the pound sterling. The coin of exchange is every where depreciating, the coin of bullion is every where appreciating. Consequently a pound lent is a diminishing and a guinea hoarded is an increasing value. As soon as this opposite movement of values is generally discerned, (and it becomes more and more perceptible after every additional line of separation,) contracts of every kind will be dissolved, in order to be renewed for metallic values. Men will seek to borrow in pounds, and to lend in guineas. Securities the most apparently permanent will be called in. Mortgagees themselves will be justly apprehensive, lest the nominal pound sterling should soon represent a much smaller portion of the land in pledge than it did when advanced; and thus a general uncertainty of possession, and instability of property, menaces every order of the community; if the fountain of assignats shall

continue to flow :—for the same effects, which attended the pouring out of this needless capital in the market of France, must accompany its progressive diffusion in the market of Europe. Peace, peace alone, can close the sluice.

Tay.

ART. XII. *A Sketch of the War with Tippoo Sultaun* : or, A Detail of Military Operations, from the Commencement of Hostilities at the Lines of Travancore in December 1789, until the Peace concluded before Seringapatam, in February 1792. By RODERICK MACKENZIE, Lieutenant 52d Reg. Vol. II. 4to. Printed at Calcutta, 1794. Imported by Sewell, London. Price 1l. 1s. sewed.

IN our xvth volume, p. 25, we announced the first part of this circumstantial history. The continuation does not fall short either in interest or execution. Conquests, which, still more than those of Alexander, seem likely to confer police, instruction, and civilization on the emancipated helots of oriental despotism, cannot be contemplated with either indifference or aversion by the eye of philanthropy ; and, however equivocal may be the provocation and woeful the incidents of the war itself, its horror seems abated or intercepted by the novelty of garb which every event, every conflict, every siege, assumes in a country hitherto so little explored by the telescope of European curiosity.

Now (to borrow an eastern metaphor) we had prepared a *head-string* of extracts from this volume : but from a necessary regard to brevity we must considerably reduce the number. We shall begin with the reduction of Bangalore, the strongest and most important fortrefs in the province of that name ; by which Lord Cornwallis gained so vast an advantage over that dangerous enemy, Tippoo Sultaun,

• Whilst the troops destined for the assault advanced to their several stations, with awful stillness, the garrison, both in the fort and out-works, as if wearied with incessant exertion, were equally lull ; a bright moon, at times obscured by a passing cloud, shone against the battered precipices over which the assailants had to pass ; from the heavens there came not a breath of wind ; nothing disturbed thought ; and this gallant corps, after bestowing in reflection a soldierly and affectionate tribute on their fair friends, bade adieu to all worldly concerns, and rivetted their minds to death or victory.

• At the hour of eleven a signal for advancing passed along the ranks in perfect silence. A causeway upwards of one hundred yards in length, which would not admit of eight men abreast, was the only road that led from the trenches to the point of attack. To render the breach inaccessible, the besieged had cut a wide and deep trench across this causeway, leaving a wall about two feet thick entire on the right hand. As there was no draw-bridge, it was by this wall that the garrison communicated with the covert way, and were enabled



to fall; but although so narrow as to be passed by Indian files only, it served also to convey our troops over the ditch, which was nowhere fordable in this quarter. To the left the *faussebray*, about twenty feet in height, and but little damaged, as it was covered by the glacis, was escaladed in an instant; but the principal part of the troops, in defiance of all obstructions, advanced straight forward, and surmounted every obstacle. At some places they clambered over mounds, walls, bulwarks, and hindrances of various kinds, that had been shattered by the cannonade. At others, where the fortifications were more entire, they ascended or descended by the help of ladders. As the assailants approached the bastion and curtain that had been breached, the resistance, which till then had fallen far short of expectation, began to increase. Awakened from a fatal security into which the garrison had been lulled, by the multiplicity of difficulties that the besiegers had to encounter, as well as by the strength of the place and the number of its defenders, they now bethought of precautions, which, if seasonably applied, would, in all probability, have rendered success doubtful. The alarm once given circulated like wild-fire. Multitudes crowded tumultuously to the point of attack. In an instant, blue lights and fire balls thrown in every direction rendered all objects around the fort clear as at noon day; a blaze of musquetry, which added strength to this magnificent illumination, furnished it also with abundance of victims; a general discharge of rockets contributed to the awful grandeur of an exhibition in itself truly tremendous; and one universal roar of cannon all over the fort and *pettah* at once struck the spectator with consternation and horror.

‘ Whilst the forlorn hope mounted the breach, the leading companies kept a constant fire on the parapet; as these ascended, other divisions scoured the ramparts to the right and left. The assailants, although broken in advance, pushed on with irresistible pressure. Instances of individuals at single combat were to be seen in different directions; courage was equal on both sides, but superiority in discipline and bodily strength secured to the British troops a firm footing on the ramparts. In short, before one hour had elapsed, the grenadiers march beating all over the works announced to their friends without complete possession of the place. Of the garrison, however, there were many who fought with a degree of valour that bordered on desperation.

‘ Although the struggle was of short duration at the breach, it was repeatedly renewed as the columns proceeded to take possession of the works. At several of the bastions, the defenders, encouraged by supplies of fresh troops, in vain endeavoured to retrieve their loss; and the assailants, having previously divided their force, rushed forward to the right and left, until they met at the opposite entrance, which is called the *Myfore gate*.’—

‘ The horrors of a piteous tale told by the inhabitants of *Oussore*, in their own simple but pathetic strain, cannot be heightened in relation. Piqued at the bold measures of *Earl Cornwallis*, and in order to prevent detection in false assertions, the British forces had advanced but a short way into *Myfore* when the Sultaun issued a mandate for the

the assassination of three Europeans who had been prisoners in this fort for several years. The fact is too well authenticated to admit a doubt. A manuscript written in the English language by one of the sufferers was found in the arsenal. It detailed carpenter's work which this unfortunate man had been necessitated to perform. His name was Hamilton. He had been an officer in the British navy, but despairing of freedom, he contracted an intimacy with a companion of the other sex, from which a family sprung, that naturally impelled him to every honest endeavour for their maintenance.

When the bloody mandate was about to be put in execution, the people surrounding the house of their killedar, with prayers and lamentations intreated to spare the whole, but for the life of Hamilton they were clamorous. Besides the ties of a family and connexions, he had become perfect in their language: he improved the mechanics in their several occupations; his advice was the guide in all common transactions; he was umpire in matters of dispute; in short, as he dignified a superior understanding by a life perfectly harmless, he was universally known by the distinction of father. Hamilton was for a time given to their intreaties; but the other two were beheaded with the sabre. His reprieve was of short duration. On the fall of Bangalore his doom was irrevocably fixed; and a special messenger, habituated to the scene, was forbid the presence until he saw performed the murderous office. Their behaviour in death was distinctly told by witnesses nowise interested in colouring the narrative. It was manly and firm. After passing some minutes in fervent prayer, they bent forward, resting their hands upon their knees. The heads of the two former were severed from their bodies at the first blow; but with Hamilton it required repetition. Their graves were pointed out to several British officers. Their remains confirmed this relation; and a lock of hair from each head, which is now in the writer's possession, will, when deposited in a British repository, contribute to stamp the appellation of tyrant on Tippoo Sultaun amidst thousands as yet unborn.

From the celebrated expedition against Seringapatam we shall extract the following particulars; merely as a farther specimen of the author's manner:

It was not until now that the enemy fully acknowledged his defeat; repeated struggles in different directions, hitherto discovered that the Sultaun entertained some hopes of recovering part of what he had lately lost; but now that he everywhere gave up the battle, it was evident that want of success in all directions had thrown a damp on the spirits of his people, which neither affection for their prince, love of their country, enthusiasm in religion, nor a tenacious adherence to the transmissions of ancestors, could remove.

The Pettah of Shehar Ganjam is perhaps the most regular in India; it is surrounded by a mud wall, which although of no greater thickness than those generally raised for the protection of gardens, is upwards of twelve feet in height. Within this enclosure ten wide streets intersect each other, at right angles; between these, several lesser ones are directed by the fancy of the builder. The principal entrances

entrances are at either end of the centre streets which lead to Seringapatam, and towards the Laulbaug; but there is a smaller gateway at the next streets, to the right and left of the former, in the same direction. All the houses are built nearly on one principle, those in the main street are on a larger scale, and more commodious than the rest; but the whole are white-washed and covered with tiles. A regular row of trees, shaded the people from the sun along the principal streets on either side. At the northwest outlet on each hand, a range of barracks stretched from the Pettah towards Seringapatam; here the Chela battalions were quartered, in times of peace. These buildings from without appeared perfectly regular, but on the inside they were parted into a number of small divisions, as the whim of each individual occupant suggested. Besides the advantages of being disciplined under his own immediate eye, the position of these troops, in the centre of his dominions, prevented their escape from slavery; they served also as a constant watch on the inhabitants of Shehar Ganjam, of whom, as they had been forcibly conveyed away by Hyder, during his several incursions in the Carnatic, some jealousy had still been entertained. All of them were manufacturers of cotton, and being consequently an acquisition of the first importance to this political prince, although he kept a strict watch over their movements, he endeavoured by mild treatment to reconcile them to a change of country. Between the Pettah and Seringapatam, to the right, and in the centre of a garden, there stood a palace, called the Dowlat Baug, which was intercepted from the view by clumps of cypresses. Within this building, an historical representation of Colonel Baillie's defeat decorated the walls; the explosion of the tumbrils, as the leading cause of that disaster, was the most conspicuous part of the painting; and a small tomb which adjoined, was said to contain the remains of that gallant but unfortunate officer. From the walls of the Pettah to the river on either side, and indeed over the greater part of the island, the destruction of innumerable huts appeared to freshen as to confirm the belief that a large city had been laid in ruins since the commencement of the war, or perhaps from the time our armies entered Mysore. This scene of devastation extended in an easterly direction, close to a thick bamboo hedge that surrounded the Laul Baug, a beautiful garden, which covered the east end of the island.

A magnificent palace, constructed on a similar principle, and nearly of the same dimensions with that already described at Bangalore, stood towards the centre of this garden. It was built principally of wood, with ornaments, which were lacquered and varnished as the former; but although the whole was finished, in appearance, from without, the decorations had not been completed. From the palace, through a beautiful avenue of cypress trees, the tomb of Hyder, a neat square building, with a dome rising from its center, closed the view. At the entrance into this mausoleum, there was a neat piazza, with its roof supported by pillars of granite, which from the exquisiteness of the polish, and nicety in staining, were invariably mistaken for black marble. This spacious area, formed by four double arcades, furnished a pleasant retreat for priests and pilgrims of every description. From the square building at each of the corners around the dome,

dome, there rose minarets of the best workmanship; numerous apartments for the religious of the Mahomedan order encircled the sacred ground; and an extensive terrace, on which the building stood was here and there vaulted and set apart for such of Hyder's relatives as had been killed in battle since the tomb had been erected. Avenues of cypress intersecting each other in every direction, besides furnishing abundance of shade, divided the garden into plots of different shapes, which were planted throughout with fruit trees and shrubberies of various descriptions.

The Laul Baug appeared a princely nursery for the produce of Myfore; trees bearing apples, oranges, guavas, grapes, plantains, cocoanuts, beetlenuts; as also sandal-wood, sugar-cane, with cotton and indigo plants, rose from out the several inclosures; and paddy, raggy, choulum, chewaree, nachine, coultie, with various other species of pease, grains, and pulses, might be seen in different directions. Plants of mulberry too, from the extraordinary attention with which they were treated, discovered that the Sultaun had set his mind on the manufacture of silk. At the eastern extremity of the garden, there is a neat bungalow, that commands a view of the river for a considerable distance, after the re-union of the two branches. From this building a deep nulla, that watered the garden, formed a breast-work along the south bank of the island, which was further strengthened with several redoubts; but the principal defence on this side lay in the difficulty of crossing the water; for, bad as the bottom was on the opposite branch, it was still better than on this, where it could scarcely be forded at any time from the ruggedness of the rocks.

The best and indeed the only ford into the island, except those on either side close to the walls of Seringapatam, was that under the Carigat hills, which was strongly defended with trenches and batteries. In short, if the natural advantages of his position, and the strength of the several defences, are taken into consideration, it will not be wondered at, that the Sultaun should have thought himself secure from sudden attack. In no other manner than that adopted, could the attempt be made without the certainty of great loss, with considerable risk of failure; and although of singular boldness, the unanimous opinion of all unprejudiced spectators proclaimed the wisdom of the measure, as to judgement in planning, as well as firmness in the leader with respect to coolness in execution.

Although a considerable part of the Sultaun's right wing had been dispersed during the action, large bodies on his left, who had been but little molested, continuing to remove their camp-equipage and guns, pitched their encampment on the south side of the fort. In every other direction Seringapatam was now so closely invested, that the Sultaun, on the 8th, blew up whatever outworks were detached at any distance. His loss in twenty hours was computed at as many thousand fighting men, of which number about one-fourth were slain, several were made prisoners, but by far the greater part returned to their homes. Immense quantities of arms and standards of various descriptions, with upwards of eighty pieces of cannon, graced the victory.

To

To this sketch of the war are appended, 1. meteorological remarks in Mysore during the years 1791 and 1792; 2. equipment-tables for armies or detachments in India, with remarks; 3. the preliminary articles of peace.

The whole forms a curious, but somewhat inflated, detail of a war which has terminated favourably to the increase of British influence in India, at a time when that influence appears to have become, on the whole, favourable to an improvement of the social condition of its innumerable inhabitants,

Tay.

ART. XIII. *Testament Politique, &c. i. e.* The Political Testament of his Excellency the Count DE MERCY-ARGENTEAU, his Imperial Majesty's Ambassador at the Court of France, who died in London, the 25th of August 1794. 8vo. De Boffe.

THIS work has appeared in numbers at 1s. each, three of which were published monthly, till the whole was completed in 20 numbers, forming two volumes, containing about 300 pages each. We understand that the late Count DE MERCY was not the author of this performance: but that the real author, Monsieur DE L'ISLE, borrowed his name as that of a minister of great celebrity, whose situation made him intimately acquainted with the secret history of the French revolution, for no other purpose than that of inducing the public to peruse his work. Should some persons be inclined to censure the writer for having countenanced an imposture, though of the most harmless kind, it should be observed that the delusion could be only momentary; and that he was doubtless persuaded that every reader, who was possessed of no more than an ordinary portion of judgment, would find in the work itself sufficient evidence to satisfy him that the Count was not the author. M. DE L'ISLE, having borrowed his name, was bound to say for him what he might be supposed likely to say for himself: but the work contains strong internal proofs that the writer has lent to him a fund of knowledge of the English constitution in particular, which few persons, who have not long resided in England, ever possessed: now the Count died almost as soon as he had set foot in our capital; and, from his former pursuits in life, it would not be going too far to pronounce that he was in reality much better acquainted with the springs of *continental* politics, and the intrigues of courts, than with the frame of the English government; to which we know not that he had, in the course of his public career, given any particular attention.

To speak frankly, however; we wish that the author had not made use of the Count's name; for, the idea of literary imposture

impossure being left totally out of the question, we think that the publication did not stand in need of the protection of a great name to recommend it to the world: it displays a knowledge of the human heart, of human propensities, of the effects that usually flow from them, of the nature of government, of polity, and of the history of mankind, which shews the author to be a man of a clear head and of a sound and comprehensive understanding. We mean not, by this tribute to his merit, to stamp with our approbation all the principles which he maintains; for he is a stickler for some which we must unequivocally condemn: but we mean to say that he defends and supports them with an ability which proves him to be a powerful reasoner, and well versed in the science of literary attack and defence. We place his great merit then, not in those controverted principles, but in the manner in which he maintains them; at the same time, we pretend not to decide dogmatically on the principles themselves; we reject them as erroneous, and as leading in some instances to the establishment of a form of government incompatible with our ideas of liberty: but which of us entertains the most correct notions on this head is a point which must be left to the decision of the public.

In his preface, the writer, instead of shewing how he came to be possessed of the manuscript of this work, tells us that

‘It is unnecessary to prove that the Count DE MERCY-ARGENTEAU, honoured with the confidence of the last three emperors, of the king and queen of France, and of the combined sovereigns, was, of all men, best acquainted with the real causes, and the most secret springs, of the incredible revolution that has taken place in France; that no one knew better the depth of the evil; and that no one laboured with so much zeal to check its progress, or apply a remedy to it. Hitherto, this revolution has been a labyrinth, in the mazes of which every one who ventured to explore them has lost himself. What excellent guides then to those who wish to form themselves in the school of experience, must be the thoughts and writings of a minister who was versed in the art of foreseeing events and preparing for the consequences! When he draws the great picture of the revolution, it is with the pencil of reason and policy. Such is the basis of an exact history of the French revolution, a history for which we shall have been indebted to the Count DE MERCY.’

M. DE L'ISLE informs us that this experienced minister was firmly persuaded, at the time of his death, that the troubles of Europe would soon be at an end. This, however, is a sword that cuts two ways: if the Count meant that the combined powers would at length recognize the republic which they had taken arms to beat down, and that thus tranquility would soon be restored, he spoke a language which M. DE L'ISLE would reject as repugnant to his own principles, and to those of the Count,  
but

but which may in a short time be very compatible with fact. On the other hand, if he meant that the troubles of Europe would soon be composed by the downfall of the French republic, and the restoration of monarchy in France, the Count could derive no credit for penetration, from an opinion which the experience of less than two years shews to have been founded on short-sighted political views. Neither the Count nor his (supposed) Editor could have foreseen that, the short time which elapsed between August 1794 and December 1795, a message should have been sent by the king of Great Britain to both houses of his parliament; intimating that, in the existing form of government in France, there was nothing which should prevent him from treating with the present rulers, if they should be disposed to make overtures of peace calculated to secure the tranquility of Europe, and the interest of the belligerent powers and of their allies: it being well known to our court when such a message was sent, that many of those very rulers had taken an active part not only in destroying our author's favourite monarchy, but also in bringing to the block the unfortunate monarch himself. It may, however, be said, in defence of M. DE L'ISLE's penetration, that most of the events produced by this stupendous revolution have been such as baffled all human calculation and foresight.

A considerable portion of the preface is devoted to the defence of the conduct of Count DE MERCY, which we shall state rather at large: not because that either we ourselves or the public have any interest in the personal character of that nobleman, but because his character of ambassador from the court of Vienna to that of Versailles placed him in a situation which connected him, in an intimate manner, with the French revolution; and because we are of opinion that the interests of truth, to which we are attached by the strongest ties, regardless of what party may be benefited or injured by its establishment, must be served by discussion.

Before the present war, France and Austria were united by a treaty of alliance, strongly cemented by the marriage of Louis XVI. with Marie-Antoinette; the alliance was extremely popular for a number of years: but at length it came to be considered as burdensome to France, and advantageous only to Austria. Those who wished to see it dissolved, and to render the queen odious to the multitude, began to spread reports that the Emperor Joseph II. had formed dangerous designs against the French nation; that his sister, though mother to the heir apparent of France, had entered into all his views, which she treasonably laboured to promote; that she lavished the treasures of her husband's country on her brother; and that the confidential

dential agent of both was the Count DE MERCY-ARGENTEAU, then imperial ambassador at the court of Louis XVI. These reports, first circulated in private companies, then in coffee-houses, and at last in pamphlets, had astonishing effects in forwarding the revolution; which, it was to be presumed, was not likely to take place, or at most not beyond a particular extent, as long as France and Austria maintained their alliance. A breach between these two powers was considered, by the favourers of a revolution on a great scale, as indispensably necessary; they therefore went to work with great activity to produce the desired breach. Had they merely collected and stated facts allowed on all hands to be indisputable, which they should have left to work as they might on the public mind, their proceedings would have been marked with candour and honesty: but they called in the aid of falsehood; and, having thus excited popular indignation, they dexterously pressed it into this service. It may be said that their object was the downfall of despotism, and the establishment of liberty; and that, in the pursuit of it, they ought not to be censured for not having been over scrupulous about the means. This we consider as detestable doctrine. That cannot be good in politics which is bad in morals; and those who employ wicked means, to attain a good end, disgrace their design. With respect to the remittances said to have been made from the French treasury to the emperor, had the revolutionists confined themselves to the statement of the simple fact that,—when Austria was on the point of invading Holland, and France was so circumstanced that, in case of a war, she must take part with the latter,—the French ministers advised their king to mediate a peace, and to make the sacrifice of 400,000*l.* sterling to prevent a rupture, (which sum ultimately reached the hands of Joseph II.) the public might then have had an opportunity of considering whether the sacrifice of such a sum was wise and useful; or whether it would have been better that the nation had been plunged into a war, in which, to say nothing of blood, millions of money must have been expended in defence, not of France herself, but of an ally. Such a consideration, however, would not answer the ends of those who desired at all events a breach between the courts of Vienna and Versailles. They therefore boldly accused the queen of being in the habit of remitting immense sums to her brother, and thus enriching the Austrians with the fruit of the sweat and labour of the French nation; and they asserted that the Count DE MERCY was the agent through whom the remittances were made. These accusations, industriously spread through Paris, produced at last an event which was a flagrant violation



violation of the laws of nations. We will quote the statement of it briefly for the consideration of our readers :

' On the 15th of July 1789, the revolutionists surrounded the house of the Count DE MARCY-ARGENTEAU, ambassador from the Imperial court to that of France. The house itself, and all those who went into or came out of it, were visited and searched. Some days afterward, the Count, disguised with a residence in a city that was in a state of insurrection, was going to enjoy quiet in the country, but was stopped at the distance of 20 leagues from the capital by a party of the army of Paris, and detained as a prisoner by a set of lawyers' clerks, until they should get an answer to a letter which they had sent express to their General *M. de la Fayette*, to consult him about what they were to do with the Ambassador. The General dispatched orders for his release, which were obeyed.'

The Count had not trusted solely to the dignity of his character for protection; he had long heard of the calumnies which might expose him to insult and outrage, and had taken every step which prudence and good sense could suggest, for averting them. In June he wrote officially to *M. de Montmorin*, then minister of Louis XVI. for foreign affairs, to desire, in the name of the Emperor his master, that for the sake of truth and justice he would declare that there was no foundation for the calumnies then in circulation, relative to the sums said to be remitted to Austria from the French treasury: *M. de Montmorin's* answer was in the following terms :

' I have received the letter which your Excellency has done me the honour of writing to me, on the subject of reports that have been again publicly circulated, relative to the pretended subsidies furnished to the court of Vienna by that of France. Most assuredly nothing can be more groundless than such reports. I can with truth declare that, ever since the King was pleased to commit to me the department of foreign affairs, there has not been made, and could not be made, any such demand on us by the court of Vienna. I am equally sure that none such was formed under the administration of my predecessor in office.'

Manuscript copies of this letter were circulated in Paris, but without effect: the violent revolutionists still persisted in their charge that France was drained by the Queen, who thus enriched her brother with the spoil of a people whom she detested. The charge was brought forwards with, if possible, still more violence, after the outrage above stated on the house and person of the Imperial ambassador, probably for the purpose of justifying it. The Count then wrote the following letter to *M. de Montmorin* :

' The story of pretended millions remitted by the court of France to the Emperor was long considered as a fable, too absurd to deserve attention. This fable however has been revived, has assumed an appearance

bearance of consistency, and has brought a kind of charge on his Imperial majesty and his ambassador. In June last, I had the honour, by the express command of the emperor, to represent to you the necessity of putting an end to reports so extremely improper and injurious. Your excellency, with the king's leave, wrote me a letter containing a formal disavowal of the grounds of those reports. From a principle of delicacy, instead of getting that letter printed, I only caused some manuscript copies of it to be handed about; and for want, no doubt, of greater publicity, it did not produce the desired effect. The assertion that millions have been remitted to Austria has been renewed, and compels me to press your excellency again to be so good as to employ every means necessary and fit to undeceive the public; and destroy an error that wounds the very sincere and steady sentiments which the emperor entertains for the king his ally, and for every thing which interests what is due to the French monarchy. These means appear to be the more easy, as it is scarcely possible that subsidies, not stipulated by any treaty, could be procured for the Imperial court. Not 100, nor 50, nor 20 millions could be issued from the treasury, without leaving some trace of such issuing, under the head either of receipt or expenditure. An inspection of the registers, the designation of the signatures, and of the officers who must necessarily know of every sum that enters the treasury, or is paid out of it, will all shew the impossibility of a secret, a concert, and a want of fidelity,—three necessary preliminaries to any furtive extraction of large sums of money. This, sir, appears to be an effectual way publicly to ascertain the fact in question, and to undeceive the public mind respecting a calumny, the object of which becomes important on account of the august names that are coupled with it."

To the above letter M. *de Montmorin* returned the following answer :

" Among the crowd of pamphlets to which the circumstances of the times have given birth, there is one of which I thought it my duty to render an account to his majesty, because it treats of political objects, and particularly of our connexions with the court of Vienna. Your excellency will no doubt perceive that I am speaking of the pamphlet which is entitled "*L'Orateur aux Etats Generaux*." It is there said that France furnished the court of Vienna with subsidies before the peace of Teschen; that she furnished others in order to terminate the business of the Scheld, and to enable the emperor to make preparations for war against the Turks; and that even at this moment she is still paying subsidies. Now it is most certain that since the peace of 1763, there could have been no question between the king and the court of Vienna about granting any subsidy, because no one single occasion has since occurred that could furnish even the slightest ground or pretence for any demand of that kind. At the peace of Teschen, the king was mediator with the empress of Russia; and the war which was terminated by that mediation could the less furnish an occasion for such a demand on the part of the emperor, as the king was himself then engaged in a war which he had been carrying on for a year before. At the time of the business of the Scheld, the king, who was

about to become the ally of Holland, and who had interposed his good offices to avert from her a war with which she appeared to be threatened, carried his kindness towards her so far, as to enable her by means of some pecuniary grants to terminate that discussion : but it was directly with that republic that he came to an understanding on the subject, and the emperor remained totally unacquainted with what passed on the occasion. With respect to the present war, (with the Turks,) it is absolutely foreign to us ; and the emperor himself is no otherwise implicated in it than by the obligations of his treaties with Russia. In a word, sir, it is a certain truth, and easy to be demonstrated, that since the peace of 1763, there has not been the slightest pretext for the courts of Versailles and Vienna giving to each other the smallest subsidy ; and in point of fact no demand of that kind has been made on us by the court of Vienna. I have laid before the king the letter which I now have the honour of writing to your excellency ; and his majesty, being thoroughly acquainted with the truth and accuracy of its contents, has approved of my having the honour of sending it to you."

On the subject of these letters, M. DE L'ISLE remarks, that M. *de Montmorin* did not attempt to destroy the calumny of which the ambassador complained, in the manner in which his excellency had pointed out ; viz. by a reference to the registers in the exchequer ; this, he observes, could be done only by the minister at the head of the finances of the country. M. *de Montmorin* could speak only of what came within his knowledge as secretary of state for foreign affairs ; and he explicitly declared that in his office, where it was most likely that some trace of the business might be found, had it ever had an existence, there was not a single document that could give a colour to the reports in question. That it might be sifted to the bottom, Count DE MERCY wrote to M. *Necker*, who was then at the head of the exchequer, requesting the aid of his testimony also, and stating the nature of the evidence which might be derived from the treasury books, to destroy the stories of the pretended millions sent out of the kingdom for the use of the emperor. M. *Necker's* reply was :

" It is with the most lively concern, my Lord Ambassador, that I find that attacks have been made on you in the libel of which you have given notice to M. *de Montmorin*. Who knows better than I do the experience which I have had of your faithful and unshaken friendship ? How highly would you be esteemed and loved by all true patriots, if they were acquainted with your sentiments, your principles, and your counsels ! I should wish to find an occasion of publicly doing you a signal act of justice ; in so doing I should be only acquitting myself of a duty to one of the wisest and best men that I have ever known in the course of my life ; and to whom I have long felt the most tender attachment."

M. DE L'ISLE animadverts on this letter in terms of indignation :

\* Baseness, (says he,) perfidy, vanity, and awkwardness, are strongly marked in this answer. Instead of completely destroying, as he might have done, the fable of the millions, the sole object of the calumny directed against the king and queen of France, and against the emperor and his ambassador, M. Necker contents himself with saying that it is with the most lively concern he hears of attacks upon the character of a foreign minister. But, if these attacks were still more violently directed against the king and queen, was it enough that M. Necker should feel concerned? Ought he not, if he did not wish to become the basest of all ministers, to seize that occasion to vindicate the king and queen as well as the foreign ambassador? Boasting of the sentiments, the principles, and the counsels of the Count DE MERCY, was saying that he was incapable of assisting the king, the queen, and the emperor, to plunder the public treasury: but it was leaving in full force the suspicion thrown on the king, the queen, and the emperor; who might have made use of some other agent. So atrocious a perfidy will not astonish those who recollect that, at that moment, M. Necker was no longer the minister of the king, but of the pretended nation which calumniated its king and queen. The hypocrite says that he should be happy to find an occasion of publicly doing a signal act of justice to the Count DE MERCY; here was an occasion ready found to his hand, and a very fair one it was. The ambassador desired that he would avail himself of it to destroy the fable or calumny of the millions: but M. Necker made no other use of it than to display his vanity, by informing the public that he enjoyed the faithful and constant friendship of the ambassador, one of the wisest and best men that he had ever known in the course of his life! . . . . . Could he do this constant friend a greater injury, than to hold him forth to the world as a man whose principles, sentiments, and counsels would procure him the love and esteem of all true patriots? that is to say, of such men as Carré, Garat, Marat, Robespierre, the Bishop of Autun, &c. Could the emperor any longer honour with his confidence a minister whose sentiments, principles, and counsels, were so conformable to those of true French patriots, the calumniators of himself, of the queen his sister, and of the king his brother-in-law? Thus M. Necker, like the awkward and bungling bear, instead of gently driving away the fly from his friend's face, gives him a mighty stroke, which not only kills the fly but also wounds his friend!

It may be said in defence of M. Necker, that perhaps he knew, from the documents in his office, that what was called a calumny by the ambassador was in reality a truth; and that, as he could not destroy it, he thought it best to slur the matter over:—but this would be a lame defence; for it still would shew that he could capitulate with his conscience, by agreeing to draw a veil over truth. It is not, however, any excuse at all; for a person, whom M. Necker himself styled one of the best men he ever knew, calls this story of the millions a calumny: if it were not such, he could not be an honest man in declaring it to be so; and if it were a calumny, M. Necker ought to have joined

joined him in calling it by that name, because his situation enabled him to know what sums had been issued from the exchequer, and to whom. If there were no trace of money issued for the use of the emperor, he ought, in justice to all the parties concerned, publicly and officially to have said so to the nation, and thus to have removed one of the heaviest charges brought by the people against the king and queen. That the whole was a calumny is now generally known and acknowledged. The most secret recesses of the royal palaces have been ransacked by the enemies of Louis XVI. and of his queen, and not so much as the slightest trace has been found of the supposed remittances to the emperor. When the king and queen were put on their trials, no such charge was exhibited against them, or either of them; and the silence of their enemies on this head amounts to the most complete acknowledgement of their innocence. It must be recollected that the sums said to have been remitted to the king's brothers, and to his life guards at Coblenz, ought not to be confounded with those to which the ambassador alludes; they belong to very different periods.

M. DE L'ISLE labours to vindicate the character of Count DE MERCY against charges of a different nature; such as, that he had sacrificed the people of Brabant; and that during his embassy in France, he favoured the constitutionalists, the monarchists, and even the republicans: but these points belong rather to the *man* than to the *minister*; and, as the public is therefore less interested in them, we will pass them over without any farther notice.

The supposed *Political Will and Testament of the Count DE MERCY* is divided into a great variety of parts, under distinct heads or titles, which may be considered as so many different chapters; every one of them having a reference to some principle or opinion on which the French revolution has been founded or defended. The author endeavors to shew that these principles were in general either radically false, or ill understood, and still worse applied. The first subject treated is 'PUBLIC OPINION.' He says that every thing, which comes within the sphere of *probability*, belongs to the province of opinion: but that with every thing which is known and demonstrated, opinion has nothing at all to do, demonstration belonging exclusively to the department of science. He then divides and subdivides opinion, into private or general; the former, being that only of such or such an individual, he does not discuss, because he deems it foreign to the subject in hand. The subdivision is of *general* opinion into *popular* and *public*. He observes that, in all times and in all countries, general, popular, vulgar, or numerical opinion, that is to say the opinion

opinion of numbers, has been grafted on the multitude by prejudice, hope, fear, seduction,—in a word by whatever could work on the passions; that, not being itself the offspring of either reason or reflection, it seldom gives birth to aught but error, and supports it when it has once brought it forth: that wealth, dignities, and high stations, are not always able to preserve those who possess them from being the victims of this popular opinion: that the French, with an ardor and levity of character peculiar to themselves, were continually giving proofs and affording examples of this truth; and that posterity will scarcely believe to what excess they carried their prejudice and prepossession in favour of M. Necker and the Constituent Assembly of 1789. To this prepossession he ascribes the terrible shock that all Europe has felt, and the errors, crimes, and disasters, into which France has been plunged. He remarks that the more general a prepossession has become on a sudden, the more a wise man ought to put himself on his guard against it; reason and truth never lead to enthusiasm, which is always the work of error and of falsehood. *Public* opinion, in contradistinction to that of *popular*, he says, is that of the very small number of wise and learned men in all countries, and in all ages, who have devoted, or who are now devoting, their time and their faculties to reflection and to the study of nature in general through all her works; tracing her through all her various combinations, and making use of the arts, the sciences, policy, and morality, as their guides. This opinion, he says, is not formed rashly, nor on a sudden, but slowly and deliberately; it is under no influence, no bias; always free, always equitable, it is almost impossible that it should deceive or mistake. It has justly been called the queen of the world; and, as it traces its source up to wisdom and true principles, it is the most solid foundation of the constitution of empires, and of the action of governments.

The author maintains that the French monarchy could not have been destroyed, if its enemies had not been able (according to his previous definition of the terms) to make *public* give way to *popular* opinion. On this distinction, his reasoning on this head is entirely grounded. He tells us that those, who wished to gain over the multitude, have invariably flattered their self-love, vanity, and passions; and he contends that it was that spirit of flattery which gave birth to a dangerous abuse of the old saying, “the voice of the people is the voice of God.” The origin of this saying he finds in those times in which ecclesiastical dignities were elective, and bishops, &c. were chosen by the clergy, with the concurrence of the laity. If a

person so elected to fill a vacant see refused, through humility, the proffered honour, he was told that the voice of the people was the instrument employed by God to raise him to the dignity which he refused to accept; and to resist that voice would be resisting God himself. 'In the sense of the modern demagogues, (he adds,) this saying is a horrid blasphemy; inasmuch as by it they would excuse or justify the madness, excesses, furies, and crimes of a deluded people, and impute them to God himself.'

He then inquires whether what he calls the *public* opinion of Europe be in favour of or against the French revolution. In former times, he observes, no one philosopher, who really deserved that name, ever preached up the doctrine of revolutions. In support of his side of the question, he quotes the following passage from Plato: "If it depended on my will to change into good all the evils of society, on condition that the change should cost the life of one single human being, I would prefer making no alteration whatever in the ordinary state of things." With all due deference to the authority of Plato, we think that he carried his repugnance to the shedding of human blood a great deal too far. The passage shews that he had a tender heart; but it seems to shew also that he did not perceive that, were his principle to be adopted in its fullest extent, it might reduce mankind to such a state of misery, that death might be considered as a blessing, and the hand from which it came that of a **BENEFACTOR**.

Our author says that, in the orders of the clergy, the nobility, and the magistracy of France, there were many men well deserving the name of sages; that their voice was against the revolution, which they must have believed to be an evil, or they would not have sacrificed their fortunes and their country, and embraced poverty and exile, rather than lend to it their concurrence or support; and that, if such men as *Bailly*, *Condorcet*, *Bernardin de Saint Pierre*, and some few others who were well known in the republic of letters, had declared for the revolution, their sentiments ought at least to be suspected, as they were in opposition to those which they had professed before the period of that event. The different governments of Europe, which he considers as one of the elements of public opinion, were, with very few exceptions, against the revolution. Even the powers that have stood neuter might, in his idea, be classed among those which condemn the revolution; for though, seduced by the prospect of gain in a commercial point of view, they have kept up a correspondence with France, yet the caution with which they proceed, and the backwardness of some of them to receive openly a minister

nister from the republic, afford sufficient proofs that, had gain been out of the question, they would have expressed their disapprobation of the revolution as well as their neighbours.

Passing on to 'PUBLIC SPIRIT'—M. DE L'ISLE observes that the empire of public *opinion* extends over the whole earth ; public *spirit* rules over only a particular political society. Every people has its own peculiar public spirit, the type of its national character. He remarks that the main springs of this spirit are the affections and manners of the multitude, whose whole system of reasoning consists in giving way to sentiment, and acting according to its impulse ; that it is public spirit which makes the same people preserve, for many successive ages, the same religion, constitution, and government ; by linking one generation to another, it transmits to the latest the manners and affections of those that went before it. This spirit, he says, is good or bad according to the goodness or badness of those manners or affections ; and hence he concludes that the public spirit raised up in France since the revolution must be execrable, because the manners of the people have been corrupted, and humanity extinguished in their breasts !

The author's next topic is that of 'PEACE WITH THE FRENCH REPUBLICANS.' He does not hesitate to pronounce it to be a violation of all principle to consider the republicans as the French nation ; and, by a necessary consequence, he reprobates the idea of recognizing them as a power fit to be admitted as a party to a treaty of peace. He seems, however, to forget that metaphysics are not the best arms in the world to repel hostile battalions ; they may stand against argument, yet make a poor figure against artillery. We may dispute as long as we please about who are or who ought to be the French nation in a metaphysical sense : but that body of men, which can invade and spoil a neighbour's territory, may well be considered by that neighbour as the nation ; and, if the neighbour cannot otherwise preserve himself from destruction than by treating with that body, he is authorized by every principle of self preservation to treat with it, whatever metaphysics may say to the contrary. Nay, the author admits this principle himself in the 10th number of his work ; where he says that, when the king of Prussia made peace with the French, it was with the concurrence and approbation of the allied powers, and for the purpose of preserving the German empire from destruction. We mention this, not because we believe the assertion, (on which we will make some observations in another part of our Review,) but because it serves to shew that, in the opinion even of our author himself, the ruling party in France may, in case of necessity, be



considered as the French nation ; for he acquits the king of Prussia of all blame on account of his peace with the Convention, which he declares (though contrary to probability as well as to fact,) to be a measure which had been previously concerted by the allies. M. DE L'ISLE knows very well that the distinction of a king *de jure* and a king *de facto* has long been received by England ; nay that France herself must have acted on that principle, when Louis XIV. acknowledged at once the prince of Orange and the son of James II. for kings of England. Why then might not the distinction, also, of a nation *de facto* and a nation *de jure* be admitted ? We mean on this head to argue on the author's own ground ; and, if he pleases, to allow to him for argument sake, that the present government of France is an usurpation, by which the voice of what he metaphysically calls the real nation is stifled and suppressed. If the king of Prussia could be justified in treating with that usurping power, so could every prince now at war with the republic. Nay all the belligerent princes stand in need of this justification, because our author insists that the Prussian peace was as much their work as it was that of Prussia. We think, however, that, in point of consistency, M. DE L'ISLE might have omitted almost the whole of this part of his treatise. His division of a nation into *physical* and *political*, we are ready to admit, is just, in a general point of view : but the inferences, which he draws from this division, would necessarily lead to a war *ad internecionem*. Should the physical nation, (that is to say, the *numbers* of a country,) be drawn up on one side, and the political nation, (*id est*, the body of men possessing political privileges and power in the state,) on the other, it would readily appear that the latter must be overpowered. Supposing this to have taken place in France, and that the physical nation, having triumphed at home over the political nation, advances to invade a neighbouring power : the people thus invaded could have but three ways of proceeding, viz ; by opposing force to force, by submitting unconditionally, or by negotiating terms of peace. Supposing the first way to have been tried ineffectually, could our author be so unreasonable as to expect that the power thus unable to make a farther stand, for any considerable time, should throw down its arms, and bare its breast to the sword of an irritated enemy, rather than endeavour to put some restraint on his fury by a capitulation ? His principle might do well enough if men could fight and die metaphysically only, in like manner as he argues : but the real destruction of a nation would be a dreadful calamity ; and every possible effort ought to be made to prevent it, not excepting even that of capitulating with robbers and murderers, should

should the power of sparing or sacrificing be unfortunately placed in the hands of such persons.—Not to argue any longer on this head, let us go on with our report.

The author's division of the French nation is this. Of twenty-five millions of people composing it, he says thirteen millions were women; these, he insists, never were, and never could be, on account of their sex, called the nation; though forming the majority of it. They ought, therefore, to be left out of the account in all political discussions. Of the twelve millions of men, seven millions, he thinks, ought also to be left out of the reckoning, as being minors, or persons who, on account of their situation in life as servants, &c. were by law precluded from exercising civil and political rights. The remaining five millions, in the author's opinion, constitute the French nation. Would this division avail a town bombarded and threatened with utter ruin, by an army made out of what he calls the passive part of the nation, after it had triumphed over the political part? Would it be wise in the inhabitants to say to the besiegers, We do not want to have our houses destroyed; we would wish to open a treaty for preserving them; but we do not know who you are; we would treat with the French nation, but you are not that nation. The answer would be, We are the French nation; the power of that great state is in our hands; we can destroy or we can spare your city: with us therefore you may treat; and if you will not, then you must abide the consequences. Metaphysical distinctions, however ingenious, are by no means bomb proof; and they are fit only for the arsenal of controversy.

Though we thus animadvert on the leading principle of this chapter, we must allow that it contains many just observations; applicable, however, rather to a settled state of things than to a revolution, which never was and never will be governed by ordinary or fixed rules. To prove that there was an immense number of Frenchmen who were hostile to the revolution, and that it was nothing less than the unanimous wish of the nation, he quotes some very strong cases in point, such as the massacres and sieges of Lyons, Toulon, Marseilles, Nantz, Bourdeaux, the greatest and most opulent cities in France after Paris, and the loss of 500,000 lives in the single department of La Vendée; not to mention the bloody tragedies acted in the capital and other towns, nor 200,000 persons confined in the various prisons of France, doomed to suffer death, and snatched from it only by the death of *Robespierre*, and the policy of his successors; who feared that the system of terror would be the destruction of their power, and on that account alone, our author says, abandoned it.

In

In the next chapter or division, 'THE OBJECTIONS TO THE CONTINUATION OF THE WAR' are stated and answered. The war is ruinous, say the people of England for instance, to our manufactures; it deranges our commercial speculations, interrupts our trade, increases our taxes, and exhausts our treasure:—let us give peace to the French, provided they will adopt a constitution and form of government suited to the general interests of Europe. To this the author replies:

'O wise Englishmen! those advocates for peace are perpetually talking to you about your industry and your commerce: but they carefully conceal from you that peace with the French republicans would be the death of that industry and commerce. Soon would the seas of the Levant and Italy cease to see your happy flag wave over them; soon would the sympathy, which would connect the republicans with the Thirteen United States, make you strangers to the ocean that washes the coasts of the vast continent of America and of its islands. What would your immense importations from the East and West Indies, or even the produce of your own hands, your manufactures, avail you, if the people of Germany, of the North of Europe, and of France, should cease to consume them? After all, should it be really true that peace is absolutely necessary to you, weigh well and consider attentively which would be more beneficial to your commercial interests, peace with French republicans, or with Frenchmen the avowed enemies of republicans. What have you to expect from a people, whose rulers have for the last three years fed and cherished an antipathy to you? From a people who to the prejudices of an inveterate hatred will add the passion of revenge, of returning you insult for insult, and retaliating on you the distresses which you have made them feel during the present war? Rather follow the example of Sampson against the Philistines, or dread the fate of Sampson during the sleep of confidence. See on the other hand what you have to expect from a people composed of the heads and flower of the whole nation, whose principles and past conduct are the pledges of the future. What ought you not to hope from a people whom you have fed, clothed, and warmed in the days of their misfortune? What will you not have a right to obtain from husbands and fathers to whom you will have restored their wives and children? What can children refuse you, whose fathers you will have preserved for them, and in whose inheritance and country you will have re-instated them? Gallant Englishmen, be not generous by halves: by enabling the true French nation (the political) to triumph over those who oppress it, you will crown your works of humanity: to a rivalry of ten centuries will succeed a friendship of as long a duration; and the ocean itself, instead of separating the two nations, will unite them both for the happiness of the whole world.'

*Ten centuries* must have been used here figuratively by our author, a definite for an indefinite number; the rivalry between France and England did not begin till after the Norman conquest, when the kings of England were at the same time dukes

dukes of Normandy, and sovereigns of other territories dependent on the French monarchy. The rivalry is therefore very nearly *three* centuries short of the age assigned to it in this work.

The objection to the present war, founded on the increase of taxes, our author considers as fallacious and delusive, rather than true and substantial; for he says it is a vivifying principle, that the more populous, commercial, and industrious a nation is, the greater must be the tax on articles of consumption, because this is the only way of forcing the rich to increase the wages of the poor. In this chapter, the author states it as a fact, that before the Duke of Brunswick began his retreat from Champagne, he had actually concluded a treaty with *Dumouriez*, by which it was stipulated that the French should not molest the allies in their retreat; and that, in consideration of this forbearance, Verdun and Longwy should be restored to France. He says that the prowess and exertions of the republican troops have been rated too highly; for that, though in 1792 they invaded with three great armies the Austrian Netherlands, the principality of Liege, and Prussian Guelderland, the allies made head against them with so small a force as 20,000 men at the most; and with that comparatively trifling body maintained, with great bravery and skill, a defensive war against armies so immensely superior in numbers, and made a prodigious slaughter of them; *Dumouriez* having lost 12,000 men in carrying a single redoubt at Gemmappes.

The objection urged against the war, that it is ruinous on account of the immense expence with which it is attended, he treats as founded only on an abuse of terms, by which the words *ruin* and *expence* are used as synonymous, though they differ widely in their meaning; for expence may not bring on ruin, and ruin might be produced without any expence. He observes that it would not cost England a shilling to acknowledge to-morrow the French republic, and put an end to the war: but he roundly asserts that this cheap step would be the ruin of England. The object or end for which expence is incurred is what a wise people ought, in his opinion, to consider; and if their own preservation be the object in view, it would be madness indeed not to pursue it, merely because it could not be attained without expence. Taxes, he says, never can increase but in proportion with the wealth that feeds them; and they can therefore never be too high, while the increase of means keeps pace with the increase of taxation. It may be argued, he says, that the public opinion is for peace. This he admits to be true: but he insists that it is also for war as the necessary means of securing a good peace. He comes next to consider

consider the propriety and wisdom of the following advice often given to the allied powers, and the soundness of the principle on which it is built. "Leave the French (say the enemies of the war) to settle their own affairs; a great nation has a right to act as it pleases for itself; and those who would impose laws on it are tyrants." This advice, he says, has actually been followed, but without any good effect; for, during the years 1789, 1790, 1791, and 1792, the French were left to themselves, and during that period the physical oppressed the political nation; and factious bodies of men trampled under foot all laws, divine, human, and social. He then asks—

• When the wicked proscribe and butcher the good, can such a tyranny be called a settlement of the nation? Can the establishment of the national guards, to which measure the duration and malignity of the French revolution ought to be attributed, be called a settlement of the nation? The constituent assembly saw in that measure nothing but the means of resisting the standing army of the old government, and carrying its own decrees into execution by force. It did not foresee that this monstrous Colossus, which it was raising to support the constitution of 1791, would pull it down in 1792, and would serve to establish a republic which threatens to destroy all the kingdoms in Europe, if they be not beforehand with it, and crush it to pieces. To arm so populous a nation, and to arm the whole of it under pretext of providing for its defence, were the means of inspiring it with the desire, and furnishing it with the opportunity and power of acting offensively against its neighbours. Where, in 1789, were the enemies of France against whom the constituent assembly armed all France? If it be answered, the enemies were the king, the clergy, the nobility, the rich, and all those who preferred the old government to the new, it must then be granted that the assembly armed one part of the nation against the other, and like another Mahomet preached up and established its new Koran with fire and sword. Who will presume, after this, to assert that the French nation wished for and freely accepted this constitution? If those who opposed it were as few in number, as the revolutionary party would make us believe, was it necessary to arm and array, against such a handful, three or four millions of men? An armed people without government will not lay down their arms, till they have satiated themselves with blood and ravages, or till after they have been conquered,—that is to say, almost exterminated.\*

To shew that France must be exhausted not merely of money but of men, he observes that at two former periods she triumphed, indeed, over three-fourths of Europe combined against her, but that her second triumph in particular furnished cause rather for a general mourning than for joy; for it was ascertained, in a short time afterward, that there were in the whole kingdom very few men between the ages of twenty-five and forty. The great succession-war, which had thus drained France of the flower of her people, was a trifle compared to the

the present war: the greatest number of men that Louis XIV. ever had on foot at one time did not exceed 470,000, a prodigious force unquestionably, and greater than the Roman empire ever had in its pay at one time: but what was such a force to twelve hundred thousand men actually in the field, composing fourteen armies, all engaged in offensive operations, and led on by men who received orders to carry a particular point without considering how much blood it would cost, and whose heads must answer for the event? Such a mode of waging war, and on such a scale too, must necessarily be attended with a prodigious waste of men; and when it is farther considered what a loss the population of France has suffered through the guillotine, emigration, and a most bloody civil war, the author is of opinion that the republic must soon be in the situation of a man who, in the delirium of fever, makes violent exertions of strength, which half a dozen men can scarcely restrain, but who afterward, when the fit is over, finds himself as weak and helpless as an infant.

We come next to the chapter on 'THE SPIRIT OF PARTY.' The author defines party to be—*an union of several persons against others who have an opposite interest.* Such unions are necessarily attended with ambition, hatred, revenge; and by a succession of such unions France has been governed, or rather torn, for the last five years. Party spirit, he tells us, is always calling for revolutions: but he contends that no example can be found, in modern history, of a people rendered more wise or more happy by a revolution. This leads him naturally to turn his thoughts to England, of which country he thus speaks in a note, page 101, inserted in the name of the editor:

'The revolutionists are constantly writing and saying that *England is indebted to her political revolutions for the great prosperity which she enjoys.* The assertion is as dangerous as it is absurd: England was unhappy from the reign of Henry VIII. down to that of queen Ann, solely because she was constantly in a state of revolution. It is only from the time at which she abandoned revolutionary principles that her prosperity can be dated. Revolutionary madness was the sole cause of her misfortunes for a century and a half: is it reasonable, then, to ascribe to it her present opulence and power? It might as well be said that sickness is the parent of health, and that death is the source of life. It is to her political government for the last hundred years,' (was not that the consequence of a revolution?) 'it is still more particularly to the labour and industry of her inhabitants, that her present prosperity and her dislike to revolutions ought to be ascribed. The bees are never in a state of revolution,' (we do not know that; they are certainly often engaged in civil war;) 'but the wasps and drones are always for it.'

Our readers will make their own observations on this passage, on which we will comment no farther.

The

The opposition in the English parliament (he speaks of it generally, and not merely of the present one,) our author does not reproach with being influenced by party spirit, at least in his sense of the term; for he says it has no interest distinct from that of the constitution, but that, on the contrary, its object is to maintain it pure and entire, and to make it the center of all the interests in the nation. 'The opposition (he says) is a centinel on the watch against an enemy which perhaps may never come. The spirit of party is the enemy of public spirit: in England the spirit of the *opposition* is the public spirit itself.'—He laments that in France no such thing as an opposition founded on public principles has dared to shew itself, since the days of the minority in the constituent assembly; and that every thing has been under the influence of personal interests, to which those of the nation have been sacrificed.

[To be continued.]

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ART. XIV. *Geographie der Griechen und Römer*, i. e. The Northern Geography of the Greeks and Romans. By CONRAD MANNERT. 4 Vols. 8vo. Nürnberg. 1792—1795.

THIS writer, a schoolmaster at Nuremberg, is advantageously known by a history of the immediate successors of Alexander, printed in 1787. Of the present learned and comprehensive work a specimen was published in 1788; and the expectations which it excited have not been disappointed by the appearance of the remainder. The first volume, comprising 653 pages, is subdivided into a general introduction, and a description of Transalpine Gaul. The second, containing 776 pages, treats with patriotic minuteness of Germania, Rætia, Noricum, and Pannonia. The third illustrates Great Britain and Ireland: but, apparently by some accident, it has not reached us. The fourth, comprising 528 pages, surveys the region comprehended between the Vistula and China. Willing to exhaust his collections on these topics, the author offers his valuable assistance to any person who may be competent, and disposed, to review (on the same plan) Greece, Italy, and the southern geography of the antients.

The popular compilation of Cellarius may, at first thought, seem to have superseded the necessity for this enterprise: but, besides its not being written in the vernacular tongue, that book is rather fitted to form the ground-work of a dictionary than of a system. With a puzzling contempt for chronology, it mingles, without discrimination, the very antient and the less antient; and it describes, as if they had been cotemporary, places which had only a successive existence. It appreciates with little judgment the relative value of testimonies, and often produces

produces authorities which are in apparent conflict, without attempting to reconcile them. It also pictures the face of countries too much after modern ideas of the world. M. MANNERT has followed a different plan; and he has perhaps too studiously endeavoured to avoid the faults of his predecessor, to whose erudition he owns himself deeply indebted. A history of the evolution of geographical knowledge appears to be his primary object. He analyzes, at large, the site which Homer ideally assigns to the places named in his poems:—He is at no less pains to delineate the supposititious geography of Herodotus:—He has constructed maps of the world as Eratosthenes and as Strabo imagined it to be shapen:—He furnishes a distinct engraving of the earth *ad mentem Ptolemæi expressa*;—and his consultation of the classical sources has been industrious and unprejudiced. Received errors of importance he refutes—of insignificance, he suppresses. Among his contemporaries, Schlötzer furnished the outline of his system; Heyne and Gatterer have been locally useful: but many of his inquiries are excursions wholly original, undertaken without a beacon to conduct or a sentry to mislead.

The author begins by distributing into three periods his historical research:—the first extending from the earliest notices to the death of Alexander; the next, from the partition of the Macedonian conquests to the second century of the vulgar æra; and the third, from the earliest movements of the barbarian column till it suppressed the western empire. This distribution is not arbitrary, nor a mere stepping-stone for the memory, but is rendered essential by the substantial changes which at those epochs took place in the science. Each of these periods is distinguished from the preceding by very different degrees of knowledge concerning countries, and by very different modes of treating their geography.

From Job, Moses, and Homer, some twilight rays may be collected: but Herodotus is the first whose geographical notices are consistent or connected, and who purposely collected all the information which he could obtain on this subject. His work is a *tour* rather than a *history*;—with his travels begins the dawn of geography. The infancy of the science is not so apparent from the inaccuracy as from the method of description adopted by him. No assistance had been derived from astronomical observation to ascertain the distances and bearings of places. Their nearness or remoteness is inferred from the ground travelled over, or the time spent, in the journey. The rotundity of the earth was a theory already proclaimed in the school of Thales, but was either unknown to Herodotus or understood by him in a wrong sense.

It



It can scarcely be doubted that, before this time, Anaximander, Hecataeus, and perhaps Pythagoras, had tolerably accurate notions of the form of the globe, and that they had applied mathematical investigations to the correction of their ideas of place: but their inquiries appear not to have wandered beyond the precincts of their respective schools. The few other writers of this period, whose works or whose fragments have been preserved, are Hanno of Carthage, Scylax of Caryæ, Pytheas of Massilia, and Aristotle. Pytheas is the first of whom it is historically certain that he applied the length of sun-shadows to the estimation of the latitude: Dicearchus has probably merited praise, but all his writings are lost.

After the death of Alexander, geography took a giant stride. What Thales, Anaximander, Hecataeus, and Democritus, had intrusted to their scholars,—what Pytheas and Dicearchus began to connect with historical topography,—Eratosthenes, a mathematician and philosopher, collected and evulgated. By his own observations he corrected the foregoing accounts, and proceeded to ascertain the circumference of the earth by the actual measurement of some degrees. The maps of Anaximander he enlarged and ameliorated; and he remained the lawgiver in geography until Marinus and Ptolemæus. Hipparchus and Posidonius improved the mathematical—Polybius and Artemidorus the historical—knowledge of the earth. Strabo, at the beginning of the Christian æra, compiled their collective information: but he is often obliged to defend Eratosthenes against the rash criticisms of his successors. The Romans were long contented to receive from Greece their geographical as well as their other science: but when Pliny undertook his vast work, their conquests had explored and their mile-posts had ascertained the extent of numerous provinces, the description of which Julius Cæsar had begun, and Agrippa and Augustus perfected. To the official inquiries of Rome were soon added many a periplus and an itinerary. The commerce of Alexandria contributed its experience of the southern coasts of Lybia and Asia. India was visited by sea. The north-west coasts of Europe and of the Euxine were approached by garri-sons and by ships.

All these helps Marinus of Tyre employed at the beginning of the second century. He introduced the practice of assigning to each place its specific latitude and longitude, and thus reduced positions to precise definition. He taught the justest notions of the shape of the earth, was the creator of a new system, and deserves to be placed at the head of the third period. To him belongs the merit of inventing the plan which Ptolemæus of Alexandria followed. This distinguished writer corrected

corrected and completed the labours of Marinus, and reduced to a narrower and more accurate scale the over-rated measures of his predecessor. He remained the canonical geographer of the antients: Agathemer, Marcianus, Agatho Dæmon, and his other successors, could only abridge, transcribe, and praise.

Such is the outline of an excellent historical introduction, which has been executed at length, and supported by the requisite authorities; and in the course of which the author has to overthrow the position of Dodwell that Scylax was cotemporary with Polybius, and to complain of the confusing diffuseness (*verwirrende Weitichweifigkeit*) of that pedantic writer.

From each volume we propose to select a specimen.

Vol. i. p. 218. \* The name of Spain \* is probably of Phœnician origin. The Romans borrowed it from the Carthaginians, through whom they first became acquainted with the country. The Greeks every where call it Iberia, without attaching always the same idea to the denomination. The elder Greeks, till the period of the Achæan league and of their closer acquaintance with Roman affairs, understand by it the whole sea-coast from the columns of Hercules to the mouth of the Rhine: because, throughout this district, the Iberi were to be found, sometimes apart, sometimes mingled with Ligurians †. The river Ebro has its name from them.

\* The sea-coast beyond the pillars they called Tartessus †. The interior of the country went long without a name among the inhabitants, because each nation considered itself as a whole, and lived nearly unconnected with its neighbours §. Among the Greeks, it obtained the vague name of Kelrica ||; which was also applied to the whole north-west of Europe. Time altered these ideas, and the latter Greeks appropriate the name Iberia to the same country which the Romans called Hispania. Even this last name the Greeks occasionally use, but understand by it the region between the Pyrenees and the Iber ¶ or Ebro. Not till the second or third century was the Latin name fully received into the Greek tongue, although earlier instances occur \*\*. Hesperia, or the west country, is a common name among the Greek poets both for Italy and Spain; for the latter, with the occasional epithet *ultima*.

\* History mentions as the most ancient settled inhabitants of the country in the western parts, the Kynætæ ††; and on the southern coast, the Tartessians beyond and the Iberians within the pillars of Hercules. Part of the latter, between the Pyrenees and the Ebro, were known by the name of Iglætæ ‡‡. Herodotus learned these names from the Phœceans §§; so that our first notices of the country reach back to the times of the early Persian kings. I pass over the

\* Strabo, III. p. 213. † Scylax, p. 1 and 2. ‡ Scymnus Chius, V. 198. § Polybius, III. c. 37. || Aristoteles de Mundo, p. 850. edit. du Val. T. 1. ¶ Strabo, III. p. 252. \*\* Pauli Ep. ad Roman. C. xv. v. 24 and 28. †† Herodotus, II. c. 33. IV. c. 49. ‡‡ Strabo, III. p. 252. §§ Herodotus, I. c. 163.

APP. REV. VOL. XIX.

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table of Lusus and Pan, Generals of Bacchus, said to have given their names to Lusitania and Hispania\*.

\* Herodotus also notices some intruded tribes, the Phœnicians who had colonized the coasts, and the Celts who had wandered into the interior. These dwell less westward † than the Kynetæ, and probably in the same regions in which we find them at a later period; and these were probably the only Celts or Kelts of whom the Phœnicians had experimental knowledge; which occasions Herodotus to place erroneously among them a city, Pyrene, near to which he supposes the Danube to rise.

• Whether the Phœnicians or the Kelts were the earlier intruders cannot be ascertained ‡. Both their immigrations precede the beginning of authentic history. The building of Gadeir, their chief seaport, by the Phœnicians, is placed soon after the Trojan war. The intrusion of the Kelts loses itself in the mist of antiquity. Later history mentions them to have come from beyond the Pyrenees, to have waged long wars with the Iberi, and finally to have melted into one nation §; which, under the name of Keltiberi, possessed a considerable tract of land in the south, and was noted for its bravery during the wars between the Carthaginians and the Romans. The union was not general: only the inhabitants of the south became one nation with the Kelts; the other Iberi remained unmixed. From the great Celtic army some tribes separated, who established themselves near to the mouth of the river Anas (Guadiana). Another portion occupied the north-west extremity under the name Artabri. The former preserved the general name of Kelts ||.

• The Greeks established some colonies along the coast of the Iberi within the columns: but, except the Saguntum of the Lakynthians and the Emporium of the Massilians or Phœnicians, they were of little importance.

• All the numerous tribes, therefore, which are afterward found in Spain, may be divided, I. into the unmixed aboriginal inhabitants, and II. into the tribes wholly or partially composed of intruders. The former occupied the east and west coast of the ocean, the Pyrenees, and great part of the country east of the Iber. It cannot be proved that the north-west inhabitants are the same with the proper Iberi of the south-east: but I find no obstacle to this opinion. To these belong the Lusitani, Carpetani, Kallaiki, and Vakkæi, of the west; the Asturian, Cantabrian, and Vask, of the north; the inhabitants of the Pyrenees, through whose territory many hordes passed without staying, and some tribes dwelling along the Iber, of the east; finally, the inhabitants of the highlands, of Ortoſpeda, the Oretani, Ôlkadi, and Bastitani, of the south. The language, manners, and

\* • Pliny, III. c. 1. Plutarch de flumin. p. 32. † Herodotus, II. c. 33.

• † Appianus de bel. Hisp. c. 2. decides for the Kelts. Strabo, III. p. 238. for the Phœnicians. When Hamilcar entered Spain, the Kelts and Iberi were already old friends. Diodor. Eclog. 25. 2.

• § Diodor. Sicul. V. c. 33. || Strabo, III. p. 230. Plin. III. c. 1.

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weapons of these people are alike: they are one people\* in many subdivisions.

\* The mixed tribes may be again divided into the Keltiberi and the people of the south-coast. The former comprehend in a manner all the inland inhabitants of the south. The Kelts chiefly struggled with the Iberi in the neighbourhood of the river so called: but, after the incorporation, they jointly occupied the mountainous country on the west of the Iber, as far as the source of the Durus and Tagus. This was Keltiberia in its narrowest import: but the nation, having multiplied greatly, dispossessed or reduced to slavery several tribes, as the Vakkzi, Karpetai, Oretani, &c. who are thence incorrectly reckoned as a part of it†.

† The people of the coast beyond the pillars are a mixture of the natives with Phœnicians‡; and, within the pillars, a mixture of the natives with Greeks, Romans, and Carthaginians. Their commerce with strangers destroyed all peculiarity of character. At first, they learned the Punic, afterward the Roman language and manners§. The commerce, to which they were devoted, habituated them to assume every form. For this reason, the inlanders despised them, made inroads on them, and forced them to recur for defence to foreign protection. The Keltiberians, on the contrary, prided themselves on retaining their native savageness of dress, weapons, language, and manners.

¶ More will be said of the peculiarities of each people, when the description of their boundaries is undertaken. This much was necessary to prepare a clear survey of the remainder.'

As the Spaniards (to judge by the opening of the credulous Mariana's history) may learn much concerning their own antiquities from this geographer; so the French may derive clearer ideas of their progenitors from some of his chapters concerning the patriarchal tribes of Gaul, than are afforded by the learned collections of the indiscriminating *Pelloutier*. From the second volume, we shall translate a chapter superscribed 'Illyrians, Pannonians.'

Vol. ii. p. 585. 'The Illyrians are probably of the same stem with the Thracians; at least, the elder writers, who had visited the country or conversed with natives of it, confound them together: whereas the Kelts are always contradicting distinguished from them, even when resident among them. Of all the European nations, the Illyrians and Thracians only had the practice of tattooing || their bodies. Their original language is probably preserved in the Epirotic dialect of the present times: but in Illyria itself, the Slavonian tribes have wholly extinguished every other tongue. The eastern continuation of the Alps comprized the antient dwellings of the Illyrian nations. From the Julian Alps, the high land spreads uninterrupted between the Save and the Adriatic to the Hæmus and to Macedon. Of this mountainous district, the Illyrians occupied the southern de-

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\* \* Strabo, III. p. 234. † Ibid. p. 221. ‡ Ibid. p. 223.  
 § Ibid. p. 225. || Strabo, VII. p. 315.  
 P p 2 clivity,

clivity, together with the sea-coast, from about Aquileia to the modern Epirus.

On these very mountains, down the southern declivity towards the Save, were the oldest seats of the Pæonians, as the Greeks styled them: of the Pannonians, as the Latins called them. They extended from Ukraïn to Macedonia. Thus Strabo specifies their station, and he flourished while Augustus and Tiberius were in conflict with them\*; his account is confirmed by Velleius Paterculus, and Appian, from the commentaries of Augustus.

Strabo does not in any thing distinguish the Pæonians from the other Illyrians. Herodotus, who knew them experimentally, does not indeed expressly reckon them as a branch of the Thracian stem, because he says that the quantity of single tribes is too great to be enumerated: but he knows only of Thracians on the south-side of the Danube; he describes them as covering many districts, and places among them the Pæonians by the Strymon† and the Drino, without distinguishing them from Thracians;—and, as he deduces the Pæonians from the Teuceri of Asia, he farther corroborates the opinion of their being of Thracian race, whose Asiatic origin is certain. If the Thracians be one race with the Pæonians and Illyrians, the Kelts must not be derived from the Thracians; for the Romans constantly discriminate between the language and warfare of Kelts and Illyrians. Thucydides‡ also notices the Pæonians in this site.

Perhaps, in elder periods, they had extended their seats farther north unto the Danube, and were compressed in the southern mountains by the Kelts; who, as I shall shew, overflowed at one period the whole south of Hungary. Certain it is that the Romans found towns of the Pannonians only about the Save:—but, when the Kelts were repulsed, and the plains emptied, the Pannonians began to migrate from their mountains into the champaign, and to extend their habitations to the Danube. At this period, probably under Claudius, Pannonia obtained its constitution and boundary as a Roman province; although fortresses had long before been raised along the river. The original district of the Pannonians materially differs, it should be remembered, from the Roman province of Pannonia.

Dion Cassius, himself a governor of Upper Pannonia, blames the Greeks for confounding the Pæonians near Macedon with the Pannonians near the Danube: but, as he supports his opinions on slight grounds, and would derive the name Pannonia from *pannis*, (the material of their large sleeves,) it seems more rational to reject his notion,—trusting rather to Strabo, Velleius, and Appian, who place the Pæonians and Pannonians all along these mountains. His error is natural enough to one who first knew the Pannonians in modern Hungary, in a tutored agricultural state, and had only heard of the rude Pæonians of Macedon; between which nations, much of Illyria and Mæsia seemed to interpose.

\* Strabo, VII. p. 314. Vell. Pat. II. 110. Dion Cassius, l. IV. 20. Appian Illyria, c. 14. † Herodotus, V. c. 2-3. IV. 49. ‡ Thucyd. II. 36.

The sixth chapter of the fourth volume collects the few notices of China which occur among the antients.

Vol. iv. p. 500. 'Serica' is bounded on the west by Scythia, on the north-east by an unknown country, on the south by India beyond the Ganges, and also by the Sinæ in a latitude of about 35. This comprehends Koshotey, the Chinese province of Shienfi, Mongolia, and part of Siberia. The people are called Sères.

'The southern part of the country has many mountains, which are continuations of those in Scythia; such as of the Afzak mountains in the Russian province Nertshink; and consequently they have been already mentioned. Still farther south, occur the Asmiræan mountains (*Ἀσμιρæα ὄρη*) which form the northern limit of the desert of Kobi. To these adjoin the Kasian mountains which stretch along the Chinese wall. Mount Thaguron (*τὸ Θάγυρον ὄρος*) stretches from south to north at the eastern end of the Kasian mountains, and must be that part of the Mongolian chain which meets the river Hoang-ho. Next lie the Emodian mountains, which extend from the north of Thibet towards the province Shienfi; of which the Ottorokorras, (*τὸ Ὀττοροκορράς*) on which many rivers rise that fall into the Yellow river, is a portion.

'Two great rivers water the major part of Serica. First, the Oichardes, of which the northern source is to be sought in the mountains of Afzak. A second stream of it comes from the Asmiræan mountains of the south-east in the 47½ degree of latitude. Farther west, where the main stream inclines towards the Emodian mountains, a third tributary river arises, under the 44th degree of latitude, but more to the north than the Bautifus. This latter arm is undoubtedly the Erzineh, which loses itself in the desert of Sohuk, or in the lake Sopu. The eastern stream can hardly be any other than the river Onghen; which, like the Erzineh, never mingles with the main stream, but in a manner approaches it. Ptolemæus, it should seem, had two accounts before him: an intervening district was unknown to both his travellers: it was only from probability that he conducted their several rivers into the great one. The main-stream, Oichardes, then, must be the Selenga; which, according to the geographer, takes a southerly direction.

'Secondly, the Bautifus (or, according to the edition of Erasmus, the Bautes) has its source in the north by the Kasian mountains on the borders of Serica in the 43d degree of latitude. It trends south-east towards the Emodian hills for four degrees, when it receives a second arm thence descending. In their farther progress, they bend towards the mountain Ottorokorra, and pass into an eastern unknown country. The Hoang ho, or Yellow river, can scarcely be more clearly described from mere reports. Its northern arm Olanmuren arises in Koshotey, near to the desert of Kobi, and from the same mountains as the Erzineh. Its course is south-eastward, when it receives a southern branch Haramuren; which, from the mountains of Thibet, takes a crooked north-east course. Of its northern bend Ptolemæus says nothing: but he appears to pre-suppose it, as he assumes another

bend to the east; which, if he supposed the stream to flow straight, would be needless.

\* The rivers *Pfitaras*, *Cambari*, and *Lanos*, which *Pliny* assigns to the *Sères*, probably belong not here, but to the Indian coast east of the *Ganges*.

\* The people of *Serica* are divided into the *Anthropophagi*, (or, according to *Ammianus*, XXIII. 6. *Alitrophagi*;) of the north, and the *Annibi* who dwell contiguous to these. Between the latter and the *Afzak Mountains* are the *Sisyges*. The *Cannibals* are placed in the north of *Siberia*, of which nothing was known; of the other two, who seem to have dwelt near the sea of *Baikal*, he may have heard: Above the *Oichardes* are the *Damnæ* and the *Piadæ*, and near to the river the *Oichardæ*.

\* Again, in the north, but east of the *Annibi*, are situated the *Garenzi* and *Rabanei*; probably among the *Monguls* of *Kalkas*:—for, immediately below them, occurs the district *Almirza* at the foot of the mountains so named. Below these extends to the *Kasian* mountain the great nation of the *Iffedones*. There can be no doubt that, by this name, *Herodotus* meant *Monguls*. Beside them are *Throani*, near a town of this name; and below them, on the east, *Thaguri*. Farther to the north-east, *Daburi*. Among the *Iffedones* dwell *Aspakaræ*, who have their name from a city. Near these, the *Battæ*; and the most southerly are the *Ottokaræ*\* mountaineers. Those three nations occupy the province of *Shienfi*: *Ptolemy* knows nothing of the more easterly parts.

\* The cities of *Serica* are *Damna*, at the western end of the *Oichardes*, and at some distance northward from the river: *Piada*, on the southern bend of the *Selenga*, here called the *Itscha*: *Asmiræ*, near the mountains so named: *Throana*, on the east side of the *Onghen*, in the region in which the ruins of *Karakorum*, once the metropolis of the *Mongul* sovereigns, are usually sought. The tribes above mentioned are probably named from these towns.

\* *Iffedon* *Serica* is contradistinguished from *Iffedon* *Scythica*, which lay more to the north-west. This Chinese town, which *Ptolemy* names after the great nation of the *Iffedones*, was situated north-east from the source of the *Erzineh*, and consequently on the borders of the desert of *Shamo*: he places, in fact, no town beyond it. *Aspakara*, which gives name to a tribe, lay near to the northern *Bautifus*, and eastward from its source; on the *Olanmuren* river, therefore, and probably in *Koshotey*. *Rhosoche* lay much farther east in the same latitude. I know not where to seek it. *Paliana* and *Abragana* were both on the banks of the northern *Bautifus* and in *Koshotey*. *Togara* and *Daxata* were both in the middle of the province *Shienfi*, and probably near the *Hoa-ho*; for all these places were in a south-east line towards the bend of the *Bautifus*, and towards *Sera*, the metropolis. *Orofana* lay near the source of the southern *Bautifus*, or the *Haramuren*. *Ottorakorra* along the course of the same river near its easterly bend, and to the north of the district to which and to whose inhabitants it gives its name. *Solana* was more eastward: I know not where.

\* \* Perhaps *Pliny*, VI. 17. alludes to these by the name *Attacoræ*.\*

\* *Sera*,

\* Sera, the capital, was at some distance from the south bend of the Bautifus. If Ptolemæus means, by this south *ιστοπον*, the contiguous river Hoa-ho, this Sera can be no other than Singan-fu, which is at some distance from its southern evolution:—but, if he knew of the bow of the Hoang-ho, it must be placed more eastward at Honan. The first seems to me more probable, as Ptolemæus appears ignorant of the eastern course of the river, and may well have mistaken a part of the Hoa-ho for a continuation of his Bautifus; and also as Singan-fu is named as a former metropolis of the north-west parts of China. Sera was the easternmost resort of the merchants; and beyond it Ptolemæus knows nothing.

This instructive work is not drawn up with so elegant a brevity as might be wished. A due proportion of the parts is not always observed: nor are repetitions wholly avoided. Nevertheless, it forms a most valuable grammar of ancient geography, and is at par with the improved state to which this science has attained in the present age of severe and rational criticism.

To the third volume we shall attend as soon as we can obtain a copy of it.

Tay.

ART. XV. *Les Chevaliers du Cygne*, &c. i. e. The Knights of the Swan, or the Court of Charlemagne. An historical and moral Story, intended as a Continuation of the *Tales of the Castle*, and in which all the Allusions to the French Revolution are taken from History. By Madame DE GENLIS. 12mo. 3 Vols. pp. 400 in each. Hamburgh. 1795. Imported by Johnson, London. Price 10s. 6d. sewed.

THE Comte de Tressan had the merit of reviving a taste for the romances of chivalry, by the entertaining selection of embellished abridgments, which he published, of the more celebrated heroic legends of the middle ages. *Le Grand* has acquired a rival popularity by his tales of the twelfth and thirteenth centuries. The fashionable authoress of this novel also offers to her readers the narrative of feats of knighthood. She has not, like her predecessors, taken a traditional fable for her groundwork, but draws from the fecundity of her own imagination the tragical adventures of the Knights of the Swan, Oliver and Isambard.

It is unnecessary to make extracts from a work of which a translation will no doubt soon be in general circulation. Suffice it to observe that the incidents are amusingly varied, and that the moral is unexceptionable; but the spirit of event is often modern, the manners of the age of chivalry are not well preserved, and several allusions occur to recent transactions of the French which might well have been omitted.

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ART. XVI. *Mémoires sur la Vie, &c.* i. e. Memoirs of the Life and Character of the *Duchesse DE POLIGNAC*, with interesting Anecdotes respecting the French Revolution, and the Person of *Marie Antoinette*, Queen of France. By the *Comtesse DIANE DE POLIGNAC*. 8vo. pp. 62. 2s. 6d. Debrett, London. 1796.

THESE memoirs are written with elegance and sensibility. They ascribe every human virtue to the martyred queen of France, and to her sainted friend the Dutchess of POLIGNAC, who died at Vienna a victim to sorrow for the fate of her benefactress. They contain some fragments of letters from the unfortunate *Marie Antoinette*, of which the most characteristic is her mention of the death of the Emperor Joseph II.: "I have been very sorry for the recent loss of my brother: but the firmness and courage which he displayed in his last moments assure me that he died worthy of me." In general, the anecdotes are insignificant.

Some pains should have been taken to obviate the doubts that may arise respecting the authenticity of this production, by giving the name of the person to whom the authoress consigned her manuscript for publication: as it is very singular that she should look out for a printer at such a distance from her place of residence.

Pay.

ART. XVII. *Mémoires sur la Revolution, &c.* i. e. Memoirs concerning the Revolution. By D. J. GARAT. 8vo. pp. 224. Paris. 1795.

IT seldom happens that a distinguished political actor, in the warm scenes of troubled life, is adapted to form an equitable spectator of the events which aroused his interference. For those who are to undertake the struggle, is mostly requisite that artificial picturesque illumination of their favourite prospects, that partial one-side view of the objects of their enthusiasm, which may assist their eager imagination in embellishing a garden into a paradise, or a man into a demi-god. Without it their ardour would cool, their sinews relax, their enterprise be abandoned:—but the courage of a combatant is ever prone to undervalue an adversary; and the zeal of an advocate can rarely subsist with the equanimity of a judge. As nearly, however, as these qualities can well be combined, they are jointly possessed by the amiable author of the memoirs before us. He was accused, indeed, by both the hostile parties who rocked the cradle of the French republic, with being a tame friend to revolution, a temperate zealot of republicanism, a moderate worshipper of liberty; yet he obtained in a high degree the confidence of them both. In a period of crisis he was trusted with

with the office of minister of justice ; and if he have perhaps incurred a suspicion of wavering pusillanimity, he has wholly escaped the blame of partiality. He now becomes the historian of a conflict in which he himself had wrestled ; and, in defending his reputation against the hasty accusations of *Philip Dumont*, he has been led to record many personal anecdotes and domestic interviews which expose the latent folds of the drapery of the revolution, and exhibit the more interesting founders of the republic of France in the artless undress of private intercourse. The openness which has nothing to fear from truth, the serenity of a virtue resolute in its ends and pure in its means, and something of the talkativeness of vanity, agreeably illuminate the whole narration ; and will place the friend of *Condorcet* among those few whose applause was steadily denied to folly, and whose co-operation was never granted to injustice.

D. J. GARAT had been accused of apologising for the massacre of the 2d of September : he thus calls on his readers to attend to his justification :

‘ Frenchmen, and you their law-givers, representatives of France, reflect that to do justice to the praiseworthy, and to inflict it on the blameworthy servants of the public, form, in every commonwealth, the strongest—nay the only—pledge for the empire of the laws, for the observance of morality, and for the permanency of every social good. I invoke, therefore, your severest scrutiny on myself, who have fulfilled among you an important trust. I hear on all sides indulgence claimed in behalf of errors committed during days of revolution : I am aware of the necessity : I might concede the equity of such indulgence : but although willing to bestow I disdain to receive it. Listen to the maxims from which were I to swerve in mercy to another, I would not relax towards myself. The law, which is most deeply graven in my soul, is that which proclaims the holiest of our duties to be those that bind us to our fellows. We are men before we are republicans. We have no right to will a commonwealth, but because it is the form of government likely to hold most sacred the interests of mankind, and likely to incline its citizens most towards justice and humanity. If, then, under any pretext, under that of the republic or of the revolution, I have happened to speak—I will not say with assent nor with indifference, but—without horror of the effusion of human blood, at once on my head let the blade of your laws glide down ; and may your indignation, which I dread yet more, pursue my remains from the scaffold to the tomb, and my memory along the tide of ages.’

The following passage ascertains the manner of *Condorcet's* death :

‘ Under *Robespierre* and *Billaud*, having but little doubt of the fate which awaited me, I never went unprovided with the means of disposing quickly of my fate. It was consolatory to me to possess these means, and to have chosen them well : but, after mature deliberation,

beration, I had resolved to decline the use of them. The principles of Socrates on the submission due to the laws, and to social order, in the person even of the most unjust judges, had always appeared to me to carry virtue and magnanimity to an extravagant and romantic extreme ; —but, when I had to discuss these questions anew, and for my own use, his principles seemed to me sublimely just. In the midst of horrors over which, for eight months, night had hung a veil only to prepare their repetition on the morrow, I thought it would be no addition to them to undergo an hour's procession, which was to afford the opportunity of shewing to a whole people how innocence can receive death at the hands of injustice.—O ! thou who hast chosen with that hand, which traced *the progress of the human mind*, to lift the mortal beverage to thy lips,—other views and other thoughts swayed thy last deliberation ! Thou hast restored to eternal liberty thy republican spirit ! Thy farewell libation was made with that poison which we had divided between us, as brethren share their last loaf. Thou art no more ? And I live to be calumniated by men who also dare to invoke thy name, but who have not, like me, added to their own dangers a greater and a dearer peril in snatching from the executioner a head which France, which Europe, shall long regret."

The author thus contrasts the reciprocal accusations of the two parties which divided the national convention of France :

• The right side said to the left side :

"The law-givers of a great republic ought to be full of respect and love for human kind : to you, stained with the blood shed on the 2d of September, it ought not to belong to give laws to France. The legislators of an empire which the riches of its soil, the ingenuity of its inhabitants, and the commercial advantage of its situation, invite to every species of industry and of prosperity, ought to consider *prosperity* as a most sacred basis of the whole social system. The mission intrusted to the chosen rulers of France cannot be fulfilled by you who preach anarchy, who protect plunder, and who join the uproar raised by those who have only wants and vices, against all who have virtue and competency. The excesses of liberty have ever been its overthrow : it is you who push the revolution to excess. Out of a long anarchy, tyranny has ever sprung, and thriven : it is you who seed and foment confusion on every side. Who can yet be so blind as not to perceive that your fury is but a mask, to cover your design of violently compelling the young unsettled republic to wear your chains ? Because you are vehement, may you not be perfidious ? Did Cromwell not excel in zeal as well as in deceit ? Of all animals, the tiger is most bloody and most treacherous. You boast of having killed a king whom you had not crowned : but there is a Bourbon fostered among your ranks, who expects another from your hands. True republicans have no treasures : you throw gold and silver with profusion wherever there are venal hands to arm, or vile souls to buy. You are for ever whetting daggers ;—by slaying republicans, you will kill the republic. You halloo and set on us the assassins of Paris ;—we invoke on you the honest men of France."

• The left side retorted :

• So

"So much anxiety to talk of your virtues persuades us that you have vices and projects to conceal. So much said about your talents and your information convinces us that you intend to employ them for your exclusive aggrandizement, to the abridgment and annihilation of the general equality. Liberty would have perished in your hands. The thunder of the people had shaken the palace of a guilty king; and this king was receiving your trimming and time-serving professions, your respects, your oaths, for his defence. While governed by ministers of your naming, he appeared to you faithful enough: you first discovered his treasons when he disappointed your ambition as well as the national wish. Your hidden object was not to secure for France the magnificent destiny of a great republic, but to keep for it a king in alternate accusation and protection; he your prisoner and you victors over him. Through you the king would have had but the phantom of a throne,—the nation but the phantom of freedom: there would have been nothing real but your monopoly of power. O! poor of soul, who think that artifice is the science of a statesman, learn that true republicans march with intrepid rapidity in the broad road which their courage opened! Cunning politicians like you are welcome to the crooked path which becomes their reptile trail. When the tyrant appeared before the national judgment seat, of which you and we were alike the spokesmen, we pronounced plainly the word of doom. To share our glory you wished to vote his death, but you wanted to preserve his life for your cabals and your plots, and you hit at last on the appeal to the people, in order to save the tyrant whom you pretended to reprobate. By this slight, worthy of Borgia's preceptor, you caused us to pass in Europe for barbarians and yourselves for just men. Yet you were knowingly risking a civil war, and about to tear the body of France piece-meal, and fritter it into federal provinces, that you might become every where the only law-givers, consuls, ephori, or archons. Little do you feel for the republican blood which has flowed in torrents during this war against the rest of Europe,—a war which was the request of the palace, and brought to bear by your motions:—but the blood which the safety or the anger of the people required to be spilled in the prisons—this at any price you would avenge. It was the blood of *aristocrats*! What means the outcry that you raise against our hostility to property, but that you want to collect about you a cheap army of rich men, who will pay you. What means the outcry that you raise, as if you had to deliberate beneath the dagger; as if three hundred deputies of the people were so many assassins at your throats?—

"State men! At most you are friends to liberty without equality: we, whom you call barbarians, because we are inflexible as the rights of mankind, we are friends to equality also. Without equality, we cannot conceive of liberty. State men, you would organize our republic for the rich: so it would soon perish in the midst of its riches. We are the men of nature: not art, not science, but the instinctive energy of virtue actuates our proceedings. We are in search of laws which may draw the pauper from his hovel and the gentleman from his palace, and combine them all in universal competence, into one band of happy citizens and bold defenders of a republic immeasurably permanent

nent and beloved. Statesmen! it is that multitude which you despise or fear, it is the people which began and which has continued the revolution: it is by the people and for the people that we aspire to conclude it. Beware: the people may for a time be deceived by their oppressors, but their very passions will finally and violently combat for their truest friends. Tremble at compelling us to call in the excesses of the multitude, in defence of its rights and of our existence. You will thus perish; and the blood of citizens will in every quarter mingle its current with the streaming blood of the legislators. If you be not traitors and conspirators, sacrifice your pride at the shrine of the dangers which threaten your country."

The conversation with *Robespierre*, p. 53, however curious, is too long for selection. The character of *Brissot* is of more contracted dimension.

'Among the members of the right side, whose punishment has handed down their lives and talents to indelible glory, some were dear to my bosom: many were much known to me. I had often met *Brissot* in the world; and, in the midst of those slaves of vanity and frivolity whose dress and parade concealed their nothingness, we had found out each other, and interchanged the thoughts of free minds and the consolatory aspirations of philosophy. He sought ideas in books and languages rather than in his own intellect: he wrote more than he reflected: his passion for truth, stronger than his judgment, often drew him into controversies which passed from principles to individuals:—but, in the midst of great activity and of poverty, his manners always appeared to me simple, and his morals pure. His ambition was the liberty and happiness of nations. This leading object was with him rather an enthusiasm than a philosophy. Though fond of glory, he would have accepted the certainty of obscurity in order to be the PENN of Europe, in order to transform the human race into a society of quakers, in order to new-model Paris into a Philadelphia;—and this man was to be executed as a promoter of faction, and a conspirator!'

The form assumed by the local troubles of Paris is more important to the historian than to the inquirer who would estimate the operation of general principles: in the narration of them, however, we find some valuable traits of the Herculean character of *Danton*; whose heart appears steadily to have pitied and busily to have relieved the individual sufferings which his energy, intensely bent on great purposes, was often led to inflict: as at p. 140, 162, 187, and elsewhere. It may be well to select a fragment concerning him. His character has been differently delineated.

'*Danton* had not regularly studied those philosophers who, for about a century, have been endeavouring to ground on the nature of man the theory of social organization: he had not evolved in his own mind the principles which should direct the constitution of a vast empire: but his natural capacity, which was great and pre-occupied by nothing, naturally withstood vague, complex, and false notions, and

as naturally adopted those experimental truths which admit of rational proof. He had that instinct of the great which forms genius, and that silent circumspection which forms reason.

'Danton never wrote nor printed a speech. He was wont to say *I cannot write*. This has happened in different periods to many extraordinary men, who in their passage over the earth have left behind them maxims and disciples, but no works. They felt, no doubt, what a style worthy of them ought to be, and they had not this style.

'The great models of ancient eloquence were as unknown to him as the views of modern philosophy:—but a few sayings of antiquity, burst from the red-heat of great passions and great characters, those sayings which from age to age resound on every ear, were deeply burnt into his memory; and their forms inadvertently became those of the sallies emanating from his own temper and passions. His imagination, and the sententious eloquence which it dictated, singularly harmonized with his voice and figure. His commanding stature was suited to a demagogue. His eye, whether it glanced on men or things, brought him a sudden, clear, impartial, and true estimate. He had the solid practical prudence which experience alone bestows. He hardly knew any thing: he had not the rage of guessing: but he looked and could see.

'In the rostrum, he pronounced phrases which re-echoed long and far. In conversation, he was silent, listening with attention when little was said, and with astonishment when much. Such was the man for whom his friends felt a sort of worship; and whom his enemies ought to have spared; for his qualities were necessary to the republic.'

The author thus prepares his conclusion:

'To wish for the preservation of my life amid so many horrors, it was necessary to fancy that my surviving them might not be useless to a nation, which has been treated worse by some of its representatives than it had ever been by its despots. This idea I fostered by the project of bequeathing to my country a history of what I had seen in the revolution. In the throng of bloody deeds which pressed about me, I only escaped stifling by attempting to snatch from the executioner some of the victims who were intended for his knife. I have not to reproach myself with shunning any one opportunity of uttering the plaintive voice of humanity, in the very presence of so many monsters.

'Once I owed to the accident of a lucky meeting the pleasure of saving the life of an Englishman, who was about to be led to the scaffold as a spy of Pitt,—but who had been obliged to fly his country for having professed some of those principles of generosity which are every where punished as crimes, when they are not disdained as dreams! Alas! this worthy man, whose name I must suppress, knows not that to me he owed his life, knows not that a letter which he wrote to me from Bâle was employed by impostors to accuse me of corresponding with the enemies of the republic. When all the passions are unchained, events seem indeed to become the sport of chance; fortune alone appears to sway the distribution of good and ill, and to be the blind divinity who directs the destiny of mortals.'

The

The whole of this apologetic memoir may be read with profit, and will serve to render general the wish that a complete history of the revolution of France may emanate from the same pen, conformably to the author's intimation.

Tay.

ART. XVIII. *Odes d'Anacreon, &c. i. e. Odes of Anacreon. A new Translation in Verse. By M. ANSON, Member of the Constituent Assembly. 12mo. pp. 180. Paris. 1795.*

THIS new French version of the most graceful of poets comprises sixty odes. It is preceded by a short biography; in the course of which M. ANSON observes that

‘ This amiable poet was born at Teos, in Ionia. He lived, according to Plato, in the 72d olympiad, 490 years before the vulgar æra. Polycrates, king of Samos, drew him to his court. Anacreon partook his festive and his council table. Hipparchus, the son of Pisistratus, sent a vessel of fifty oars to invite him to Athens. During the whole of his life he sang of love and wine, and he died at the age of eighty-five. The loss of his elegies, of his iambics, and of the songs especially called anacreontic, are justly a subject of regret.’

The ode beginning *οὐτις κρηλα ταυροις* is thus rendered :

‘ Quand de la corne la plus dure,  
Les pieds du coursier pétulant  
Et le front du taureau pesant  
Furent armés par la nature ;  
Le lion, tyran redouté,  
Fut pourvu de dents menaçantes ;  
Le lièvre eut la légèreté ;  
L’oiseau des ailes diligentes ;  
Le poisson nagea sur les eaux ;  
Le monarque des animaux,  
L’homme, eut la prudence en partage.  
A la femme qu’est il resté ?  
La nature, prodigue & sage,  
Lui fit présent de la beauté,  
Sans créer d’autre arme pour elle.  
Unissent les quatre éléments,  
Leurs efforts seront impuissans  
Contre les charmes d’une belle.’

From this specimen, our readers will perceive that no unusual degree of neatness, polish, and accuracy, distinguishes this translation; and that it is chiefly remarkable as a proof that, even beneath the frown of tyranny and the strife of faction, the Graces and the Muses have been able to find an asylum in France.

D<sup>o</sup>

ART.

ART. XIX. *École des Enfants, &c. V. c. The School for Children.*  
By LOMBARD DE LANGRES. 3. Vol. 12mo. pp. 150 in each.  
Paris, 1795. Imported by De Boffe, London. 4s. 6d. sewed.

**T**O *Weisse*, a dramatic poet among the Germans, is ascribed the example of this form of composition, which has since been so successfully applied to purposes of domestic education: *Berquin* has acquired in France an amiable celebrity, by the translated and original pieces which compose his *Children's Friend*. The *Evenings at Home*, and other similar publications, of our own country, more than rival those of the Continent.

\* This *School for Children* deserves rank in the list. It opposes a wholesome resistance to the nursery tales of ghosts and fairies, the early impression of which provides so much to be unlearned in after-life. It exhibits the utility of the virtues, by stories calculated to shew that they are rewarded in this world. It deters from the vices, by a similar exemplification of their inconvenient consequences to the individual. Religious motives are scarcely introduced, though not wholly rejected. Polemon, a pastor, whose office it is to inculcate morality, and whose circumstances are so narrow that his civilized mode of life is imitable by the lowest, has been made one of the most attractive characters in the rural groupe whose conversations and family-incidents are here detailed.

Philosophers, it seems, begin to discover how desirable it is for every village to possess a man who sets the example of the domestic virtues, who dispenses instruction to the unlearned, whose heart renders him accessible to the poor, and whose head to the rich, who delights in the discovery of obscure merit and in insuring its natural reward;—a scatterer of those better alms of counsel and recommendation, which assist not for the moment only but for life,—a mediator of benevolence,—a confidant of remorse,—a healer of moral ills,—a consoler of adversity,—an angel of hope even to the dying. Such is the Polemon of LOMBARD DE LANGRES; and for such a character, drawn now and in France, we can forgive what little appears of his republicanism.

So much for the first two volumes. The third is of a different cast, and not well adapted for purposes of education; being wholly dramatic, and containing some pieces of theatrical instruction which inculcate the morals suitable to lower life. It deserves the perusal of such authors as rather wish to be useful at the theatres of the populace, than applauded at those of the fashionable world.

Tay.

Ans.



ART. XX. *Des Effets de la Violence & de la Modération, &c. i. c.*  
On the Effects of Violence and Moderation in the Affairs of France.  
By M. DE MONTLOSIER, formerly Deputy to the States General,  
and Member of the National Constituent Assembly. 8vo. pp. 59.  
1s. 6d. De Boffe, London. 1756.

THESE three letters, addressed to M. *Malouet*, have for their object to convince the emigrants that, at the beginning of the revolution, they ought to have cultivated more the *fortiter in re*; and that, now it has been completed, they ought to cultivate more the *suaviter in modo*. The author attempts to persuade the French nation, that the substitution of an hereditary king for a removable directory would be an improvement of the constitution: and that a recall of the emigrants, on the event of a general pacification, would redound to the honour and advantage of the country. Indeed it seems likely that these over-hasty *fuer' usciti* should have acquired, during their adversity, qualities of wholesome example and real utility, worth the importation of a moral legislature. Their condition having been exposed to much misery and much fluctuation. and their cause identified with that of the priesthood, they have no doubt generally acquired a religious spirit. Exposed every where to the avowed inspection of the magistrate, and held up by the conspicuousness of their fortunes to the perpetual scrutiny of every private observer, they will probably have gained a command of temper and a regularity of morals analogous to those which distinguish our sects. Experience will have humbled their vanity, intercourse will have corrected their nationality, and difficulty will have sharpened their talents and superinduced habitual industry. Alternately apprenticed to the acquisition of all the living languages of Europe, they will form a valuable body of interpreters fit to educate the young, or to enrich the literature of their native soil by the excellence of their compositions. All these merits ought to be prized in a country, of which the inhabitants are tending to the opposite vices of impiety, libertinism, idleness, and ignorance;—and if, by consenting to inhabit France under new designations, these emigrants shew a disposition to forego that dangerous importance which attaches to the name of a political leader, it will hardly be esteemed wise in the senate of France to resist their restoration.

Tay.

ART. XXI. *Tableau des Révolutions des Etats, &c. i. c.* A Sketch of the Revolutions of States, &c. 12mo. pp. 298. 3s. 6d. Boards.  
De Boffe, London. 1796.

THIS rhapsodical novel appears intended as an antidote to those entertaining but dangerous publications, *The Year*

2440, of *MERCIER*, and *The Ruins*, of *VOLNEY*. It borrows from each a part of its form. The author takes a walk into Kensington Gardens, where he falls asleep: the genius of France appears to him, and, after having abused him with the sight of an allegorical figure representing Jacobinism, bestows on him the gift of invisibility. The author is then set down at Paris, and visits the chief places of resort, which he finds in a very different condition from that which they are to attain in the next millenium. To *Mercier's* chapter of the Temple is opposed the domestic prayer of a venerable priest: we shall repeat it; suppressing the peculiarity of a Catholic's address to the Trinity, in the plural number:

• Being of Beings! sovereign dispenser of good and ill! thou whom nothing resists, and who fillest with thy power heaven, earth, the seas, and the waters under the earth; thou whose hand punishes or saves, leads to the tomb or withdraws from it, exalts, or abases; O God! whose goodness is no less infinite than thy power; when wilt the time come that, softened by our supplications and our tears, thou wilt deign to turn towards this unhappy kingdom a look of mercy and of pity? Alas! like ungrateful Israel, it had offended thee by its crimes, and by its indifference and its contempt for thy holy law; thou hast punished it, like Israel, by the removal of the true faith, and by the scourge of a general subversion: thou hast abandoned it to insensate guides, and to the folly of its own counsels: but, our God! in delivering it from the beginning of the revolution to all the excesses of impiety, and to all the delirium of its systems, hast thou not long enough extended over it the rod of thine anger? Touched by its humiliations, by its misery, and by its abject state, restore to it at length thy temples, which formerly constituted its glory and its most precious ornament. Restore to it its king, the lawful heir of a throne which the piety of his ancestors had put under thine immediate protection, and to which the prudence, the wisdom, and the information wherewith thou hast endowed him, will recall its ancient lustre. Restore to it *Monsieur*, this amiable, loyal, magnanimous, and generous prince; whose misfortune has developed his great character, and caused his virtues to be discerned, admired, and cherished. Restore to it the princes his children, the only and precious descendants of an unfortunate family, already the idol of the French by their goodness and by the great qualities which distinguish them. Restore to it those illustrious *Condés*, whose name alone is the annunciation of heroism and the pledge of victory. Restore to it its pontiffs and its priests, those confessors of the faith, who, dispersed in the midst of nations which they edify, sigh at not being able by their presence to oppose in their own fold the ravages of impiety. Restore to it those generous defenders of the throne, heirs of the courage and sentiments of the *Coucis*, *Duguesclins*, *Bayards*, and other knights of prowess, who have listened only to the voice of honour, and, proud of their sacrifices, their privations, their poverty, glory in having set an example, to the nobility of all countries; of the sublimest devotion to the cause of kings. Restore to it that precious portion of the *Tiers Etat*, which

seduction has not led astray, and which has preserved its purity in spite of the spells of illusion and the fear of danger. Restore to it, in one word, all those Frenchmen who became voluntary exiles from a country which they love, to avenge, at the peril of their days, the outrages done to religion, and to the rights of him whom thou hast invested with thine authority to govern them.'

We very much fear that this pious production will only serve as a foil, to increase the glitter of works which it appears intended to supersede.

Tay.

ART. XXII. *Réponse aux Mémoires du Général Dumouriez: i. e. A Reply to the Memoirs of General Dumouriez.* 8vo. Two Parts. 5s. 6d. sewed. De Boffe, London. 1795.

**T**HIS anonymous contradiction of the statements of *Dumouriez* is unskillfully executed, and displays neither the temper nor the talent of the General's work. The spirit of the writer may be estimated from the following recapitulation of the adventures of his hero :

'Some years of espial; some campaigns made without military glory; a criminal accusation begun against him under Louis XV. and which was quashed because the good-natured Louis XVI. (after the custom of the kings of France,) marked his accession to the throne by an act of clemency, and comprehended *Dumouriez* in the pardon; some years of imprisonment in the Bastille and at Caen; his admission into the society of Jacobins; his attachment to this infernal sect, and its confidence in him; his refusal to administer to the troops which he commanded an oath of fidelity towards the king; his having stopped by deceptive promises the king of Prussia, who was coming to re-establish order and tranquillity in France, and to break the chains of the virtuous Louis; his having recognized the republic contrary to his vow, and having continued to serve it after the death of the king; his connections with *Moreton*, *Drouet*, and other profligates; his ingratitude towards Louis XVI.; his feebleness at the period when it would have been for his interest to save the King; his unskillful conduct after having overtaken the Netherlands; the excesses which he tolerated among the soldiery; his total overthrow at the first obstacle; the rapid evacuation of Brabant, and the various defeats of his army; and at length the impudent memoirs which he presents to the public—such are the chapters of the *Odyssey* of this man's life.'

We imagine that this sample may suffice. Should any of our readers think otherwise, the market is open for the purchase of the whole.

D.

ART. XXIII. *Eloge Funèbre de Louis Seize, &c. i. e. Funeral Eulogy of Louis XVI. with an Ode occasioned by his Death.* 8vo. pp. 48. 2s. De Boffe, London. 1796.

**T**HIS panegyric is not destitute of eloquence, and it may be studied with advantage by those who have to compose a sermon

sermon in this country for the 30th of January. The following concession will give pleasure to a numerous party of Englishmen:

'In praising the fair qualities of Louis, why must I recall that fatal era of his reign, too plainly the source of his misfortunes and of ours, that unjust, that fatal, war into which a turbulent and guilty minister (M. Turgot) hurried a young unsuspecting king, who studied to regulate his actions by equity, and who gloried in sacrificing his opinions and his interests as soon as public good was mentioned to him:—but I must not in silence pass over an event which the annals of our time will transmit to posterity in all its hideousness.—I will speak, then, with the frankness of a pure conscience which has not dipped into the plots of the wicked. Let us prove to that generous and magnanimous nation, whose hatred and whose vengeance we had provoked, but which extended to our wandering exiles a warm and hospitable hand, and seemed only attentive to our sufferings—let us prove to the whole world that neither Louis nor his people were guilty of the injustice for which heaven chastens them. O policy, pernicious art, destroyer of the repose and health of nations, idol of ministerial cabinets, it was thou who from Versailles couldst foment in America that war, the disastrous effects of which ~~thus~~ long endure!

'Frenchmen, self-swollen to heroes, had won distinction there; had learned to excel in skilfully exciting the people to rise against the sovereign. They returned covered with laurels—laurels yet reeking with the blood of subjects faithful to their king even unto death. O land of mourning and of woes! how fatal has thy discovery been to the human race! unfortunate America, ruinous have been thy gifts to the old world! The virtuous man is compelled to acknowledge, in the vicissitude of events, the finger of a God of retribution.

'The triumphs of the Bostonians were harbingers to the slaughters of the French. Their hymns of glee were to us war-songs of insurrection. France, re-plunged into the difficulties whence Louis had begun to lift her, was soon in the condition which the factious desired, and in which they could shew an unabashed forehead. The exhausted finances required swift and efficacious remedies. The heart of the monarch, too feelingly impressed by the critical situation of the country, wished to open itself to his subjects on the means of lightening the vessel of the state, and swelling its flaccid sails:—Louis convoked the States General.'

An emblematical print, representing Louis and Marie Antoinette approaching the throne of mercy, is prefixed.

Tay.

ART. XXIV. *Journal d'un Voyageur Neutre*, &c. i. e. Journal of a Neutral Traveller, from his Departure from London for Paris, 18th Nov. 1795, to his Return to London, 6th Feb. 1796. 8vo. pp. 200. 3s. R. White, London.

THE accounts hitherto published concerning the internal state of the French republic seem, in general, mere party-works, and, as such, deserving but a small degree of credit.

credit. By one class of writers, the French are represented as perpetually convulsed by intestine tumults and civil dissensions; a complete political chaos, in which each evanescent sect of republicanism by turns enjoys a momentary superiority; while royalism continues to support an unequal contest in the departments, blazing out at intervals, and spreading devastation in spite of the vigilance and power of the ruling party; without food, without resources, without union, the nation is supposed to be on the eve of bankruptcy and utter ruin. The advocates of the contrary party have, on the other hand, told us that these accounts are, in some instances, entirely false, and in others greatly exaggerated; they assert that the foreign conquests of the republic necessarily suppose a considerable degree of unanimity and tranquillity at home; that time has accustomed them to a republican form of government; that hardship has endeared it to them; and that their gay and cheerful temper enables them, and will ever enable them, to bear up against circumstances of so adverse a nature, as would sink any other people in despondency. Amid this war of opinions, this contrariety of assertions, in which the sanguine wishes of men are substituted for sober judgment and calm investigation, it might be deemed a treasure, indeed, to be in possession of an account of the manners, sentiments, and domestic condition, written by an impartial eye-witness, of that nation of which the eccentricities surprise, and the gigantic energies alarm, the whole of that vast and mighty confederacy which leagued together to impose on it a system of laws, and to crush it into prescribed civilization.

We wish that we were able to recommend this work to the public as a *complete* domestic history of France: but, from the author's residence of only two months and a half, and that too entirely in the metropolis, such an expectation would be unreasonable. Any authentic intelligence, however, on so interesting a subject, cannot fail of being acceptable; and the writer (*Le Comte BENINCASA*) appearing to have a full claim to the character of an impartial though not a very deep observer, we are glad to see his journal, but should have been more so, had it been more comprehensive.

The first thing that caught the Count's attention was an air of poverty and meagreness, but too visible in all the towns and villages between Calais and the capital, affecting the men, horses, cattle, and even the pigs. A wish for the return of peace seemed universal; and equally universal were complaints of the dearth of provisions. Among these were mingled sentiments of dislike for the existing administration, but no regrets were heard, nor even was any mention made, of the ancient form of

government;

government; the old monarchy seemed consigned to total oblivion.

‘ There are (says the author,) about twenty theatres in Paris open every night, and constantly crowded, even in the very fervor of revolution, and in the midst of public and private distress. Never, in the most gay and splendid era of the monarchy, was there such a rage for theatrical entertainments as at present; and not without reason; for, independently of the relief which they afford by inducing a temporary forgetfulness of present and actual evils, there never was known a period at which dramatic exhibitions appeared in such perfection. The interesting nature of the pieces represented; the precision, the grace, and the energy of the performers; the magnificence of the scenery; all combine in forming one of the most interesting and striking spectacles that ever was exhibited. Thus is this astonishing nation, though surrounded with calamities, not only in a condition to support such costly establishments for mere amusement, as suppose the most flourishing circumstances of a state in profound tranquillity, but to fill habitually an immense amphitheatre with an enthusiasm of pleasure, a burst of enjoyment, which are far from being the ordinary sign of a people ill at ease.

‘ If reflecting on Paris as it is at present, the more I remark the clearer do I perceive an incredible and ill-sorted mixture of new and old, which it is impossible to explain but by having recourse to numberless minute and curious details. No species of luxury, [the Stage excepted] either in men or women, is to be seen; not an individual of a lordly and seldom of a genteel appearance:—but, under this temporary concealment, lie hidden the seeds of future splendor; with the return of peace, and under the influence of an established system of finance, Paris will shortly, in a great degree, resume that air of elegance and taste of which it had the exclusive possession. The *spirit* without the *ferocity* of republicanism will remain, for, strange as it may seem, it would be thought, from the present manners of the people, that they had never lived under any other mode of government.’

The fanatical rage against royalism, similar to that which prevailed in England during the parliamentary and military government against popery, seems to have produced like effects; as the deplorable appearance of Notre Dame, St. Sulpice, and the other churches, testifies:

‘ Some of these are still open, but only, I believe, for the purpose of shewing to what excesses the fury of a people irritated to madness may be carried, for no other appellation can properly designate that unparrying rage for destruction. Whether in the churches or without, every figure of marble or bronze bearing any emblems of or relation to royalism, ancient or modern, sacred or profane, has been torn down and demolished; not indeed the entire edifice nor the whole statue, but only the obnoxious part that suggested the hated idea. It is on this account that Paris presents such a strange and confused assemblage of ruins and fragments; here are a fine bust deprived of a

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head

head because that head bore a crown, a statue wanting an arm because it grasped a sceptre, and a thousand similar instances of mutilation.'

Of the state of religion, we are enabled to judge by the following paragraph :

'In all the force and truth of the expression, there is absolutely no sort of religious worship at present in Paris. This is evidenced by the total suppression of every ceremony and public sign formerly sanctioned by government, and still more by that sudden and astonishing change of ancient habits in the lowest class of people; not an exclamation nor common oath is to be heard which recalls any ideas of the Christian catechism; even the waiting maids and other female servants have left off the practice. I formerly thought that these habits of speaking, thinking, and acting, were, in the vulgar at least, a second nature, equally powerful with the first: but it is a mistaken idea; not a single trace of them remains among the people of Paris.'

We might enlarge farther by extracting the author's account of the *national museum*, the *state of literature*, &c. but the work itself being easily accessible, we shall refer to those who desire additional information on this interesting subject,

A. A. i.

ART. XXV. *De l'Etat réel de la France, &c. i. s.* On the real State of France at the End of 1795, and on the Political Situation of the European Powers at the same Period. 2 Vols. 12mo. pp. 275, 338. Hamburg. 1796. Imported by De Boffe, London. Price 7s. sewed.

OF all the late publications of the French royalists which have passed through our hands, this statement appears to us the most rational and the most instructive. Report ascribes it to M. SERVAN, formerly member of the parliament of Grenoble.—It is written eloquently, but with temper, and without bigotry; and it displays great good sense, united with ample information. It throws much light on the internal state of France, and takes an enlarged and unprejudiced view of the critical situation of all Europe. Ultimately, the author advises his party to place their hopes of the restoration of royalty in France on the internal efforts of Frenchmen, and not at all on the external interference of the concert of princes. He recommends strict union, calmness, patience, and a dexterous and industrious use of the press to all the friends of the cause; which he thinks the richer men of France, bating the purchasers of the usurped estates, will ere long be disposed strenuously to second, and enabled effectually to serve. When so dispassionate a man, who thinks and writes so well, has not consented to despair of the revival of monarchy in Paris, who can avoid hesitating in his expectations? He acknowledges, however,

however, the resemblance of these times with those of the Reformation: he considers the revolutionary explosions as attempts to establish opinions previously diffused far and wide: ought he not then to infer, that, as protestantism stood its ground wherever it once got possession of the government, so will Jacobinism!—Our selections will be rather promiscuous than systematic.

Vol. i. p. 80. ' Rouen, Nantes, Bourdeaux, Lyons, and all the great towns, detest the republic which ruins them, and sigh inwardly for royalty \* :—but the farmer, crushed under *Robespierre*, begins to breathe again; and so does the peasant, whom the requisitions no longer incommode; the partial peaces and new alliances having secured soldiers enough. Both these orders of men, and we may add the land owner, who is not fettered by a long lease, escape all the misery of the towns-people, and are making incredible profits. A single field has paid for an estate of 30,000 livres rental. The poorest harvest is equivalent to the most splendid sets of furniture and moveables. The value of necessaries has increased in an incalculable proportion, while all objects of luxury have sunk to a contemptible cheapness. We now behold the inhabitants of the country, who seemed ruined under terrorism, speculating in merchandise and in assignats, buying up furniture of value, contending for confiscated estates, paying no taxes, glorying in the suppression of tythes and of manorial dues, and attached zealously to the republican system,—neither from esteem nor confidence, but because it prolongs the disorder during which they grow rich. This delineation being accurate, it is the less astonishing that the new constitution should have been adopted by so large a majority. Whether by chance or by cunning, the Convention could not have chosen a more favourable moment for consulting the primary assemblies. The period, in which the public fortune is crumbling, in which great land-owners are crushed, in which all fortunes of consequence are threatened with pillage, in which the multitude are profiting by the immense losses of the few, is indeed the triumph of Anarchy, and a holiday worthy of her to proclaim.'

P. 92. ' Because the assignats are approaching to a certain degeneration of which the period may be calculated, are we therefore to conclude that this bankruptcy, which all France is expecting, but the effects of which will be the less terrible for being clearly foreseen, must bring about the destruction of the republic? Can it be supposed that the government, the members of which have just been risking a tyrannical law in order to preserve a while the power which was escaping from their hands, would look forwards to this day of bankruptcy with a sleepy security, if they had not provided the means of

\* \* This sentiment, which we may be allowed to expect from the large cities, does ~~not~~ as yet give way to curiosity. Without having much confidence in the constitution, the people wish to see how it will operate. The wretched French await the *getting-up* of their republican government, with the same kind of amused impatience with which they used to expect a new opera.'



substituting specie for their paper? Has it not been observed that, for months past, the screws of the several mints have day and night been embossing coin? Is it not notorious that, for four months, the armies have received one third of their pay in cash: that they are to receive a second third in the same form; and that from two thirds to the whole the transition must be rapid? Is it not well understood that, provided a certain horde of banditti, who are feared, be kept in pay—(the wretches classed, recognized, and embodied, under *Robespierre*, by the nick-name of the *quarante-sous*—) the despair of the respectable classes may be braved with impunity? On whom will fall this bankruptcy, which is yet but a hundredth part of what has been apprehended?—On timid capitalists, on goodnatured towns-people, bowed to the yoke, from whom no effort is dreaded. Where is the man in France who will be found possessed of any considerable quantity of paper? Who is not aware that these live jacks must be thrust about from hand to hand, lest they should go out in that of the holder? Who has not preferred collecting in his house, under pretence of commerce, any wares of howsoever little value, to keeping paper-money by him at the risk of its utter extinction? Paris, more contiguous to the danger, will have the advantage of being soonest aware of it; and every one being habitually on his guard against the day and hour of the catastrophe, those, who six years ago would have been pitted as unfortunate victims of public treachery, will find their ruin ridiculed as that of clumsy blockheads. If the towns may escape this shock, surely the country has better means of parrying it. There, are stored up all the absolute necessities of life; and these will not be exchanged for any thing but the specie of the town, or the solid productions of their labor and ingenuity. It would be possessing a very imperfect idea of what is passing in France, were we ignorant that at present money is re-appearing in all quarters; and that, over two thirds of the republic, all matters of subsistence are bought with cash. From the date of the abolition of the maximum, from the moment in which it was allowed to sell a pound of meat *ad libitum* for fifteen *livres* in paper or nine *sous* in money, the assignat has been a mere counter or substitute for specie, but not a valid coin. Lyons, Bourdeaux, and all the southern departments, will scarcely perceive the bankruptcy, because they are accustomed to consider it as already accomplished. What will supply the place in circulation, it may be asked, of this paper; which certainly facilitates and at every alarm promotes exchange? I answer; the gold and silver latent in France, which have falsely been supposed copiously exported. It was a dream or vaunt of the emigrants to have carried off any important quantity. At most a twelfth part can have been taken out by the rich land-owners. Be it observed also, that at Coblenz and along the banks of the Rhine this specie was expended in profusion, and found its way back into France in search of those luxuries from which they were not yet weaned. If the French nobility, the richest in all Europe, had not considered their emigration as a jaunt of pleasure, a month's tour, no doubt they would, by making great sacrifices, have carried off enormous sums, and perhaps have exhausted the whole circulating metal of the kingdom. It were idly cruel to repeat to what a degree their blind confidence

confidence in their own importance has been ruinous: experience has too plainly proved it. This confidence, however, did occasion their taking out only a small portion of what they could have commanded, and that portion speedily returned. Far from believing that in 1792 France can have been exhausted, it may be suspected that, all things balanced, she had lost nothing. If it be considered how much specie the Prussian and Austrian armies, and the troop of the French princes, must have left behind, after having passed fifty days in Lorraine and in Champagne; if it be farther recollected that, excepting a few horses, all the accoutrements of the emigrants were purchased at Paris or at Metz for the whole campaign; it must appear probable that the dew of evening gave back the evaporation of noon. I wish to put an end to irrational hopes, founded on the supposed situation of France as to the penury of money. A country cannot be exhausted of specie; it must always possess, as individuals do, the quantity requisite for its exchanges. Gold and silver resemble fluid bodies, which will always find their level: they abound in proportion to their utility and to the daily call for them. To feel this idea, which may at first appear too abstracted, compare for a moment the fortune of an empire with that of an individual. A man has a hundred thousand livres income: he does not keep his hundred bags of a thousand livres each by him all at once; this would be absurd. Whatever be his wants or his whims, he keeps but a small portion of his income at hand, which is replaced as often as it is expended. Though he can always, if he please, possess the whole, what he keeps in hand or puts successively in circulation may represent the income of twenty persons without affecting that of any one. If this man be covetous, and submit to privations, he may thereby acquire the right of enjoying more afterward: but he has not the more gold on that account; he puts it out at interest,—he exchanges it for the real value which the gold represents. If this man be prodigal, still his stock of gold will be nearly the same; he will mortgage his house, sell his valuable furniture, and dispose of his farms: but to accomplish this waste, he needs keep no additional sum in his house. If he want at one time a very great sum, he can only find it by parting with his real estate to that value. The sum, which passed through his coffer, is not the thing gone; let him alienate as much more of his land, and it will return entire to his iron chest. That which is true of a part is true of the whole; the most opposite rates of expenditure may in nothing affect the quantity of disposable cash. The error of France has lain in the pledge which she offered for her assignats, under the notion of inspiring confidence in her paper-money. If the first basis of this financial operation had not been injustice and spoliation, who can doubt that this vast empire had been mistress sufficient to have given to her great wealth any representative symbol at her pleasure? The example of Great Britain must shut the mouth of every sceptic; must prove that, in spite of the rapacity of mankind, there is something in us which suggests a mistrust of extorted riches; and, as it is impossible to deny that the intrinsic value of bank-notes and of assignats is precisely the same, so it can only be the moral difference of the security, which separates them by so wide an interval. One reposes safely on good faith and commerce:

merce: the other can scarcely find a prop among the ruins of an empire overthrown.'

This dissertation concerning France occupies the whole first volume, and is ramified into various chapters distinct in their object. Those on the necessity of observing France more closely, on the submission of the people to the Republican government, on Paris and the Departments, on the armies, on the finances, may be classed among the more attractive.

The second volume is exclusively devoted to the contemplation of the rest of Europe; and treats of the Europeans considered as a single nation, of the interest which Europe has in opposing the Revolution, of the events which necessitated the confederacy, of the concert of sovereigns, of the revolution in contradistinction to those with which it has been compared. Besides these, one chapter is set apart for discussing the political interests of each single state, We shall translate a few more fragments.

Vol. ii. p. 60. 'At this period, Louis XVI., after having consulted the emperor, determined on withdrawing to Montmedi. This plan was to have spared France the evils which overwhelm and the crimes which dishonour her. How a slight accident will sometimes arrest or accelerate the fall of empires! Leopold, acquainted with and approving of this project of retreat from Paris, hastened from Tuscany to Vienna, to second the wise and moderate views of his brother-in-law. He had just signed at Pavia the agreement to assist in avenging him on his people, as he wished to be avenged—by making them happy; and if this treaty, *still a secret to many persons*, be a proof of the aggression of foreign powers; yet it were bigotted injustice not to allow that the maxims hurl'd from the pulpits of the national assembly were more direct attacks on sovereigns, than the promises and mediations of the pacific Leopold were on the liberty of Frenchmen.'

P. 61. 'Of all the accidents experienced by the coalition of princes, there is none so justly to be ranked among its disasters as the capture of Valenciennes. This apparent success was injurious by giving energy to all France; by electrifying the most indifferent, even of royalists; and especially by detaching Prussia, which had no inclination for squandering its armies in obtaining cities for its enemy and a frontier for Belgium.

'From this impolitic plan of conquest, sprang up at once the want of unity in the operations of the armies, which from that moment felt themselves stationed about France each on his own account, and gave each other only the assistance which their reciprocal safety required. Kings of an element, which bows beneath their sceptre like those waves which the poets describe as docile to the trident of Neptune, islanders, born to be seamen, wanted to direct the operations of a continental war. Heeded, because it is the curse of those that have money to have every thing their own way, the English determined on the siege of Dunkirk; and, while the greatest Generals in Europe were left in

a state of inaction in which every body felt for them, the greatest financiers in the universe were deciding a military operation! Such plans have the consequences which must ever be expected from them; and the campaign of 1793, terminated by so gross a blunder as the battle of Maudbeuge, was a pledge to the French of the glory which awaited them in the following season.

P. 104. 'Such is the effect of unjust designs: by requiring concealment, they prevent concert. No man deceives himself, and he seldom can hide the embarrassment resulting from conscious hypocrisy. In a coalition, which required a perfect and hearty co-operation in the general plans, but variations in the particular and local movements, why was there no central point established, no congress of ambassadors, which might justly have been termed the European committee of public safety? Because there they must have spoken out; and, in spite of the art of saying nothing, which seems the study of our politicians, they would have been too often together not to penetrate into each other's views. Thus, at the risk of having all their measures loitering behind events, it was preferred to conduct every thing from the four corners of Europe, and to manufacture those usual vague dispatches which conduct nothing well, but leave nobody answerable for misconduct.'

P. 151. 'Without supposing this war to have been determined in the cabinet of Berlin, it may very well be suspected of having been ~~but~~ vaguely favoured there. More than once this Court may have hoped to discern, amid the checks to be incurred by the armies of the Emperor, an opportunity of giving to the house of Austria an irrecoverable blow. Such is the train of policy when it begins to calculate wrongly. When conquests are imagined during retreats, and splendor during disaster; why may not the delirium exist of expecting to arrive at the highest summit of aggrandizement and glory, amid the wreck of the German empire? If the total annihilation of a monarchy, such as that which still hangs together in the hands of Francis the Second, appears at present too vast for hope; yet surely it is not fancying an impossibility to look forwards to a modest partition, between the descendant of the princes of Hohenzollern and the heir of the Counts of Hapsburg, of that whole vast empire, a few towns of which satisfied the ambition of their forefathers.'

P. 184. 'The separation of such enemies as are now at war can only resemble the farewell of Medea. The French may make dupes: for six years they have been in the habit of it: but those who lead them will not be so. By making peace, by consenting to re-admit in the interior five hundred thousand men accustomed to idleness and unlikely to resume a laborious life, they cannot intend to let their neighbours fetch breath, while they are to remain in agitation. This sort of peace would be a thousand times more dangerous to them than war; and for the very reason which must make every power in the empire wish for it, they have a thousand reasons to fear it. In foregoing hostilities, which are becoming but too burdensome to them, they cannot, then, seriously think of abandoning sovereigns to the repose which they may suggest. It is to the anxiety, which silently mines and wears out, that they predestine their enemies. They are so well aware that it is only in

in order to accelerate the dissolution of the republic, that it will ever be recognized; that they cannot on their part think of recognizing the monarchies but in order to labour more efficaciously at their dissolution. If some checks—if the state of their finances—should lead them to give up asserting the Rhine as their barrier, they will not hastily renounce the idea of depriving Germany of the desire and of the power to coerce them. They look to sowing division in the empire, to fostering the germination of those seeds of opinion which are so scattered in that country, that Germany may safely be called more ripe for democracy than France itself. By lighting throughout that nation the fire of war, the republicans hope at the same time to stimulate the growth of a rebellion, of which the numberless young roots are feeling out a fastening;—and if once they can intoxicate those cool heads with the delirium of revolution, not only may they breathe at peace behind the storm which they raise, but may seriously occupy themselves in propagating their republicanism to the extremity of the civilized world. Between themselves and the rest of Europe, they will at least have raised up a great body politic, whose long convulsions will intercept every blow which for ages can be aimed at them. Such will be the humanity of the French government, whenever it makes peace: such will be its object, while it is professing to terminate the evils inseparable from war; and that treaty of Westphalia, which Richelieu framed in order to secure the tranquillity of monarchical France, the republicans will have dissolved, in order to build with the rubbish of its ruins a rampart for democratic France.'

Another remark of this penetrating writer is that Russia, now that the partition of Poland is wholly accomplished, has no longer an interest in the friendship of the German kings, but rather in their enmity. Consequently, her dereliction of the coalition of sovereigns may ere long be expected.

This work deserves the attention of diplomatic men;—to whom it may not be impertinent at this time also to recommend a perusal of Mably's *Science des Négotiations*; since, whatever be its merit, it is evidently a canonical book with the negotiators of the French, and will assist in catching the clue of their conduct.

Tay.

ART. XXVI. *Mémoires Historiques et Politiques, &c. i. e. Historical and Political Memoirs of the Republic of Venice*, drawn up in 1792. 12mo. 2 Vols. pp. 200 and 396. No Place of Publication mentioned. 1795. Imported by De Boffe, London. Price 6s. sewed.

THE sneering philosopher of Thetford has compared monarchy to something kept behind a curtain, about which there is a great deal of bustle and fuss, and a wonderful air of seeming solemnity: but when, by any accident, the curtain happens to be open, and the company see what it is, they burst into

into laughter. His remark would be more true of the republic of Venice. Mystery is engraven on its front. The allegiance of its citizens is neither hired by the patronage, extorted by the military force, attracted by the popularity, nor imposed by the religion of the state. A terror of the mind, a civic awe, resulting from the supposed omniscience of an invible and despotic political inquisition, reputed alike vigilant, pitiless, and unprincipled, is the sole spring of obedience; and this compressing force has been found sufficient to sway for centuries considerable provinces, and the inhabitants of a metropolis remarkable beyond every other for the toleration of moral and religious licentiousness. As if in contempt of human intellect, the nomination to most offices of the republic is committed to some species of chance. The grand council is nominated by birth, and may comprehend 1200 persons, who form the basis of the sovereignty. That which elects to public offices is appointed by dipping among balls of metal for the gilt balls. Other dignities are obtained by raffling for them. In the discussion of the laws, a practice prevails of separating into three parties, for, against, and neither way (indecisi). Some objects require a specific number of voters. Voices are, for the most part, given in secret. By these means, a majority is frequently defeated. Yet this government, which one would think was contrived over a gaming-table, has wanted neither commercial splendor, maritime and military distinction, literary merit, nor artists of celebrity; and its internal tranquillity has long been stagnant as its canals. It is a very cheap government, and meddles with fewer concerns of the subject than most others.

These memoirs were drawn up (in 1792 it is said,) by an Italian, and by one who, as the internal evidence proves, had access into the inmost recesses of the ducal palace; and who could relate, as he has related, not the laws and constitution only, but the practice and character of the usual magistrates of the republic. The account seems very accurate and complete: it is indeed superfluously circumstantial and tediously detailed:—but it leaves no sore undiscovered.

The first volume is consecrated to a description of every wheel and pinion of the machinery of the constitution. The second, with no less minuteness, proposes very speciously how to mend the whole machine peg by peg, where to file, and where to insert; it is a project of piece-meal reform, in the manner of a clerk in office, and without any comprehension of view. We might suspect this intelligence to have been obtained for political purposes by the government at Paris, and to have been there translated and published, were not symptoms  
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of personal discontent profusely scattered in the narrative. The archives of the republic have been ransacked for stories of forgotten Doges, who came to an unfair end; and these are obliquely thrust on the attention, as if such recollections were a gratification. It is a book well adapted to sap Venetian allegiance; and, by making its approaches with a cloud of mystery hanging over the name and fortunes of the author, who is rumoured to have disappeared, with secrets to reveal, with a blink of lurking hatred so congenial to the national cast, and with the zest of a libel which it is dangerous to possess, its influence will no doubt be felt. To the curious in politics the volumes are essential. The following passage (vol. 2. p. 272.) may be thought to indicate the quarter whence they proceed. We give it in the original French, for few will interest themselves in it who do not understand that universal language :

*‘ Considération à la quelle on a honteusement manqué en 1777, par une infâme cabale contre Pierre Antoine Grattarol, Secrétaire respectable du Sénat, et qui s'étoit toujours distingué par ses talens, son assiduité, et ses connoissances. Les mémoires justificatifs qu'il s'est trouvés dans la nécessité de mettre au jour pour dissiper l'impression des calomnies qu'on avoit répandues à sa charge, nous fournissent une histoire détaillée d'une suite d'événemens presque incroyables, qui prouvent encore plus que tout ce que j'ai dit sur ce sujet dans le quatrième chapitre de ce livre, l'excès du despotisme du Conseil des X, comme aussi la modération bien rare de la conduite du Corps de la Chancellerie Ducale.*

*‘ Je crois, vu la difficulté de trouver ces mémoires, que les Emissaires des Inquisiteurs d'Etat ont ramassés à tout prix, pour en arrêter la circulation, et empêcher ainsi, autant qu'il leur étoit possible, la divulgation de leur inhumanité envers un homme qui avoit aussi bien mérité de la patrie, je crois, dis-je, en ajoutant par épisode un abrégé de ce singulier événement, ne point m'écarter, d'une manière désagréable à mes lecteurs, du sujet proposé dans ce chapitre. Le Comte Gozzi aigri par rivalité d'amour contre Grattarol, excité et assuré de toute responsabilité par une respectable dame pour des motifs à peu près égaux, composa une comédie sous le titre, je ne me rappelle point précisément, de recette d'amour ou de remède d'amour, pour jouer en ridicule Grattarol, peut-être en cela un peu trop léger. Grattarol, qui devoit bientôt partir pour sa destination de Résident de la République près du Roi de Naples, et qui en fut averti à tems, produisit une supplique par devant les Chefs du Conseil des X, pour obtenir la défense de représenter cette pièce sur un théâtre public, selon que ce Conseil avoit jusqu'alors coutume de faire, même à l'égard des personnes de la lie du peuple, ce qu'il prouva par plusieurs exemples. Sa supplique, quoique juste et raisonnable, ne produisit aucun effet en sa faveur, vu la force et le grand crédit du parti prépondérant de la dame indiquée et de ses amis. On donna donc le rôle, qui devoit tourner Grattarol en ridicule, à celui des comédiens qui lui ressembloit le mieux par la taille et le portement; on imita à perfection un des habits qu'il avoit coutume de porter le plus souvent; enfin on le joua si bien, qu'à la première représentation qu'on donna dans le théâtre de St. Luc, lorsque l'acteur qui jouoit ce rôle sortit, on n'entendoit que répéter à haute*

à haute voix le nom de Grattarol. Rendu par là l'objet des rîses du public, ne pouvant presque plus sortir sans se voir montré au doigt, Grattarol se représenta, au bout de quelques jours d'une sage modération, avec une humble et respectueuse supplique par devant les Inquisiteurs d'Etat, pour obtenir de leur autorité la suppression d'une procédure aussi scandaleuse. En attendant il persuada la première actrice à se feindre malade, pour arrêter par là toute représentation, et donner le tems aux Inquisiteurs d'Etat d'en venir à une prudente résolution. La maladie supposée de la première actrice ne manqua pas de suspendre pour quelques jours les représentations, ainsi que se l'étoit proposé Grattarol, jusqu'à ce que les Inquisiteurs d'Etat (qui pourroit le croire !) bien loin de se prêter aux justes recherches demandées par la supplique de Grattarol, envoièrent leur formidable huissier (Fante) chez la première actrice avec ordre de se rendre le même soir sur le théâtre, pour y continuer la scandaleuse représentation, avec les plus vives menaces en cas de désobéissance. La frayeur, que l'on ne peut pas trouver déraisonnable, guérie dans le moment la prétendue malade, qui en conformité de l'ordre reçu, se rendit le même soir pour jouer son rôle. On continua pourtant de suivre pendant plusieurs jours les représentations, où l'ordre des Inquisiteurs d'Etat, que je viens d'exposer, et que l'on fit malicieusement dévulguer pour redoubler le ridicule sur le pauvre Grattarol, dans le moment, où il devoit bientôt représenter la République, près d'une autre Cour, en qualité de son Résident. Cette continuation réduisit Grattarol au désespoir et ne pouvant plus soutenir l'habitation d'une ville où les premiers Magistrats avoient fait aussi peu de cas de son honneur, en le vendant l'objet du persiflage public, il se décida à s'éloigner des Etats de la République : c'est pour cela qu'il fut banni capitalement ; on confisqua ses biens qui furent en grande partie, pour ce qui concerne les effets précieux, dispersés à l'avantage de ceux mêmes à qui le devoir prescrivait de les préserver de cette dispersion. On vérifia en conséquences les enchères avec des intelligences odieuses à la justice, et sans même satisfaire ensuite, avec la valeur qu'en on avoit retirée, aucun de ses créanciers, et comme si cela ne suffisoit pas, les Emissaires des Inquisiteurs d'Etat le poursuivirent partout, même dans la ville de Londres, où il s'étoit réfugié, et où il reçut quelques coups de poignard par un d'eux : *ô tempora ! ô mores !* . . . " C'est peut-être le sort qui m'attend " . . . Qui désire avoir de plus amples détails de cette histoire, peut se procurer l'ouvrage même, qui mériteroit une seconde impression.

We do not think these volumes sufficiently general in their nature, to induce us to prolong our extracts and remarks.

Tay.

ART. XXVII. *Réponse aux Principales Questions, &c. t. t. An Answer to the leading Questions which apply to the United States of America. By an adopted Citizen of Pennsylvania. 2 Vols. 8vo. Lausanne. 1795. Imported by De Boffe, London. Price 10s. sewed.*

THESE two volumes undertake to answer a great number of questions, (137,) for the information of those who think of migrating to North America : the following are some of the principal :

At



At a period in which the troubles of Europe render the tranquillity of the United States of America so interesting, is there no one who will endeavour to make that country known to us, instead of trying to make himself known, as other travellers have done ?

Is it as rational to go to the United States as to the Antilles, with a view of making a rapid fortune ?

Does the government there give great encouragement to settlers ?

What are the several climates which respectively suit the several natives of Europe ?

Do the United States offer civil, religious, or political advantages, which strangers find not in Europe ?

Are not the liberty and equality, which form the basis of the constitution of the United States, the same thing with disorganization and licentiousness ?

Are not the United States exposed to the danger of approaching revolutions ?

Will they not be convulsed whenever Washington dies ?

Is not a settler in the United States obliged to consign his soul to dullness, because the natives do not yet begin to cultivate matters of taste, elegance, and science ?

Can a man, imbued with the prejudices of Europe, meet with happiness in the United States ?

Is the face of nature in America like the face of nature in Europe ?

Does landscape in America present features more striking than in Europe ?

At the beginning of the settlement of the United States, were there moral causes which still influence their manners ?

Before the independence, was the government of the colonies uniform ?

When the conflict was begun between the British parliament and the colonies, were not the latter divided in opinion ?

What is the tenour of the act declaratory of American independence ?

What is the nature of the treaties subsisting between Great Britain and North America ?

Were not the United States in complete anarchy, from the peace of 1783, to the constitution of 1787 ?

What is the actual government ?

During the insurrection, the war, and the convention, have the Americans destroyed, despised, and neglected religion ?

Has the constitution provided that future changes in it may be made without subverting the public tranquillity ?

Are

Are freedom of opinion and freedom of the press fundamental articles of the constitution?

Is there a mint in North America, and of what nature is their monetary system?

Will not the deficiency of coin be hurtful to the prosperity of America?

Wherein consist the taxes of the United States, and what is the sum imposed on each sort of goods?

What are the taxes peculiar to each state?

What is the population of the United States, and the true cause of its rapid increase?

What is the military force of the States, and can they be long without a standing army and a navy?

Do the Americans, in matters of private concern, adhere to that spirit of justice, which influenced their public conduct in the great circumstances of the revolution?

Does Congress exercise a general judicature over the States? How are their tribunals formed, and what is the basis of their jurisprudence?

What are the private manners of the inhabitants of each state?

Does the difference of their manners impede the object of their federation?

Is religious toleration really complete?

What are the religions professed in the States?

Are schools numerous?

What is the merit and distribution of the colleges?

Is the instruction to be obtained in the universities of America as circumscribed as in those of Europe?

What towns are distinguished for inventive beneficence, and charitable and literary institutions?

Do the United States profit by the experience of Europe, and endeavour to prevent the necessity of workhouses?

Is Philadelphia still a city of brothers?

Do newspapers abound?

What has been the conduct of the indigenuous people, from the landing of the English to their treating with the Americans?

What are the manners of the Indians?

Is a comparison between the savage and civilized people advantageous to the latter?

Are the States so attentive to the emancipation of slaves, as justice, humanity, and even their laws require?

Are there positive provisions for emancipation?

What was the origin and motive of the society of Cincinnati?

Had Washington no personal views in lending his sanction to the institution of the society?

What are the object, the capital, and the regulation of the national bank?

What difference exists between the general and the private banks?

What is the relation between the monies of the States and those of Europe?

In what point of view ought the commerce of the States to be considered?

In what consist the exportations?

In what the importations?

What is the internal commerce of the States?

Are not some provinces more favourable to commerce than others?

What is the nature of land-jobbing, so cried down in the newspapers of Europe?

Are not the weights and measures of the States as inconvenient and as various as those of Europe?

Does postage extend to every part of the inhabited region?

What is the par of exchange between London or Amsterdam and the United States?

What is the value of stocks now, in May 1795?

What are the manufactures and manufactories of the States?

What ought to be the theory of the States with respect to the encouragement of industry?

What is the general character of the climate?

Do the United States, considering their position, soil, and government, promise to attain a considerable national longevity?

What ought to be learned before one sets out for America?

What is the value of cattle and necessaries in the interior of the country?

What is the peculiar produce of each State?

What is the present state of gardening in America?

Are the pastures of America good, and adapted to the rearing of horses and cattle?

What is the average produce of the land?

Are there not different classes of farmers?

Are there sufficient reasons for preferring the lands about the towns, although dearer, to the cheap frontier lands?

What kind of occupation is the cultivation of tobacco, rice, indigo, potato, maize?

Are there bee-masters, dairy-farmers, flesh-falters? Does a knowledge of these processes turn to account?

What proportion does the number of farmers in North America bear to the whole population?

Is there a fundamental difference between the agriculture of the States and of Europe?

What would be the best plan for a society of persons commanding jointly a million of livres, pre-disposed to agricultural employments, and desirous of forming a contiguous colony?

What would be the best plan for a man of 60,000 livres property, desirous of serving five individuals willing to accompany him and to settle on his land? What should be the reciprocal engagements, what the conduct, and what the profits, of the five companions?

What would be the best plan for a family of five or six, including servants, who, with 18,000 livres, would wish to undertake the cultivation of 400 acres? What would be their receipt and expenditure?

What would be the best plan for five independent individuals, willing to club their labour and their capital, and commanding 10,000 livres: might they aspire to a reputable competency by employing themselves in agriculture?

What authors have written on the vegetable wealth of America? What are its most remarkable trees, shrubs, and plants?

Has the sugar-maple been properly analyzed? And does it produce any thing besides sugar?

Is maple-sugar equal to West Indian?

What is the process for extracting it?

What are the implements necessary, and the cost of them?

Is the government attentive to the propagation of this important tree?

What is the mineral wealth of America?

Are there in the United States any mines wrought?

Are there mineral waters?

Is Buffon right in his opinion of the tendency to degeneracy in American nature?

What is the animal wealth of America?

Has the government ventured to decree the foundation of a metropolis, notwithstanding the dangers experienced from compressed multitudes?

Are the countries subject to the United States governed by principles of mildness and philosophy; or are the people tyrannically mis-used, like the subjects of certain European republics?

Have any antiquities been found in the United States?

What are their most remarkable curiosities?

---

To each question is subjoined a reference to the chapter and page of the ensuing work, at which an answer may be found. Few observations occur but such as, from similar publications,

580 Panckoucke's *Grammar*.—Herder's *Scattered Leaves*, &c.

(especially Mr. Cooper's work \*,) are already familiar to the English public. Perhaps the 27th chapter of the 2d volume, which gives a plan of emigration on a large scale, may best deserve consultation. The mercantile information has also appeared to us to be drawn up well: probably the author had the advantage of a commercial education.

Tay.

ART. XXVIII. *Nouvelle Grammaire raisonnée, à l'usage d'une jeune Personne. Troisième édition, corrigée & augmentée d'une Preface.* 8vo, pp. 350. Paris, 1795. London, De Boffe, 3s. 6d. sewed.

THIS philosophical grammar of the *modern* French language, of which C. PANCKOUCKE is the editor, if not, on the whole, equal to that of our Wallis or that of the German Adelung, is a very respectable production; and, although intended for the use of Frenchmen only, it will be studied with advantage by every foreigner who cultivates the literature of that nation. It opposes a temperate resistance to those revolutionary innovations in dialect, which *Pougens* †, in concert with the orators of the Convention, has in a great degree succeeded in introducing; without, however, affecting an undue intolerance for those neologisms, which were compatible with the genius of the French tongue, and which the rapid importation of new ideas had a natural tendency to generate.

D<sup>o</sup>

ART. XXIX. *Zerstreute Blätter, &c. i. e. Scattered Leaves.* By J. G. HERDER. 5 Vols. 8vo. Gotha. 1793.

ART. XXX. *Briefe zur Beförderung der Humanität, &c. i. e. Letters to promote Humanization.* By J. G. HERDER. 6 Vols. 8vo. Riga. 1795.

JOHN GEORGE HERDER has been much occupied in biblical studies, and has cultivated many of the Oriental languages. His *Spirit of Hebrew Poetry* was noticed in our 80th vol. O. S. p. 642. His *History of Mankind* displayed an equal talent at entering into the spirit of early song and barbaric fiction, and at discriminating in the sagas of rude nations between allegoric instruction, mythologic ornament, and historic truth. His *Maran-atha* aspires to shew that the Apocalypse rather contains allusion than prophecy, and appertains wholly to events preceding the capture of Jerusalem. A fund of reason, not to say scepticism, lurks at the bottom of all these productions: but they are written in a style so mystical, so Oriental, so hyperbolic, and so affected, that they have mostly passed with the

\* See Rev. N. S. vol. xvii p. 312.

† *Vocabulaire des nouveaux provinciaux de la langue Française.*

rational

*The Pretended Democrat, &c.*—*Lavater's Secret Journal.* 581  
 rational world for the wild extasies of devout enthusiasm. His *Provincial* and his *Theological Letters* are very generally consulted by those who undertake the pastoral office.

Some prize-questions of the Academy of Berlin drew his attention to general literature. His three essays, on the Origin of Language, on the Causes of the Declension of Taste, on the reciprocal Influence of Government and the Arts and Sciences, severally snatched the premium from his competitors. His dissertations on the Song of Savages, on Shakespeare, on the Philosophy of History, and some others, have, notwithstanding their obscurity, merited fame. His dialogues concerning God were analyzed in our 7th vol. N. S. p. 547.

The two works which have just reached us, and which we have time only thus briefly to announce, shew in a more pleasing light the literary taste of this learned author.

[To be continued.]

Tay.

ART. XXXI. *Le Démocrate Supposé, & les Deux Emigrés Rivaux; &c.*  
*i. e.* *The Pretended Democrat, and the Rival Emigrants, Prose Comedies, in Three Acts; with a Poetical Epistle in Apology of Emigration.* By M. S. D. L. M. 8vo. 151 Pages. 2s. 6d. De Boffe. London. 1796.

THESE comedies, which are ascribed to the author of the funeral oration of Louis XVI.\* appear to us to display no very marked comic talent. The 5th scene of the 2d act, in the first piece, exhibits a village-club of the French, with some felicity of irony: but, in general, the author seems better adapted for sentimental than ludicrous comedy, and has accordingly been more successful in the second play. The concluding epistle is worthy of the subject.

D<sup>o</sup>

ART. XXXII. *Secret Journal of a Self-Observer; or Confessions and Familiar Letters of the Rev. J. C. LAVATER, Author of the Essays on Physiognomy, the Aphorisms on Man, Views of Eternity, &c. &c.* Translated from the German original by the Rev. PERCY WILL, Minister of the reformed German Chapel in the Savoy. Crown 8vo. 2 Vols. 10s. Boards. Cadell jun. and Davies. London. 1795. †

THE inmost thoughts of such a mind as that of LAVATER concerning itself, by whatever means they have been laid open to the public, must at least excite curiosity; and it may perhaps be thought a sort of equitable retribution, that he, who has taught others the art of reading the characters of men, should be himself fairly exposed to public view. Yet, we own,

\* See Art. xxiii. of this Appendix.

† This work ranges properly under the class of *Foreign Literature*, though it is from an English translation that we review it.

we are not entirely satisfied with the manner in which *the first volume* of these papers stole into the world; especially as, in M. LAVATER's introductory minute, we find this strong expression: 'Lest I should deceive myself, I will make a firm resolution never to shew these remarks to any person whatever.' The original editor says, indeed, that it ought to be entirely indifferent to the reader by what accident the journal came into his possession; and he thinks it a sufficient apology for publishing it, to be able to assure the world that it is the genuine journal of a man of a cheerful, open disposition, whose first and last concern it was to get thoroughly acquainted with his heart;—and, by a letter from M. LAVATER prefixed to the second volume, it appears that he is disposed to exculpate the friend who clandestinely communicated the journal to the editor, after having made *alterations*, and *translations*, and *additions*; and that, though he was not the immediate editor, nor the sole genuine author of the journal, he forgives 'the good-natured traitor' who first brought it out of its concealment, and the editor who transmitted it to the public. M. LAVATER adds a declaration that, though much of the external history is fictitious, or altered, and transposed, no moral nor immoral sentiment stated in the journal is fictitious: he has, moreover, given his sanction to the work, by adding a second volume, consisting of 'some fragments of his real, genuine, present journal, composed without any regard to the public.'

After all, we are not convinced that the author's *friend* ought to have communicated them to the editor, nor that the publication is on the whole likely to be very useful to the world. As a genuine history of the heart of a man who has been accustomed to write concerning himself without disguise, this journal may afford matter of curious speculation to the philosophical inquirer into human nature. The sincerity and benevolence which breathe through every page, it would be criminal not to admire; and from the pen of LAVATER, used without restraint, it is impossible that many just, curious, and original remarks should not have fallen. Yet we perceive through the work too much of an enthusiastic turn,—too much tendency towards superstitious scrupulosity respecting matters of little moment,—and too much encouragement given to fanatical notions, by laying an unreasonable stress on devotional performances and feelings.

From a work of so singular a nature, our readers will expect to be gratified with a few extracts. We begin with the following:

'MONDAY, JAN. 11, 1773. Mr. Burkli sent me a catalogue of all my publications for perusal, and I was obliged to transcribe it, in order to arrange and to complete it. I was really frightened at the number of my writings; and blushed several times, because I recollected the haste in which I have composed and published some of them, particularly

scarcely in the earlier part of my life. I have frequently thought it would be well if I should make a rigorous criticism upon them, and either publish it myself, or order it to be published after my death. It made me a little uneasy; or rather vexed me, to observe, on this occasion, how little my most useful performances, chiefly those for children, are known in Germany, through the innocent fault of my publisher. I am ashamed no other products of my pen but poetry, or publications which are more for the learned, have found their way to Germany. I am so much the more ashamed at it, because I am certain that I must appear, and really do appear, to many, in no other light but that of an author who makes a great noise, who is nothing else but an author, and who desires to please only the *learned*.

The turn of the author's mind is laid open in the following reflections :

‘ This month, so important to me, is past too ! How many sufferings, how much relief ! how many failings, how much mercy ! What resolutions have I taken ?—Livelier reflections on my death, which is drawing nearer and nearer !—More resignation, more spiritual liberty, more filial sentiments towards God !—But, alas ! I am still too sensual, too indolent, too obstinate, and too commodious ! I yield still too easily to my whims and fancies. I maintain my character too little, and too ambiguously, misled by the prevailing desire to oblige other people, by weakness, vanity, or indolence. I am still far from being what I really could be in my situation, with my abilities and talents. My *self* is still too active within me ; or, to speak plainer, my love is not yet pure, not cordial enough ; is not sufficiently active, submissive, and general. I should be afraid to let all my words be heard, or the thoughts and sentiments of my heart seen ; I tremble almost every night at myself and my heart, when, secluded from the noisy bustle of the day, I judge myself before the Omniscient.—Not one day of this year could I be fully satisfied with myself ; and yet I do not require of myself an ideal or unattainable perfection ; I require nothing of myself, but what I justly may expect from my character, and my situation. I know what human nature and what I *can* do ; I do not know it from books, but (thank God) from my *own* repeated experience. Knowing *true love*, I know, of course, the *dead body of love*, the mechanical part of virtue. I know that our feelings cannot always be equally strong and lively ; but how can I conceal from myself, that it is not right, not justifiable, not to make room for stronger, nobler, and more humane feelings ? that it is not right to endeavour to exclude them from our hearts, to think of and to hunt after such only as gratify our senses, while we are surrounded with invitations to nobler and better ones ? How can this be palliated ?

The writer's candour is strongly marked in the following extract from a letter to a friend, who differed from him in religious opinions :

‘ An important observation which I must make to you, and which is of the greatest consequence to you, is this :

“ The best, noblest, and most divine sentiments, which owe their origin to certain ideas and notions, are no proof that these ideas and notions are just.”

R r 4

! If



' If you would take the trouble to examine this idea, what a light would arise to you !

' There are some Roman Catholics, to whom the belief in the transmutation of bread affords most unutterable sweet sensations—as there are certainly Calvinists, to whom *their* notion affords the most grateful, purest, and most divine sentiments.

' One of these notions must be erroneous.—It must therefore be possible that false notions, too, can produce, in a good heart, excellent, good, and divine sentiments ; and it is wrong to conclude—this or that notion edifies me very much, it procreates within me divine sentiments, consequently it must be just and divine.

' Fancy yourself, with your good, excellent, and noble heart, in the room of a sensible Roman Catholic : how would you then write to me ?—Without doubt, you would say, " O ! my dear Mr. Lavater, pray become as a little child ; believe willingly ! The doctrine of the transmutation of bread strikes indeed a deadly blow to reason. However, if you would believe, you would experience what I experience : it cannot be expressed by words what I experience when I receive the real body of the Lord ! how I am melted with heavenly sensations ! how it legitimates itself in my soul as the essential body and blood of God ! how the blood of the God-man transports me beyond myself !—If you but knew it, if you had honesty and simplicity enough to make a trial—how intolerable would reason, which tells you, " Bread is bread, and wine is wine," " appear to you."—Dear Mr. S. would you not, very probably, speak so to me ? Well, shall I then believe a *piece of bread* to be the *creator of heaven and earth*, and the *juice of the grape the blood of God*, because I do not deny your pious sentiments, which your faith may have produced, to be divine, and because you admonish me so brotherly and tenderly ?

' I wish to know how our brother Burgman has received my frank and undisguised answer, which I have sent him by our brother Hasecamp. Of a man of his noble and humane character I expect fraternal sentiments in censuring my ideas—and along with these fraternal sentiments *reason*—light and *wisdom* : for—forgive me that I once more recur to this point !—for even the most gentle admonition is a mere *charm* for weak and good hearts, if not founded on plain and clear arguments. Dear Mr. S. let us take care not to mistake for truth what is erroneous, because a false notion has afforded us edification and good sentiments !—Truth is superior to edification, as justice is superior to love.—Error produces a temporary, truth a lasting edification.'—

Perhaps the general observation at the beginning of the preceding extract may not improperly be applied to many parts of this work. The sentiments are noble, generous, pious, and discover an excellent heart : but it is by no means always certain that the ideas and notions, on which they are founded, are just. E.

✂ We are sorry that we have been prevented from preparing our account of the Leipzig Aristophanes, for this Appendix, according to our promise to C. D.—See p. 480. Rev. for April.

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## ERRATA in Vol. XIX.

Page 33. l. 17-18. for 'Edward Prince of Wales,' read *Prince Edward*.

118. l. 14. from bottom, for 'Anfonius,' read *Aufonius*.

472. for 'Tiemdean,' read *Tiedeman*.

512. (Appendix) title of Art. X. l. 2. for *altern*, read *altern*.

490. l. 8. put a comma after 'philosophy.'

526. l. 8. read *in the short time, &c.*

END OF VOL. XIX. OF THE NEW SERIES.

482 l. 6. for 'Thesklea,' v. *Theoklea*.

567 l. 2 note - efface the word 'not.'

571 l. 23. efface the word 'but.'

















